A Traditional Joseon Primer: 
*Essential Instructions on Breaking Folly (Gyeongmong yogyeol)* by Yi I, Chapters 1-5

Sanghoon NA
A Note on Translation

This translation is based on the 1814 edition of the Yulgok jeonseo 栗谷全書 held by the Yonsei University Central Library.

Romanization
• All Romanization, except proper names, will be provided in *italics*.
• The Romanization of Korean terms follows the Revised Romanization of Korean system. Exceptions have been made for the names of people and places that already have a widely accepted spelling in English-speaking countries. Chinese terms have been Romanized in pinyin.
• Romanizations of literary Sinitic words will depend on the author's country of origin (i.e. the words of a Joseon writer will be Romanized as Korean words.)
• Proper names will be Romanized according to the person's country of origin.
• In ambiguous cases, such as literary Sinitic words in classical texts, the Korean Romanization will be listed first, followed by the Chinese, where relevant. In cases where it makes sense to Romanize in a different order, the change is indicated. If there is no indication, the Romanization reflects a Korean reading (e.g. gyeong/jing 敬, but C. jing/K. gyeong).

Use of Sinographs, Translation, and Romanization
• Sinographs, or Chinese characters, will be provided for the sake of clarity.
• All proper names will be provided in Chinese, where relevant.
• For clarity, the sinographs of translated official titles will be provided in the footnotes, along with Romanization.
• All translations from Chinese are my own unless otherwise indicated.

Citations
• Chicago Style will be used for all sources. Exceptions to the style will be made for reprints (both printed and digital) of pre-nineteenth century Korean and Chinese texts and for original editions.
• Pre-modern Chinese texts and their translations mostly will be cited from three online open-access digital libraries: the Chinese Text Project (https://ctext.org/), Dongyang gojeon jonghap DB 東洋古典綜合 (http://db.cyberseodang.or.kr/front/main/main.do), Hanguk gojeon jonghap DB 韓國古典綜合 (http://db.itkc.or.kr/), and Hanguksa database 韓國史データベース (http://db.history.go.kr/).
• References to passages in the Chinese Classics will be in the form x.x, where the first number refers to the fascicle (gwon/juan 卷) and the second to the passage number within the fascicle.
• The fascicle number of all such texts will be provided in Arabic numerals as “Injo sillok 21” to indicate gwon/juan 21 of Injo sillok 仁祖實錄.
• The Veritable Records of the Joseon Dynasty (Joseon wangjo sillok 朝鮮王朝實錄) will be cited according to fascicle and date followed by the entry number (i.e. Injo sillok 21, Year 7, Month 10, Day 17, Entry 3.) The entry number reflects the organization of individual daily records in the Annals of the Joseon Dynasty (online edition http://sillok.history.go.kr/).

Punctuation
• Brackets are used when the author's notes have been added to the Chinese text. However, parentheses are used to indicate notes in the English translation.
• Brackets are used when English has been added by the translator for clarification and when dates have been rendered in their Western equivalents.

Other Matters
• Regarding the expression of age, the traditional means of counting age (selsui 歲) have been applied. A person is one se at birth and becomes two se on New Year’s Day. Therefore, an approximation of a person's age according to modern custom can be derived by subtracting at least one and sometimes almost two years.
• Regarding point of view, the male third-person pronoun is often used when referring to the practitioner of this book because it was composed mainly for men.
• The term “courtesy name” is used for ja 字 and “alternative name” for ho 號.
• All dates are given according to the lunar calendar as used in original texts.
• The footnotes are consecutive throughout Introduction, Translation, and Appendix.
Introduction

The Text and Translations

The purpose of the present translation

Gyeongmong yogyeol (Essential Instructions on Breaking Folly 撃蒙要訣), \(^2\) written in 1577 by Yi I 李珥 (1536-1584), is a moral primer for those beginning their studies (chohak 初學) \(^3\) as well as a manual for the private performance of two standard Korean rituals: funerals and sacrificial rites. It was among the best-known primers of the Joseon dynasty.

In 1629 King Injo (1623-1649) ordered the nationwide distribution of the book, \(^4\) and the instruction was carried out two months later. \(^5\) It was also used to educate the crown prince in the palace. In 1788, King Jeongjo said that he had read the book at age seven and learned a lot from it. \(^6\) In 1894 the French bibliographer Maurice Courant, secretary to the French legation in Joseon, included it in the Bibliographie Coréenne and classified it as an educational text. \(^7\)

In the Veritable Records of the Joseon Dynasty, Gyeongmong yogyeol was highly recommended by ministers saying that it is an instructive primer and therefore necessary to be distributed. Cho Heon 趙憲 (1544-1592), for instance, proposed to the king that the book be sent to some magistrates who could utilize it for students. \(^8\)

Gyeongmong yogyeol served as the most concise statement of the dominant Neo-Confucian ideology in Joseon, and was highly honored and widely used for educational purposes. It is worth highlighting that, unlike most of Yi I's other works which were written either for himself or for his country and king, Gyeongmong yogyeol was used by both crown princes and Confucian scholars across generations. \(^9\) Therefore, the introduction and translation of the text is significant and useful for understanding the type of man that Joseon society wanted its students to become, as well as the sort of education, or value system, it was eager to inculcate in them.

Considering its importance and popularity, it seems only natural that it has been translated a number of times into modern Korean, \(^10\) as well as into French, \(^11\) Spanish, \(^12\) and English. \(^13\) However, there have been only a few scholarly translations in which the allusions and unattributed quotations are identified; none of these translations are in English. This present work aims to

---

1. The introduction and translation is an abridged and modified version of my master’s thesis (Na 2019a).
2. “Breaking folly” (gyeongmong/yogyeol 撃蒙) is found in the nine at the top of the Yi Jing, hexagram 40, meng 梟 does not refer to “youth” but to “folly” or “ignorance” which has become ingrained in people’s minds. See Han 2015, 8.
3. This was not limited to only children or young students but was meant for students of all ages who are setting off on the road of learning. For instance, Chapter eight is written specifically for a married man. It is argued that the book is written for adults because the character meng 梟 does not refer to “youth” but to “folly” or “ignorance” which has become ingrained in people’s minds. See Han 2015, 8.
4. Injo sillok (Annals of King Injo 仁祖實錄) 21, Year 7, Month 8, Day 17, Entry 1: “[The King] ordered the minister of rites to print the books including the Xiaoxue, the ‘Song of the Five Relations,’ and Gyeongmong yogyeol to distribute them to people in both the capital and provinces” 天啟文宗題書等書，頒布中外．
5. Injo sillok 21, Year 7, Month 10, Day 17, Entry 3: “Yi Gyeongnyong, the governor of Hwanghae province, printed hundreds of Gyeongmong yogyeol and submitted them to the king. The king had them distributed to people in both the capital and provinces” 黃海監司李景容印上，擊蒙要訣數百本，上 頒布中外外．
6. Hongjae jeonseo (Collected Works of Hongjae 弘齋全書) 162: “I studied this book when I was seven years old and I have much benefited from it” 予於七歲課此書，不利為寇 有利為需．弘齋是金弘道之子名，上 咸倉中．
7. The book is introduced in chapter one of part one in the Bibliographie Coréenne. The translation of the title is Conseils Importants pour L’éducation des Enfants (Important Counsels for Children’s Education). For more information on the Bibliographie Coréenne, see Royds 1936.
8. Revised Sillok of Seongjo 宣祖修正實錄 20, Year 19 (1586), Month 10, Day 1, Entry 4: “Gyeongmong yogyeol/that [Yi I] composed is efficacious for teaching young students with righteousness and civilizing the populace with propriety…Your ignorant subject earnestly wishes that the rules of Yi I’s private academy be applied to each local school and his Seonghak jipyo (Compendium of Sage Learning 儒學輯要) be printed and distributed to the magistrates of borderline cities between provinces” 而所著，擊蒙要訣，又便於講學以正，開化以禮，臣愚切願，聖學輯要，聖學輯要，印頒中書省官，
9. Jangyong mun (A Statement to Alert Myself) 白雲鶴, Cheondo chaek (Treatise on the Way of Heaven 天道策), and Gyeongyeon ilgi (A Diary of Letters before the Throne 前朝日記) were written for himself. On the other hand, Dongho munap (Dongho Questions and Answers 東湖問答), Seowon hyangyak (Community Code of Seowon 西原鄕約), Maneon honga (Ten-thousand Character Memorial 萬言封ją), Seonghak jipyo (Essentials of the Learning of the Sages 儒學輯要) are written for himself.
10. About fourteen times by different translators.
11. Suncho 2011. This is an annotated translation by a specialist in Korean Neo-Confucianism.
12. Kim 2011. The translation was done by Kim and the work was edited by Doménech del Rio under the auspices of the Literature Translation Institute of Korea.
13. Lee 2012. This has been uploaded to the Project Gutenberg website, and was accessed March 28, 2019, http://www.gutenberg.org/. This is written in plain English with a minimum of footnotes for smooth readability.
The Review of Korean Studies

provide an annotated, scholarly translation in English.

**Analysis of the text**

The text consists of ten chapters which are organized progressively from individual learning to daily family life and finally to social and official life. Yi I himself states in the preface that the ten chapters contain lessons on “how to form one’s will, set one’s body in order, serve one’s parents, and deal with people.” More specifically, Chapter 1 covers the necessity of resolving to learn and a student’s potential. Chapter 2 covers the negative impact of bad habits and how to eradicate them. Chapter 3 covers proper behavior and the importance of self-control. Chapter 4 covers the right way to read a book and the importance of learning and forming one’s will. Chapter 5 covers the rationale for practicing filial piety and how to perform filial piety on a daily basis. Chapter 6 covers the guidelines for funeral rituals. Chapter 7 covers instructions for sacrificial rites. Chapter 8 covers how to treat family members and how to respond to a magistrate’s gift. Chapter 9 covers how to treat older people, friends, teachers, and children. Finally, Chapter 10 proposes the proper attitude and positive mindset with regard to the civil service examination and offers advice to office holders.

This arrangement appears to be modelled in part after the eight stages of personal and political development expounded in the *Daxue* (*Great Learning*), especially those dealing with sincere will (*chengyi* 诚意), rectifying the mind (*zhengxin* 正心), self-cultivation (*xiushen* 修身), family-regulation (*qiji* 齊家), and state-governance (*zhiguo* 治國). Chapter 1 may be said to concern itself with sincere will, Chapter 2, with rectifying the mind; Chapters 3 and 4, with self-cultivation; Chapters 5 to 8, with family-regulation; and Chapter 10, with state-governance. The following table shows detailed contents and sources of the text.

### Table 1. Detailed Contents and Sources of *Gyeongmong yogyeol*

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Contents</th>
<th>Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>The Necessity of Learning and Its Ordinariness</td>
<td>Zhuzi yu lei Mengzi Yingji Zhongyong</td>
</tr>
<tr>
<td>1. Establishing the Will</td>
<td>The Need for Establishing the Will</td>
<td>Zhuzi yu lei Jin si lu Mengzi</td>
</tr>
<tr>
<td>2. Changing Old Habits 事革</td>
<td>1. The Negative Impact of Old Habits</td>
<td>Zuozhuan Lunyu Han Yu Daxue zhangju</td>
</tr>
<tr>
<td>3. Conducting Oneself 持身</td>
<td>2. The List of Old Habits</td>
<td></td>
</tr>
<tr>
<td>4. Reading Books 讀書</td>
<td>3. The Primacy of Respect between Parents and Children</td>
<td></td>
</tr>
<tr>
<td>5. Serving One’s Parents 事親</td>
<td>4. The Obligation to Look After One’s Parents</td>
<td></td>
</tr>
</tbody>
</table>

---

14. This paragraph is recited from Na 2019, 313.
15. The eight stages (八條目 八條) are as follows: investigating things (*gewu* 格物), extending knowledge (*zhishi* 格知), making the will sincere (*chengyi* 诚意), rectifying the mind (*zhengxin* 正心), cultivating one’s persons (*xiushen* 修身), regulating the family (*qiji* 齊家), ordering the state (*zhiguo* 治國), and making the world tranquil (*tianshui ping* 天下平)．
16. However, Chapter 9 does not fit into any category of the eight stages.
As the sources of the table show, he was clearly a Sinophile and an admirer of Zhu Xi朱熹 (1130-1200).17 His recommended reading list in Chapter 4 consists of only Chinese Classics and Chinese Neo-Confucian works. In addition, every exemplary man who appears in the book is Chinese, and every quotation in the book is from a Chinese literatus, such as Han Yu or Wang Tong. For sheer number of quotations, Zhu Xi prevails.18 His Yidei (Topically Arranged Sayings 語類), Jiali (Family Rituals 家禮), Jizhu (Collected Commentaries 集註), and Jinliu (Reflections on Things at Hand 近思錄) are the works most frequently referred to in Gyeongmong yogyeol. Chapters 6 and 7 which deal with funeral regulations and sacrificial ritual, respectively, each begins with a sentence containing the words “Follow the Family Rituals.” Furthermore, those chapters are composed mainly of passages from the Family Rituals and take up more than half of the content of the two chapters.

It is significant that in the preface, Yi I begins by stating, “Man is born into this world, but without learning he cannot become human.”19 He repeatedly emphasizes in the book that the goal of learning is to become fully human, not to be a renowned scholar, a high minister, or a wealthy businessman. To become a complete human being leads to becoming a sage. Becoming a sage is not done by someone achieving extraordinary things but by an ordinary man living a normal life, faithfully playing his role on a daily basis. For Yi I, to lead a successful life means to be steadfast in one’s daily life and to care for people around oneself, rather than to study well and pass examinations. It is interesting to learn that although Yi I himself achieved many extraordinary things, such as winning first place in the state examinations nine times and being appointed a high official, he was neither proud of them nor did he encourage others to pursue them.

20. This brief biographical sketch is cited with modification from Na 2019b, 312.
21. Yulgok (“chestnut valley”栗谷) was Yi I’s hometown, located in modern Paju, Gyeonggi province. He was born in his mother’s hometown, Gangneung in Gangwon province, but went to Paju to live at age eight. He chose the toponym as his alternative name (byeolho/biehao別號) at the age of thirty-seven. He had two other alternative names: Seokdam (“stone pond”石潭) and Ujae (“fool’s studio”愚齋). Seokdam, where Yi I wrote Gyeongmong yogyeol, was located in Haeju, Hwanghae province. Ujae was used to refer to himself in his essay, “Eonhaeng nan” (Difficult to Say and Practice 言行難). In the Yulgok jonsuro, Seupyu拾遺 4. His courtesy name was Sudheon 孫徽. His friend Song Ipul used to call him by his courtesy name.
22. Her personal name is unknown. Sin申 is her family name. Saim師任 refers to a woman’s residence. Tai Ren太任 means “emulating [Tae] Im (C. Tai Ren 太任).” Dang(Noe/堂) refers to a woman’s residence. Tai Ren was the mother of King Wen of Zhou and well-known for her prenatal education of her son. This implies Lady Sin’s wish to be a good mother. However, whether this alternative name is self-chosen or given by her father is not clear. Her life and conduct are briefly but beautifully narrated by Yi I in her biography, Senbi haengjang. It was fully translated in English with annotations by Pokorny and Chang in 2015. See the preceding note.
23. “Ujeong”年譜, Year imin壬寅 (1542): “The master [Yi I] began to be taught by his mother and sometimes went out to learn from a teacher. Without much effort, his learning improved day by day. By the age of seven, his understanding of writing was so great that it could naturally penetrate the Four Books and other Classics”先生始從學於母夫人，問難異才，不勞而學日就。至是，文理該貫，四書諸典，舉皆通達.
I’s admonitions. Nevertheless, Yi I succeeded in leaving office temporarily in 1576 when a factional split between Easterners (Dongin 東人) and Westerners (Seoin 西人) developed. He went to his wife’s hometown Haeju in Hwanghae province. The next year he built a shrine for the purpose of performing sacrificial rites with his family, which must have been a valuable experience for him as he composed Chapter seven of Gyeongmong yogyeol. These years seem to have been the most peaceful time in his life. Meanwhile, he was visited by a few students asking questions about how to learn. He wanted to give them something more than a makeshift answer or a desultory talk about learning. Thus, he came to write Gyeongmong yogyeol in 1577 in which he could provide them, and other students up to the current day, with systematic instructions on learning.

An Annotated Translation of Yi I’s Gyeongmong yogyeol

Preface to Essential Instructions on Breaking Folly

The necessity of learning and itsordinariness

Man is born into this world, but without learning he cannot be a human. That which is called learning is not something unusual or extraordinary. It is simple: Man is born into this world, but without learning he cannot be a human. That which is called learning is not something unusual or extraordinary. It is simple: learning is not something unusual or extraordinary. It is simple: simple: to say, ‘I am unable to abide in humaneness or to practice the Way… strive to do something lofty, remote from daily life, and difficult to do, they are something abstruse and wishfully expecting extraordinary things.

The necessity of reading and probing

1. The path he should take, a person will be correct in direction and attain the middle way in practice. People today do not understand that learning is found in everyday activity; instead they think that it is something lofty, remote from daily life, and difficult to put into practice. Accordingly, they pass the opportunity along to others, and are content to do violence to themselves and throw themselves away. How can we not lament this?

24. Gyeongmong yogyeol is written. The translation of the author's preface and first chapter has benefited from the partial rendition made by Na 2017, 205-14.

25. Instead of "loyalty" (chungzehong 忠), "reverential attentiveness" (gyeongjing 神) is required from ministers in the Zhongzi ya lei 凸子習誨 52.107: "It is proper and right for fathers to be benевolent, for children to be fraternal, for rulers to be benевolent, and ministers to be reverent" (as) kings, subordinates, and the like. In the Zhongzi ya lei, chungzehong 忠 is used with the meanings of "loyalty" and "integrity.

26. Activity and quiescence (dongjeong/dongjing 動靜) are explained in the Zhongzi ya lei 12:143; Gardner 1990, 178: "When there's something that must be done, it [the mind] becomes active; when there's nothing to be done, it becomes quiescent. Be that as it may, activity and quiescence have no sharp boundaries; there's no principle strictly separating one from the other" (The capitalization is Legge's). In the Zhongzi ya lei (The capitalization is Legge's). In the Zhongzi ya lei (The capitalization is Legge's). In the Zhongzi ya lei 11.5; Gardner 1990, 144: "...it's best to read books and probe principle without any interruption; then, the mind of human desire will naturally be incapable of winning out..." 且宜讀書窮理，卒同間則物欲之心自不能勝。"Probing principle" can be translated as "exhaustively investigating principle" (Kalton 1988, 34) or "thoroughly fathoming principles" (Yao 2003, 310). It usually comes after "abiding in reverential attentiveness" (gyeongjing/puying 神) because jujing has to be the foundation for jujing. For more about jujing, see Yao 2003, 310-11.

27. This is an allusion to Mengzi 7B.21; Bloom 2009, 160: "Mencius said to Gaosi, 'There are foothpaths through the hills. If they are used, in short order they become roads. If they are not used, soon wild grasses will stop them up. Now wild grasses are stopping up your mind' 孟子謂高子曰。'山徑之蹊間，必審之而成路，若不審用之，則茅塞之矣。'

28. "Probing, or investigating, principle" (gangfun qiunqi 肛理) appears in a different context in the Zhongzi ya lei 11.5: "...it's best to read books and probe principle without any interruption; then, the mind of human desire will naturally be incapable of winning out..." 且宜讀書窮理，卒同間則物欲之心自不能勝。"Probing principle" can be translated as "exhaustively investigating principle" (Kalton 1988, 34) or "thoroughly fathoming principles" (Yao 2003, 310). It usually comes after "abiding in reverential attentiveness" (gyeongjing/puying 神) because jujing has to be the foundation for jujing. For more about jujing, see Yao 2003, 310-11.

29. "Attain the middle way" (deqiongli/dezhong 得中) usually implies good fortune in the Yijing. For instance, in "Xiang zhuan" (Commentary on the Yijing) verse 4 in the second hexagram 40, fú 從, it states, "The good fortune of the perseverance of the nine in the second place is due to its attaining the middle way" 九三負，得中道也。Translation from Wilhelm 1967, 587.

30. This comparison between the ancients and contemporary men is repeatedly used to criticize the behavior of the current generation, and is commonly found in Neo-Confucian texts, such as the Zhongzi ya lei and the Jin si lu.

31. Cf. Zhongyong 15: Legge 1991a, 393: "The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered 'THE PATH' “道不遠人。人之為道而進，不可以為道” (The capitalization is Legge’s). In the Zhongyong zhongzuo (Commentary on the Zhongyong Passages) note 178), the same phrase is found: "If those who practice the Way... strive to do something lofty, remote from daily life, and difficult to do, they are not practicing the Way” 而行者不以大為高，而反務為高遠難行之事，則非所以為高。"This comparison between the ancients and contemporary men is repeatedly used to criticize the behavior of the current generation, and is commonly found in Neo-Confucian texts, such as the Zhongzi ya lei and the Jin si lu.
The motivation for writing this book and its purpose

余定居海山之陽，有一二學徒，相從問學。余纔無以爲師，而且初學不知向方，且無堅固之志，而泛乏諦識，則彼此無補，反貽人識。故略書一冊子，粗敘立心節躬奉親接物之方，名曰擊蒙要繩。欲使學徒觀此，洗心立體，當日下功，而余亦久未因循，欲以自警省焉。丁丑季冬，德水李珥書。

When I decided to reside in the southern area of Haesan, one or two students followed me and asked questions about learning. I felt ashamed that I was not qualified to be their teacher. But I also feared that those starting out on the path of learning might not know where to start. Moreover, if they do not have a firm will, and always hang around asking for help, there will be no benefits to each other, and it would incur the ridicule of others. This is why I write this brief booklet and roughly describe in it how to establish the will, how to set the body in order, how to serve one's parents, and how to deal with people.

Its title is Gyeongmong yogyeol (Essential Instructions on Breaking Folly). I wish for students to take a look at this book, so their minds may be cleansed, and their feet stand firm, so that they proceed to study immediately. At the same time, I want to alert myself with it, since I have long been worried that I may have been subjected to the debilitating effects of routine.

Written by Yi I of Deoksu in late winter of the year Jeong Chuk (1577)

Chapter One: Establishing the will

1.1. The necessity of establishing the will

初學，先須立志，必以聖人自期。不可有一毫自小退託之念。蓋衆人與聖人，其本性則一也。雖氣質不能無清濁粹雜之異，而苟能自知實踐，去其旧染，而復其性初，則不增不減，而萬善具足矣。衆人豈可不以聖人自期乎。故孟子道性善，而必稱堯舜以實之，人皆可以爲堯舜，豈敢我哉。

Those beginning to learn, first of all, should establish their will, promising themselves to become sages. They should not hold even the slightest idea of shirking by considering themselves incompetent. In general, ordinary people and sages share the same original nature. Although material qualities differ, they have been subjected to the debilitating effects of routine.

Statement to Alert Myself: three years after the death of his mother in 1551. For a more detailed account, see Pokorny and Chang 2011, 142.

39. Deoksu was a prefecture in Gaeseong, Hwanghae province, and was Yi I’s ancestral home. His father moved to his mother’s house in Gangneung, Gangwon province, where he was born and lived until the age of five. For his biography, see the third section of Introduction.

40. Jeong Chuk 丁丑 (C. Ding Chou) is the 14th year of the sexagenary cycle, the year of Fire Ox.

41. "Establishing the will," or "being determined" (ipgiljabi 立志) is also prioritized in Yi I's Hakkyo noreom (A Model for Schools 學校模範) of Yulgok jeonsol 31 and he explains why it is so important in his Analics (saerokuyok 汝後) of Yulgok jeonsol 31: “Without establishing the will, nothing can be achieved.” A similar passage is found in the Analects (Analects) of Yulgok jeonsol 31: “Without establishing the will, nothing can be achieved.” It is found imperative for all students in the Zhuzi yu lei 8.28: Gardner 1990, 105: “Students must firmly establish their will. What is meant by ‘will’ isn’t to overwhelm other people with one’s bearing, It is just simply the desire to study Yao and Shun.” It is considered the first concern for rulers in the Jin si lu 8.3 and translated as “making up the mind” by Chan 1967, 204: “Master Yichuan said: In handling affairs today there are three things that must be given first priority, namely, making up the mind, delegating responsibility, and searching for virtuous men to take the responsibility” 伊川先生曰，當世之務所尤先者有三：一日立志，二曰責任，三曰求賢。

42. "Just as it is explained in detail as a way of self-discipline for magistrates in the Mongmin simun 2.1; Choi 2010, 51: “From the days of old it has been the way of rulers to set the example in their daily conduct, maintain his hat and belt properly, and display gravity when interacting with the people” 興居有節，冠裳整體，居民主以，古之道也。

39. Deoksu was a prefecture in Gaeseong, Hwanghae province, and was Yi I’s ancestral home. His father moved to his mother’s house in Gangneung, Gangwon province, where he was born and lived until the age of five. For his biography, see the third section of Introduction.

40. Jeong Chuk 丁丑 (C. Ding Chou) is the 14th year of the sexagenary cycle, the year of Fire Ox.

41. "Establishing the will," or “being determined” (ipgiljabi 立志) is also prioritized in Yi I’s Hakkabo noreom (A Model for Schools 學校模範) of Yulgok jeonsol 31 and he explains why it is so important in his Analics (saerokuyok 汝後) of Yulgok jeonsol 31: “Without establishing the will, nothing can be achieved.” A similar passage is found in the Analects (Analects) of Yulgok jeonsol 31: “Without establishing the will, nothing can be achieved.” It is found imperative for all students in the Zhuzi yu lei 8.28: Gardner 1990, 105: “Students must firmly establish their will. What is meant by ‘will’ isn’t to overwhelm other people with one’s bearing, It is just simply the desire to study Yao and Shun.” It is considered the first concern for rulers in the Jin si lu 8.3 and translated as “making up the mind” by Chan 1967, 204: “Master Yichuan said: In handling affairs today there are three things that must be given first priority, namely, making up the mind, delegating responsibility, and searching for virtuous men to take the responsibility” 伊川先生曰，當世之務所尤先者有三：一日立志，二曰責任，三曰求賢。

42. "Just as it is explained in detail as a way of self-discipline for magistrates in the Mongmin simun 2.1; Choi 2010, 51: “From the days of old it has been the way of rulers to set the example in their daily conduct, maintain his hat and belt properly, and display gravity when interacting with the people” 興居有節，冠裳整體，居民主以，古之道也。

39. Deoksu was a prefecture in Gaeseong, Hwanghae province, and was Yi I’s ancestral home. His father moved to his mother’s house in Gangneung, Gangwon province, where he was born and lived until the age of five. For his biography, see the third section of Introduction.

40. Jeong Chuk 丁丑 (C. Ding Chou) is the 14th year of the sexagenary cycle, the year of Fire Ox.

41. "Establishing the will," or “being determined” (ipgiljabi 立志) is also prioritized in Yi I’s Hakkabo noreom (A Model for Schools 學校模範) of Yulgok jeonsol 31 and he explains why it is so important in his Analics (saerokuyok 汝後) of Yulgok jeonsol 31: “Without establishing the will, nothing can be achieved.” A similar passage is found in the Analects (Analects) of Yulgok jeonsol 31: “Without establishing the will, nothing can be achieved.” It is found imperative for all students in the Zhuzi yu lei 8.28: Gardner 1990, 105: “Students must firmly establish their will. What is meant by ‘will’ isn’t to overwhelm other people with one’s bearing, It is just simply the desire to study Yao and Shun.” It is considered the first concern for rulers in the Jin si lu 8.3 and translated as “making up the mind” by Chan 1967, 204: “Master Yichuan said: In handling affairs today there are three things that must be given first priority, namely, making up the mind, delegating responsibility, and searching for virtuous men to take the responsibility” 伊川先生曰，當世之務所尤先者有三：一日立志，二曰責任，三曰求賢。

42. "Just as it is explained in detail as a way of self-discipline for magistrates in the Mongmin simun 2.1; Choi 2010, 51: “From the days of old it has been the way of rulers to set the example in their daily conduct, maintain his hat and belt properly, and display gravity when interacting with the people” 興居有節，冠裳整體，居民主以，古之道也。
1.2. The goodness of human nature and the potential in me

When one says to himself, “if human nature is originally good but there has been no difference between the wise and the foolish across the ages, how then could a sage become a sage while I have become an ordinary man?” This is because my will was not resolved, my understanding was not clear, and my action was not earnest. Establishing the will, having a clear understanding, and making earnest actions depend solely on me. Why would I seek them from others? Yan Yuan said, “What kind of man was Shun? What kind of man am I? One who exerts effort will also be like him.” 49 I myself also should emulate Yan’s wish to be like Shun.”

1.3. Malleability of mental attributes

The goodness of human nature and the potential in me

1.2. The goodness of human nature and the potential in me

As for one’s appearance, it is impossible to transform from ugly to fair. As for one’s strength, it is impossible to turn a weakling into a strongman, and as for one’s own body, there is no way to change from short to tall. For these are what one is endowed with and hence cannot be changed. As for one’s mind and will, however, it is possible to change the foolish into the wise and turn the unworthy into the worthy. For these are mental attributes, which are hollow and spiritual, and thus are not restricted by [physical] endowment. Nothing is more desirable than being wise. Nothing is nobler than being worthy. What a pity is it that one does not become wise and worthy but instead ruins his original nature given by Heaven! [However,] if he keeps this in mind and firmly resolves not to turn back, he will come closer to the Way.

1.4. The importance of applying immediate efforts

Generally, one says to oneself that he is resolved to learn but does not immediately make an effort. He keeps putting it off and waiting. This is because he has nominally established his resolve, but in reality is not sincere about pursuing learning. If I sincerely set my determination on learning, the strength to practice humaneness will come from within myself. 51 If I want humaneness, it will come. 54 Then why do we seek from others? Why wait until later? It is important to establish the will and apply an immediate effort, because it makes

such as being clean or turbid, fine or coarse, if one truly knows and actually practices what he learns, removes old stains and restores the original nature, then without adding the slightest bit, all goodness [will be revealed as] already being there in full. 46 If this is so, then how can ordinary people not promise to become sages? That was why Mencius said that human nature is good and proved it by constantly commending Yao and Shun 48 and affirming that all human beings can become like them. 49 How could he ever deceive me?

1.3. Malleability of mental attributes

人之容貌，不可變醜為妍。臂力，不可變弱為強。身體，不可變短為長。此則定之分，不可改也。惟有心志，則可以變愚為智，變不肖為賢。此則心之虛靈，不拘於實受故也。美賢於智，賢貴於賢。何苦而不為賢智，以虧損天所賦之本性乎。人存此志，堅固不退，則庶幾乎道矣。

As for one’s appearance, it is impossible to transform from ugly to fair. As for one’s strength, it is impossible to turn a weakling into a strongman, and as for one’s own body, there is no way to change from short to tall. For these are what one is endowed with and hence cannot be changed. As for one’s mind and will, however, it is possible to change the foolish into the wise and turn the unworthy into the worthy. For these are mental attributes, which are hollow and spiritual, and thus are not restricted by [physical] endowment. Nothing is more desirable than being wise. Nothing is nobler than being worthy. What a pity is it that one does not become wise and worthy but instead ruins his original nature given by Heaven! [However,] if he keeps this in mind and firmly resolves not to turn back, he will come closer to the Way.

1.4. The importance of applying immediate efforts

凡人自謂立志，而不即用功，遲徊等待者，名為立志，而實無向學之誠故也。苟使吾志誠在於學，則為仁由己，欲之則至，何求於人，何待於後哉。所貴乎立志者，即下工夫，猶恐不及，念念不退故也。如或志不誠篤，因循度日，則窮年沒世，豈有所成就。

Generally, one says to oneself that he is resolved to learn but does not immediately make an effort. He keeps putting it off and waiting. This is because he has nominally established his resolve, but in reality is not sincere about pursuing learning. If I sincerely set my determination on learning, the strength to practice humaneness will come from within myself. If I want humaneness, it will come. 54 Then why do we seek from others? Why wait until later? It is important to establish the will and apply an immediate effort, because it makes

44. On the differentiation of principle according to the relative purity or turbidity of material force, see Kalton 1988, 50.
45. This refers to old habits.
46. Because human nature is originally good according to Mencius. Nature (wong/yingxing) is interpreted as one’s potential by Han 2015, 19.
47. A similar passage is found in his Hákkhyo moeom (A Model for Schools) and “Introduction to the Subject Matter of the Elementary Learning” of the Xianxue: “without adding the slightest bit [of further perfection] to it, all goodness is already there in its fullness.” 不加毫末，萬善足焉. Translation from Kalton 1988, 68.
48. Mengezi 3A.1; Bloom 2009, 49: “Mencius spoke about human nature being good, constantly commending Yao and Shun.” 孟子道性善，常稱讚堯舜。
49. Mengezi 6B.2; Bloom 2009, 133: “Cao Jiao asked, ‘Is it true that all human beings are capable of becoming a Yao or a Shun?’ Mencius said, ‘It is true.’” 曹交問曰，人皆可以為堯舜為法也。孔子曰，然。
50. Yan Yuan 姊元 is a courtesy name of Yan Hui 顏鈞 (521-481 BCE), one of the earliest disciples of Confucius.
51. Mengezi 3A.1; Bloom 2009, 49 with modification.
52. Cf. Zhuzi yu lei 5.39: “If the mind is hollow and spiritual, how can it have any physical form?” 若心虛靈，何有形相。
53. Cf. Lunyu 12.1; Watson 2007, 80: “Being humane proceeds from you yourself. How could it proceed from others?” 誠吾之性，何由人乎哉。
54. Cf. Lunyu 7.29; Watson 2007, 51: “If I want humaneness, then humaneness is right here” 我欲仁，斯仁至矣。
me careful not to withdraw, fearing that [if I do] I will never catch up.55 If, by any chance, my will is insincere, but I follow routine and idle away time, then how can I achieve anything [from now] until my time on earth is over?

Chapter Two: Changing Old Habits

2.1. The negative impact of old habits

人有志於學，而不能勇往直前，以有所成就者，惟習有以此敗之也。習之目，條列如左。若非勵志痛絕，則終無為學之戲矣。

Although people set their will on learning, they are unable to boldly proceed straight to the achievements because they are discouraged by their old habits. The old habits are enumerated on the left [side of this page].56 Unless one exerts his will and ruthlessly breaks [old habits], there will be no room for learning in the end.

2.2. A list of old habits

其一，惰其心志，放其儀形，只思暇逸，深厭拘束。其二，常思動作，不能守靜，紛紛出入，打話度日。其三，喜同惡異，汲於流俗，稍欲修飾，恐乖於衆。其四，好以文辭，取譽於時，剽竊經傳，以飾浮藻。其五，工於筆札，業於琴酒，優游卒歲，自謂清致。其六，好聚閑人，圍棋局戦，飽食終日，只資競競。其七，歆羨富貴，貪衣惡食，深以爲恥。其八，嗜慾無節，不能斷制，貨利聲色，其味如蔗。習之者心者大槪如斯，其餘難以悉擧。

The first [bad habit] is being lazy in mind and will, and careless with demeanor, thinking only about idleness and abhorring discipline. The second is constantly thinking of moving around, unable to keep equilibrium, being busy coming and going, and spending time chattering. The third is preferring to behave like others and detesting being different, immersing oneself in current vulgarisms and being afraid of becoming alienated from the majority despite having a little wish to cultivate oneself. The fourth is being eager to gain fame from contemporaries through literary skills and making flowery writings by plagiarizing the Classics. The fifth is putting efforts into calligraphy and letters, indulging in music and wine, wasting life idling about, while looking upon them as refined tastes. The sixth is enjoying gatherings of idlers and playing baduk58 and chess, and stuffing oneself with food all day,59 which only fuels fights and rivalry. The seventh is admiring riches and honors but hating poverty and lowliness, being deeply ashamed of poor clothing and poor food.60 The eighth is taking delight in carnal pleasure without limit, being unable to curtail or control it, regarding money, profit, music, and sex as sweets. These are the habits most detrimental to the mind—. The details of the rest are impossible to be enumerated.

2.3. The eradication of old habits

此習使人志不堅固，行不篤實，從善如登，朝恥其行，暮已復然，必須大奮勇猛之志，如將一刀快斷根株，淨洗心地，而時時每加猛省之功，然後可以論進學之工夫矣。

These habits make people’s will waver and their behavior insincere, so what they do today they hardly change tomorrow and what they regret in the morning they do again in the evening.61 They must greatly stir a fierce will [to eradicate them] as if they were about to cut off tree roots with a stroke of the sword. They should cleanse their mind until not the slightest trace remains, and from time to time make every effort to examine themselves rigorously. Only after removing every filthy spot of the old habits from the mind62 may they discuss advancement in learning.

Chapter Three: Conducting Oneself

3.1. The value of loyalty and trustworthiness

學者必誠心向道，不以世俗雜事亂其志，然後學有基址。故夫子曰，主忠信。


56. The text in Literary Sinitic is written vertically and is arranged in columns that run from right to left on the page.
Students must be sincere in their minds toward the Way and not allow the myriad affairs of the world to disturb their intentions. Only afterward will their learning have a foundation. Thus, the Master (Confucius) said, “Put the foremost value on loyalty and trustworthiness.” And Master Zhu (Zhu Xi) explicated it thus, “If people are not loyal and trustworthy, none of their work will bear fruit. Doing evil would be easy for them but doing good would be difficult. Therefore, they must take these to be of the utmost importance.” They must put loyalty and trustworthiness first and boldly set [their hearts] to studying, then they will become accomplished. Huang Mianzhai65 said, “Make the heart truthful. Be assiduous in your studies.”

3.2. Good behavior in daily life

Students must be sincere in their minds toward the Way and not allow the myriad affairs of the world to disturb their intentions. Only afterward will their learning have a foundation. Thus, the Master (Confucius) said, “Put the foremost value on loyalty and trustworthiness.” And Master Zhu (Zhu Xi) explicated it thus, “If people are not loyal and trustworthy, none of their work will bear fruit. Doing evil would be easy for them but doing good would be difficult. Therefore, they must take these to be of the utmost importance.” They must put loyalty and trustworthiness first and boldly set [their hearts] to studying, then they will become accomplished. Huang Mianzhai65 said, “Make the heart truthful. Be assiduous in your studies.”66 These two sentences fully explain the meaning.

3.2. Good behavior in daily life

朱子釋之曰，人不忠信，事皆無實。為惡則易，為善則難。故必以是為主焉。必以忠信為主，而勇下工夫，然後能有所成就。黃勉齋所謂جماع心地，刻苦工夫，兩言盡之矣。

Students must be sincere in their minds toward the Way and not allow the myriad affairs of the world to disturb their intentions. Only afterward will their learning have a foundation. Thus, the Master (Confucius) said, “Put the foremost value on loyalty and trustworthiness.” And Master Zhu (Zhu Xi) explicated it thus, “If people are not loyal and trustworthy, none of their work will bear fruit. Doing evil would be easy for them but doing good would be difficult. Therefore, they must take these to be of the utmost importance.” They must put loyalty and trustworthiness first and boldly set [their hearts] to studying, then they will become accomplished. Huang Mianzhai65 said, “Make the heart truthful. Be assiduous in your studies.”66 These two sentences fully explain the meaning.

3.3. Nine proper appearances

That which is called Nine Appearances is as follows:70 The feet should look heavy. (Yi I’s note: Do not move your feet lightly. If you have to walk hastily before elders, you are not obliged to follow this rule.) The hands should be held respectfully. (Yi I’s note: Hands should not droop. When there is no work to be done, hold your hands together and do not move them about rashly.) The eyes should look straight ahead. (Yi I’s note: Arrange your eyes so that the gaze is correct. Do not look askance at others or stare at them.) The mouth should be kept quiet and composed. (Yi I’s note: If it is neither time to speak nor eat, the mouth should not open.) The voice should be calm. (Yi I’s note: Control your voice and do not make random sounds like belching and coughing.) The head should be upright. (Yi I’s note: Keep your head upright and straighten your body. Do not turn your head or tilt it.) The breathing should be solemn. (Yi I’s note: Moderate your nasal breathing in order not to make a breathing sound.) When standing, look virtuous. (Yi I’s note: Stand straight without leaning. Have a solemn and virtuous deportment.) The face should look grave. (Yi I’s note: Keep your face grave and upright and do not move them about rashly.) The mouth should be kept quiet and composed. (Yi I’s note: Do not look askance at others or stare at them.)

3.4. Nine considerations

That which is called Nine Considerations is as follows:72 When seeing, think of
clarity. (Yi I’s note: If the vision is not blocked, it will be clear and everything will be visible.)

When listening, think of discernment. (Yi I’s note: If the hearing is not obstructed, it will be discerning and everything will be audible.)

In facial expressions, think of warmth. (Yi I’s note: The countenance should be benign without an air of anger.) In attitude, think of courtesy. (Yi I’s note: Demeanor should be dignified.) In speech, think of loyalty. (Yi I’s note: Even a single uttered word should be loyal and faithful.) In work, think of reverential attentiveness. (Yi I’s note: In doing a task, everything should be done with attentiveness and carefulness.) When in doubt, think of inquiry. (Yi I’s note: When finding wealth, distinguish what is right from what is profitable. When there is something that you have not fully grasped, do not leave it.) When angry, think of the consequences. (Yi I’s note: If you are angry, restrain it. When there is doubt in your heart, go to your teacher and carefully inquire. Always abide by the Nine Appearances and the Nine Considerations, with which you should examine yourself. Do not neglect them even for a moment. Write them down on the corner of your seat so that you may look at them all the time.)

Write them down on the corner of your seat so that you may look at them all the time.

3.5. Four prohibitory admonitions

非禮勿視, 非禮勿聽, 非禮勿言, 非禮勿動. 禮與非禮, 初學難辨, 必須窮理而明之. 但於已知處力行之, 則思過半矣.

3.6. Learning and daily life are inseparable

Learning lies in the matters of daily life. If people, in their daily routine, are respectful inside their residence, attentive in handling affairs, and loyal in dealing with others, then what they do can be called learning. Reading books is nothing other than trying to clarify this principle.

3.7. The distinction between essentials and non-essentials

Clothes should not be luxurious; if they keep out the cold, they are good enough. Food should not be delectable; if it staves off hunger, it is good enough. Houses do not have to be comfortable; if people living there do not become ill, they are good enough. Pursuing learning, righting the mind, and having dignified manners are the only things that one ought to diligently work on every day and never become complacent about.

3.8. The primacy of mastering oneself

克己工夫, 最切於日用. 所謂己者, 吾心所好, 不合天理之謂也. 必須檢察吾心, 好色乎, 好利乎, 好名譽乎, 好仕宦乎, 好安逸乎, 好宴樂乎, 好珍玩乎, 凡百所好, 若不合理, 則一切痛斷, 不留苗脈. 然後吾心所好, 始在於義理, 而無己可克矣.

Mastering the self is the most important act of daily life. What I call “myself”...
is my heart’s desire in discord with the Heavenly principle. It is essential to examine my own heart: Does it desire sex? Does it desire money? Does it desire fame? Does it desire government posts? Does it desire a comfortable life? Does it desire a feast? Does it desire valuable curios? If the things desired do not correspond to the principle, cut them off ruthlessly and do not leave any seeds. Then my heart’s desire will belong to the righteous principle and there will be no “self” to be overcome.

3.9. The importance of brevity

Much speech and many worries are the most harmful to the cultivation of the mind. If there is no work to do, sit in silence and preserve the mind. When meeting people, select appropriate words and deliver them succinctly and carefully. The words are succinct when delivered at the right time.83 Those who speak succinctly are near the Way.

3.10. Deference to traditional values

If an article of dress is not sanctioned by the customs of the former kings, the ministers and high officials would not presume to wear it; if ways of speaking are not consistent with the exemplary conduct of the former kings, they would not presume to act in such a way.84 These words should be taken to your bosom throughout your life.

3.11. Defense against external temptations

Students should persistently pursue the Way. They should not be overcome by external things.86 None of these things must remain in their minds. If a chessboard, a baduk board, or dice are set up in the villagers’ meeting place, then they should not set eyes on them but step back away from it. If they see entertainer-courtesans singing and dancing, they must avoid them. If they come across a big gathering which is unavoidable because an elder has forced them to stay, they should be orderly in appearance and clean in heart, even though they must sit there lest lewd sounds or licentious sights break into their mind. Though they drink, they should not get drunk. They should stop drinking when they feel a little inebriated. They should eat a proper amount of food lest gluttony harm the vital force. Words and laughter must be terse and careful, and not so loud lest they cross the line of moderation. Activity and quiescence must be carried out with quiet and care. A dignified manner must not be lost by being rough and careless.

3.12. Straighten the internal life with attentiveness

When you have work to do, do it according to principle. When you read a book, investigate principle to the utmost with sincerity. In situations other than these two, sit in silence and concentrate your mind. Let it be calm without any...
disturbing thoughts and be vigilant against becoming obtuse. This is what is called "straightening the internal life with attentiveness." 88

3.13. The rectification of body and mind

When you are alone in a room, you should act as if you were among others. Let your mind be visible like the bright sun in the blue sky so that everybody can see it. “None would have performed one act that was not right or killed one innocent person in order to possess all under heaven.” 89 Always keep its meaning in your heart.

3.14. Three principles and two injunctions

By remaining in reverential attentiveness, one establishes the foundation. 91 By investigating principle, one is clear about what is good. 92 By diligent practice, one applies the truth in his life. These three things shall be your business as long as you live. “Have no depraved thoughts” 93 and “Never lack reverential attentiveness.” 94 These two phrases will never be exhausted even if you use them all your life. 95 Post them on the wall 96 so that you may never forget them even for a moment.

3.15. Self-reflection

Every day frequently examine yourself: Has my heart not been preserved? Have I failed to progress in learning? Have I made no effort to practice [the Way]? If such is the case, correct it. If not, make a greater effort and keep working without being lazy. 97 You may stop only when you die. 98

Chapter Four: Reading Books

4.1. The reasons to read books

Scholars must not let the heart be depressed. They must make thoughts and words clear about the Way, and so to conduct yourself as you should. 99 This appears in the Lunyu 2.2; “The Master said, ‘In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—Having no depraved thoughts,’ ‘in the learning of the Buddhists’ (13.3; ibid. 142); to “holding fast to the mind” (4:46; ibid. 143); to “a superior man” (12.15; ibid. 273); to “sincerity” (2.16; Chan 1967, 48); to “humanity” (4.39; ibid. 139); to “cultivating the mind” (4.44; ibid. 142); to “holding fast to the mind” (4:46; ibid. 143); to “a superior man” (12.15; ibid. 273); to “the learning of the Buddhists” (13.3; ibid. 273). See also the Lunyu ji zhu 2.297, “Jiong” 99.2 (Stanza 4; Legge 1991d, 613). Cf. Lunyu 2.2: “The Master said, ‘In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—Having no depraved thoughts’” (Son et al. 2000, 201) points out that Confucius interpreted it didactically but out of context and instead he suggests “Ah, never swerving!” because the understood subject of the verb is carriage drivers. This is similar to Waley’s (1960, 309) rendering: “O without slip.”

4.2. Prayer and meditation

Confucian scholars would post on the wall simple advice, a single phrase, or two phrases. 100 It was customary for Confucian scholars to put adages on the walls of their rooms. For example, the well-known “Western Inscription” (ximing 西銘) was a brief statement that Zhang Zai (1020-1077) wrote and posted on the western wall of his study. 101

Lunyu ji zhu on Lunyu 1.4; Gardner 2003, 156: “Zengzi, on these three counts, examined his own person every day, and if there was a failing, he corrected it; if there was not, he intensified his efforts” (son et al. 2000, 201) points out that Confucius interpreted it didactically but out of context and instead he suggests “Ah, never swerving!” because the understood subject of the verb is carriage drivers. This is similar to Waley’s (1960, 309) rendering: “O without slip.”

Cf. Zhengzong 20; Bloom 2009, 80 with modification: “If one is not clear about what is good, one will not be sincere within oneself” (son et al. 2000, 201) points out that Confucius interpreted it didactically but out of context and instead he suggests “Ah, never swerving!” because the understood subject of the verb is carriage drivers. This is similar to Waley’s (1960, 309) rendering: “O without slip.”

93. Siqing 297, “Jiong” 8 (Stanza 4; Legge 1991d, 613). Cf. Lunyu 2.2: “The Master said, ‘In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—Having no depraved thoughts’” (Son et al. 2000, 201) points out that Confucius interpreted it didactically but out of context and instead he suggests “Ah, never swerving!” because the understood subject of the verb is carriage drivers. This is similar to Waley’s (1960, 309) rendering: “O without slip.”

94. Li ji, “Qu Li I” chư tranh: “Always and in everything let there be reverential attentiveness; with the departure grave as when one is pondering, and with speech composed and definite” (son et al. 2000, 201) points out that Confucius interpreted it didactically but out of context and instead he suggests “Ah, never swerving!” because the understood subject of the verb is carriage drivers. This is similar to Waley’s (1960, 309) rendering: “O without slip.”

95. Cf. Jiu si lu 4.15: “Master Mingtang said, ‘Have no depraved thoughts.’ ‘Never lack seriousness.’ If one follows only these two teachings and puts them into practice, how can he make any mistake?” (son et al. 2000, 201) points out that Confucius interpreted it didactically but out of context and instead he suggests “Ah, never swerving!” because the understood subject of the verb is carriage drivers. This is similar to Waley’s (1960, 309) rendering: “O without slip.”

96. It was customary for Confucian scholars to put adages on the walls of their rooms. For example, the well-known “Western Inscription” (ximing 西銘) was a brief statement that Zhang Zai (1020-1077) wrote and posted on the western wall of his study.

97. Lunyu ji zhu on Lunyu 1.4; Gardner 2003, 156: “Zengzi, on these three counts, examined his own person every day, and if there was a failing, he corrected it; if there was not, he intensified his efforts” (son et al. 2000, 201) points out that Confucius interpreted it didactically but out of context and instead he suggests “Ah, never swerving!” because the understood subject of the verb is carriage drivers. This is similar to Waley’s (1960, 309) rendering: “O without slip.”

98. It was customary for Confucian scholars to put adages on the walls of their rooms. For example, the well-known “Western Inscription” (ximing 西銘) was a brief statement that Zhang Zai (1020-1077) wrote and posted on the western wall of his study.

99. There is an in-depth study of this chapter in English (Glemb 2012).
4.2. The right way to read a book

Readers must sit in a dignified manner with their hands folded and treat a book with respect, concentrating their mind and applying their will. Giving it careful thought and immersing themselves in it. (Yi I’s note: “Immerse oneself” refers to a close reading and deep rumination.) They ought to deeply understand its meaning and intention, and by every means search for the way. Only then will the way be clear before them. (Yi I’s note: “Immerse oneself” refers to a close reading and deep rumination.) They ought to deeply understand its meaning and intention, and by every means search for the way. Only then will the way be clear before them.

Students should always preserve the mind which should not be overcome by external things. They must investigate principle to the utmost and have a clear understanding of what is good. Only then will the way be clear before them and will they make progress. Therefore, in entering the Way nothing is prior to investigating principle. And in investigating principle nothing is prior to reading books, because the traces of how the sages and worthies exerted their minds, and what we should emulate and guard against concerning good and evil are all contained in books.

4.3. The sequence of reading

4.3.1. The Five Books

First of all, read Elementary Learning which shows the ways of serving parents, reverencing older brothers, being loyal to the ruler, showing respect to elders, honoring teachers, and caring for friends. Consider the ways in every detail and practice them diligently. Next, read Great Learning and Questions [on the Greater Learning] which show the ways of investigating principle, rectifying the mind, cultivating the self, and governing people. Get to truly know all of them [i.e. the texts] and actually practice them. Next, read the Analects, which shows what the efforts of seeking humaneness are, of
to improve himself,\textsuperscript{112} and of nurturing source.\textsuperscript{113} Reflect on all of them carefully and internalize them deeply. Next, read the Book of Mencius,\textsuperscript{114} which introduces theories for distinguishing righteousness from profit,\textsuperscript{115} for keeping [selfish] human desires in check, and for preserving the principle of Heaven.\textsuperscript{116} Examine all of them clearly, and enlarge and bring them to fulfillment.\textsuperscript{117} Next, read the Doctrine of the Mean,\textsuperscript{118} which shows the virtue of nature and feelings, the effort of extending to the utmost,\textsuperscript{120} and the wonder of being placed and nurtured.\textsuperscript{121} Search for all of them and get something from them.

Bo Yi and Shu Qi! The Master said, “Worthy men of antiquity. Did they harbor rancor? They sought to behave humbly, and they succeeded in doing so. Why would they harbor rancor?” A man asked, “Selflessness, righteousness, the way of the people, the way of heaven, the Dao of heaven and earth; how can they all be seen?” Cf. Mencius 7A.4; Bloom 2009, 144: “To dedicate oneself in all earnestness to reciprocity—there can be no closer approach to humaneness” 微之際, 求仁而得仁, 求而不得, 又何怨. The “Two Emperors” (二帝) are Yao and Shun and the “Three Kings” (三王) edited by戴聖. See Knechtges and Chang 2014, 688-91.

Next, read the Classic of Songs,\textsuperscript{122} which shows the rights and wrongs of nature and feelings,\textsuperscript{123} and praise for good and condemnation of evil. Ponder them, encouraging [the good] and chastising [the wrong].\textsuperscript{124} Next, read the Classic of Rites,\textsuperscript{125} which reveals the regulated patterns of heavenly principle and the proper measures of rituals and rules.\textsuperscript{126} Examine all of them and establish yourself in them. Next, read the Classic of Documents,\textsuperscript{127} which shows the great invariable relations [of mankind] and the great codes with which the Two Emperors and the Three Kings\textsuperscript{128} ruled the kingdom.\textsuperscript{129} Acquire the essentials
and return to the fundamentals. Next, read the *Classic of Changes*,\(^{130}\) which shows the subtle beginnings of good and evil fortune [of things], of their existence and destruction, of their advance or retreat, and of their waxing and waning.\(^{131}\) Observe them and probe into them. Next, read the *Spring and Autumn Annals*,\(^{132}\) in which sage men use subtle words and profound meaning [to expound] on rewarding the good and punishing the evil,\(^{133}\) on praising and cursing, and on regulating and liberating. Study all of them in detail and understand them properly.

4.3.3. The Song Scholars’ Books

The Five Books\(^{134}\) and the Five Classics\(^{135}\) must be read through thoroughly one after another, in repeated cycles.\(^{136}\) Try to understand them without ceasing

Emperors and Three Kings ruled the kingdom are in this book! How could I reveal all the accumulated profundity with my poor opinions and shallow learning? "二帝三王治天下之大經大法，皆載此書，而漢見簿博，宜足為詣詣寶藏。"\(^{130}\) *Yijing* 易經, known as *Zhouyi (Changes of the Zhou Dynasty 輯織)*, reputedly was the divination text for the people of the Zhou dynasty and is believed to be a collection of notes that were intended as aids to diviners. It was orally transmitted and evolved into an anthology of omens and their related prognostications, popular sayings, and wisdom about nature. See Knechtges and Chang 2014, 1877-96.

130. *Yijing* 易經, *Zhouyi zhuan yi* (Commentaries on the Changes of the Zhou Dynasty 輯織織訥): "The principles of good and evil fortune, and of the waxing and waning of things, and the way of their advance or retreat and of their existence or destruction, are fully contained in the remarks" 二帝三王治天下之大經大法，皆載此書，而漢見簿博，宜足為詣詣寶藏。

131. The preface of the *Zhouyi zhuang yi* (Commentaries on the Changes of the Zhou Dynasty 輯織織訥): "The principles of good and evil fortune, and of the waxing and waning of things, and the way of their advance or retreat and of their existence or destruction, are fully contained in the remarks" 二帝三王治天下之大經大法，皆載此書，而漢見簿博，宜足為詣詣寶藏。 This is quoted in the *Jin ni lu* 3-49; Chan 1967, 108.

132. *Zhouzi jiali* (Family Rituals of Master Zhu 朱子家禮) is a manual of the standard Chinese family rituals for the private performance of initiations (жиню гу), weddings (жиню ху), funerals (жиню 丧), sacrifices (жиню 祭), and sacrifices (жиню 祭). It was compiled by Zhu Xi and his collaborator, Li Zhiyan. It was highly regarded by Korean Confucian scholar Yi Hwang 懿宗 (1501-1570). See制作 Kyle 2010, 239-48.

133. *Jin ni lu* 進貢錄 (literally, near-thought-record) is an antholgy of Neo-Confucianism, presenting an over-all view of its metaphysical, ethical, political doctrines and its evaluation of heterodox systems, specifically Buddhism and Taoism. It was compiled by Zhu Xi and his collaborator, Li Zhiyan. It was highly regarded by Korean Confucian scholar Yi Hwang 懿宗 (1501-1570). See制作 Kyle 2010, 239-48.

134. *Er Cheng quanshu* 二程全書 is a collection, compiled by Zhu Xi, that contains most of the writings and conversations of Chen and Cheng Yi 程頤 (1033-1107). The two brothers are identified with the group known as the Five Masters of the Northern Song period (960-1127). They strove to restore Confucianism by developing a moral metaphysics and referring to it as "the learning of the way" (dao xue 道學) or "the learning of principle" (li juan 理學). See制作 Kyle 2010, 59-66: 89-91.

135. *Zhouzi yu lei* (朱子語錄) is another name of *Hui'an xiangsheng Zhu Wengong wenji* (Collection of Literary Works by the Lord of Culture, Zhu, Master of Hui'an 懿宗先生朱文公文集). The main collection in 100 juan was compiled by Zhu Zai 惠子 (b. 1169) in 1245. It includes Zhu Xi's memorials, lectures to the emperor, poems, essays, prefaces, tomb inscriptions, and almost two thousand letters to about five hundred people. See Tillman in Yao 2003, 849-50. The collection was transmitted to Korea and officially printed in 1575 by Yu Heicun 柳希春 (1513-1577).

136. *Er Cheng yu lei* 二程語錄 is a compilation of Zhu Xi's conversations and discussions with his disciples on various topics, such as nature, principle, books, government, thinkers, and thoughts. The disciples wrote them down, then collected them together and edited them in 140 juan in 1270. See Gardner 1990, "Preface."
changing events from antiquity to the present and expand the intellectual vision. Unorthodox books\textsuperscript{144} that contain heterodox doctrines or other miscellaneous writings must not be browsed for even a single moment.

4.4. The Right Time to Move on to the Next Book

When reading, it is imperative to read one book thoroughly and comprehend its meaning and intention exhaustively. Only then may you move on to other books. Do not strive for quantity\textsuperscript{145} or busy wading and hunting through numerous books.

\textit{Chapter Five: Serving One's Parents}

5.1. The rationale for practicing filial piety

凡人莫不知親之當孝, 以不盡孝於父母乎。人能恒存此心, 則自有向親之誠矣。 Those who serve their parents should not do any work on their own or take part in whatever activity they desire. Only after getting their parents' orders may they do so. If parents do not allow something, no matter how good it is, they should ask if their clothes are too warm or too cold, whether they are ill or pained, or any part is uncomfortable. If parents bequeathed me. Therefore, it is said, “Alas for my father and mother,/ Alas for all their trouble in bringing me up!”\textsuperscript{147}

5.2. The ownership of my body

父母之恩, 爲如何哉。豈敢自有其身, 以不盡孝於父母乎。人能恒存此心, 則自有向親之誠矣。 How great is the love of parents? How could one claim his body without knowing their suffering? It is great for all their trouble in bringing me up!

5.3. The way to realize the love of parents

父母之恩, 爲如何哉。豈敢自有其身, 以不盡孝於父母乎。人能恒存此心, 則自有向親之誠矣。 How great is the love of parents? How could one claim his body without knowing their suffering? It is great for all their trouble in bringing me up!

5.4. The authority of parents

父母之恩, 爲如何哉。豈敢自有其身, 以不盡孝於父母乎。人能恒存此心, 則自有向親之誠矣。 Those who serve their parents should not do any work on their own or take part in whatever activity they desire. Only after getting their parents' orders may they do so. If parents do not allow something, no matter how good it is, they should explain it politely and in detail. When they allow something, then he may go on with it. If they would not allow it at all, then he should do not fulfill his desire.

5.5. Filial piety on a daily basis

父母之恩, 爲如何哉。豈敢自有其身, 以不盡孝於父母乎。人能恒存此心, 則自有向親之誠矣。 Every day, before daybreak, get up and wash your hands and comb your hair. Put on clothes and a sash, and then go to your parents' bedroom. Calmly and with a gentle voice, ask them if their clothes are too warm or too cold and whether any part of them is uncomfortable. \textsuperscript{149} At dusk, go to their room,

\textsuperscript{144} It is interesting to note that Yi I himself read an unorthodox book, the \textit{Dao de jing 道德經}, or the \textit{Lanzi 子史}, on which he even wrote a commentary from the Neo-Confucian perspective, titled \textit{Suan eon 計分}. For more information on the \textit{Suan eon}, see Glomb 2016, 15-47.

\textsuperscript{145} Cf. \textit{Zhuzi yu lei 酄子語錄} 10:40; Gardner 1990, 132: “In reading, don't strive for quantity. Instead become intimately familiar with what you do read” 読書不可貪多，且要精熟.

\textsuperscript{146} \textit{Shijing 禮記}, Stanza 6; Legge 1991d, 352. Yi I removed the middle lines.
prepare their bedding, and see if it is warm or cool enough for them. During the day when attending them, always have a pleasant look and an amiable demeanor. Respond with respect, and wait on and look after them in every possible way with your entire heart. When going out, kowtow to them and leave. When coming back, kowtow to them and report.

5.6. The obligation to look after one’s parents

Now, many are disrespected by their parents, and cannot show respect to them because their parents have already passed away. If they want to see the parents, then must have a reverent attitude. If parents are helpless and cannot take care of themselves, then help them. If they cannot help them, then help them in any possible way. If they are able to do it, then do it. If the admonishment does not take effect, then they will not dare to do anything, and will not do it.

Most people today were nurtured by their parents but are unable to look after them [in return]. If they spend their time casually and do nothing, they will never have an opportunity to care for them. They must manage family affairs and prepare delicious food. Only then may they be said to fulfill their filial duty. If their parents do not agree with this and as a result they cannot manage family business, still they should diligently assist their parents and do their best to prepare delicious food suitable to their parents’ tastes. If their minds and thoughts focus on looking after their parents, they will certainly be able to obtain delicious food. Always remember Wang Yan who served delicious food even though he did not have a decent coat in the biting cold of midwinter, which moves people to tears.

5.7. The primacy of respect between parents and children

Children should not dare to sit or lie on the place where their parents sit or lie. They should not dare receive their personal guests in the place where their parents receive their guests. They should not dare mount or dismount a horse where their parents mount or dismount a horse.

5.8. The way to reason with parents

If the wishes of one’s parents do not go against moral principle, anticipate their intentions and carry them out accordingly without disobeying even a little bit. If their wishes go against principle, admonish them over and over with a calm expression and a soft voice in an amiable manner and earnestly hope that they will listen.

5.9. The way to treat parents’ illness

When a parent is ill, your heart must be sad and your look dejected. Above all, respect them and keep your heart at ease. If the parent becomes angry and more displeased, and beat him till the blood flows, then you must not do so. If the parent becomes angry and [more] displeased, and beat him till the blood flows, then you must not do so. If the parent becomes angry and [more] displeased, and beat him till the blood flows, then you must not do so. If the parent becomes angry and [more] displeased, and beat him till the blood flows, then you must not do so. If the parent becomes angry and [more] displeased, and beat him till the blood flows, then you must not do so.
If during your daily life, you do not forget your parents for even a moment, then this can be called an act of filial piety. Those who behave carelessly, speak without propriety, and waste time amusing themselves are all the type of people who forget their parents.

5.11. Advice for caring for elderly parents

Time flows like a river, so the time to serve one’s parents is not long. Therefore, being a child, you must do your best with the utmost sincerity for fear that you fail to fulfill [your duty]. In the past, a man wrote a poem saying, “The ancients did not exchange one day of serving parents with the position of the three highest offices.” This is what is called valuing each day.”

References

Adamaek, Piotr. 2012. “Good Son is Sad If He Hears the Name of His Father.” PhD diss., Leiden University.


Bullock, Jeffrey S. 2011. Yang Xiong: Philosophy of the Fa yan: A Confucian Hermen in the Han Imperial Court. NC: Mountain Mind Press.


Sanghoon NA (timothykr7@gmail.com)  
The Academy of Korean Studies