CONTRIBUTIONS OF T’OEGYE’S SACRED LEARNING TO CHRISTIAN EDUCATION IN THE 21ST CENTURY

by

Kun Young Lee

A Thesis submitted to the Faculty of Knox College and the Pastoral Department of the Toronto School of Theology in partial fulfilment of the requirements for the degree of Master of Theology awarded by Knox College and the University of Toronto

© Copyright by Kun Young Lee 2012
CONTRIBUTIONS OF T'OEGYE’S SACRED LEARNING TO CHRISTIAN EDUCATION IN THE 21ST CENTURY

Kun Young Lee

Master of Theology

Knox College and the University of Toronto

2012

ABSTRACT

The purpose of this thesis claims the contribution of T’oegye’s Sacred Learning to Christian education in the twenty-first century. I introduce T’oegye (退溪), a Neo-Confucian philosopher, whose Ten Diagrams on Sacred Learning (聖學十圖, Sŏng-Hak-Ship-To) embodies his life and philosophy. Due to cultural transference, I argue from my own translation of the Chinese original text into English and maintain that T’oegye’s Ten Diagrams on Sacred Learning depicts T’oegye’s anthropo-cosmic vision of educational philosophy that may significantly contribute to contemporary Christian education. In particular, I bring Maria Harris’s Christian education theory briefly to demonstrate possible ways to strengthen Christian education.

On the basis of T’oegye’s Neo-Confucian philosophy, I prove that his Neo-Confucian philosophy has three dimensions: personal, social, and cosmological. Regarding the personal dimension, I focus on aspects of transformative self-cultivation. In the social dimension, I pay attention to Korean Neo-Confucian reformations of social ethos and values and critique current educational values. I write separately about the Church in order to accentuate T’oegye’s contribution to Christian education and spiritual formation. In the cosmological dimension, I argue that Neo-Confucian cosmology is important for our present world’s harmonious survival.
In short, I explore T’oegye’s philosophical, methodological, and eco-theological contributions to contemporary Christian education and invite dialogue that opens possibilities for further study between Western and Eastern appreciations of wisdom.
To my family members

Eunhee Jung, my wonderful wife,

Minju Lee, my first brilliant daughter,

Erim Lee, my second gifted daughter,

and Sean Shiwon Lee, my third lovely son.
TABLE OF CONTENTS

ABBREVIATION........................................................................................................... viii

I. INTRODUCTION........................................................................................................... 1
   A. Thesis Statement................................................................................................... 1
   B. Research Questions............................................................................................ 1
   C. Academic Research............................................................................................ 3
   D. Method................................................................................................................ 4
   E. Procedure............................................................................................................ 4
   F. Implications.......................................................................................................... 6

II. NEO-CONFUCIANISM AND T’OEYGE................................................................. 7
   A. Neo-Confucianism in Korea................................................................................ 7
      1. A Trajectory of Neo-Confucianism from An Hyang to T’oebye in Korea .......... 7
      2. Philosophical Development of Neo-Confucianism in Korea ......................... 9
   B. T’oebye’s Life..................................................................................................... 12
   C. What is The Ten Diagrams on Sacred Learning (聖學十圖, Sŏng-Hak-Ship-To)? .. 13
   D. Essential Neo-Confucian Concepts ................................................................. 18
      1. Sŏng (性)........................................................................................................ 19
      2. The Great Four Beginnings (四端)................................................................ 19
      3. Li (理) and Qi (氣)..................................................................................... 20
      4. In (仁).......................................................................................................... 22
      4. Kyŏng (敬)................................................................................................ 23

III. T’OEYGE’S TEN DIAGRAMS ON SACRED LEARNING.................................. 25
   A. The Ten Diagrams on Sacred Learning (聖學十圖, Sŏng-Hak-Ship-To)........... 25
1. The First Diagram

2. The Second Diagram

3. The Third Diagram

4. The Fourth Diagram

5. The Fifth Diagram

6. The Sixth Diagram

7. The Seventh Diagram

8. The Eighth Diagram

9. The Ninth Diagram

10. The Tenth Diagram

IV. CRITICAL CORRELATION BETWEEN TEN DIAGRAMS ON SACRED LEARNING AND MARIA HARRIS’S EDUCATIONAL THEORY

A. Purpose of Education

B. Learner and Teacher

C. Method

D. Maria Harris’s Educational Theory
   a. Purpose of Education
   b. Learner and Teacher
   c. Method

E. Critical Correlation
V. CONTRIBUTIONS OF THE TEN DIAGRAMS ON SACRED LEARNING TO CHRISTIAN EDUCATION.............................................................................................................81

A. Philosophical Contribution .................................................................................................................81
B. Contributions to Methods of Christian Education ............................................................................84
C. Eco-theological Contribution ..........................................................................................................87

VI. CONCLUSION ..................................................................................................................................93

A. Review ...............................................................................................................................................93
B. Implications of the Thesis ...............................................................................................................94

GLOSSARY ..........................................................................................................................................96

BIBLIOGRAPHY ...................................................................................................................................100
ABBREVIATION

I. INTRODUCTION

A. Thesis Statement

From the most influential Korean Neo-Confucian philosopher, Yi Hwang (李滉, 1501 ~ 1570), known as T’oegye (退溪), Christian educators may find viable possibilities for Christian education today by applying his anthropo-cosmic, ecozoic philosophical vision of persons, society, and cosmology.

B. Research Questions

The Eastern and Western worlds have developed their own cultures and traditions for many centuries, and they have accumulated their own physical and metaphysical knowledge. Due to geographic limitations, Eastern and Western philosophies have mostly been kept separate from each other in human history. However, through the development of transportation and trade, East and West have been brought within closer proximity so the two traditions have shared their thoughts and learned from each other.

While learning and debating the significance of Eastern and Western philosophies, the two have gradually reached the stage of self-reflection about their own traditions and ways of thinking. The Eastern and Western thinkers are becoming aware of the fact that inter-traditional and intercultural study with an understanding of Eastern and Western heritage is important, and that these studies can contribute both viable future visions and educational theory to each other.

In this respect, I would like to examine contributions to Christian education by an Eastern study of T’oegye. He lived in the middle of the Chosŏn dynasty (1392 ~ 1910), which is the last dynasty of Korea, under the influence of Neo-Confucianism. Neo-Confucianism is the synthesis of Daoist cosmology and Buddhist spirituality around the core of Confucian concerns with society and government, a synthesis which predominated in the intellectual and spiritual life of China, Korea, and
Japan prior to the modern period. Traditionally Confucians have affirmed that anyone can become a sage. We can find evidence for this affirmation from Zhou Dun Yi, who was a great Chinese Confucian scholar in the Song (宋) dynasty. He puts the question in his book, *Tong-shu*,

[‘Can one learn to become a sage?’ Zhou Dun Yi answers ‘Yes’] and explains how to do so. Although this affirmation is obvious, the concrete way to become a sage remains a vague theoretical area. However, from Zhou Dun Yi’s philosophy which contains personal and social dimensions, T’oegye expands the philosophy with a universal dimension, so he collects diagrams and makes detailed comments on the diagrams for sacred learning. His philosophical description is called the *Ten Diagrams On Sacred Learning*. *(聖學十圖; Sŏng-Hak-Ship-To)*.

*The Ten Diagrams* is T’oegye’s last great work which is his most influential work. *The Ten Diagrams* has ten symbolic diagrams that attempt to explain cosmology, human nature, psychology, practice, etc. in order to become a sage king. In fact, T’oegye left the diagrams for the young King Sŏnjo in the Chosŏn dynasty when T’oegye retired. T’oegye organized materials he had long used in his teaching and personal life, and wove them together to encompass the scope of an understanding which was by then self-evident to him. His philosophical work overcomes the limitation of Zhu Xi’s Neo-Confucianism in that he proposes *Li* (理, the logos or the ultimate principle in Western philosophical terms) as an active dynamic that extends the universal dimension of his philosophy.

---

1 周敦頤, (1017 ~ 1073).

2 通書.


4 宣祖, (1552-1608).
From the perspective of T’oegye’s *Ten Diagrams*, I attempt to claim his educational philosophy as a means to diagnose contemporary social, educational, and theological challenges. T’oegye’s *Ten Diagrams* presents a profoundly viable breakthrough in both secular and Christian education. T’oegye asks not only the King Sŏnjo but also people in general to learn and to reach the ideal stage of sage through study. “Sage” in this context is the person who knows *Li*, the principle of the Ultimate, and who strives to exercise to reach perfection in his behavior practicing the *Li*. T’oegye’s educational philosophy is not new for Chinese, Korean, and Japanese people. As a matter of fact, its core philosophy is still positively embedded in the Eastern lifestyle and way of thinking.5 I am convinced that reclaiming T’oegye’s Neo-Confucian philosophical insights and the lifestyle in accordance with *Li* provides a life-giving theory and practice for Christian education.

Therefore, the ultimate question for the thesis is: What does Eastern thought contribute today to Western Christian education theory? What is T’oegye’s contribution to Christian education in relation to the Ultimate Principle *Li*, *In* (仁), and *Kyŏng* (敬)? How do T’oegye’s insights strengthen Christian education in the twenty-first century?

C. Academic Research

The number of published books and theses about T’oegye study is more than fourteen thousand, the work of at least four hundred and forty three scholars of seventeen nations all over the world.6 Of the publications, I refer to some books and other scholars’ theses to support my thesis, and to brief literature reviews on some major references given below. The titles of the rest are in the bibliography at

---

5 However, now they have been being ignored since Korean independence in 1945 from Japan regime. Koreans considered their failure in modernizing and being colonized as the influence of Neo-Confucianism. So they vigorously requested a new social ethos, intentionally ignored their own philosophy and abnormally implanted foreign philosophy without proper criticisms.

the end of this proposal.

Michael C. Kalton, a professor of Korean literature at the University of Washington, is one Western scholar with some insight into the study of T’oegye. His commentary, *To Become a Sage: The Ten Diagrams on Sage Learning* includes T’oegye’s original text and Kalton’s own understanding of T’oegye’s Ten Diagrams.7

D. Method

In this thesis, I use three methodologies to reveal some applicable values of critical discourse analysis, extra-textural hermeneutics, and the co-relational method. Critical discourse analysis by Norman Fairclough traces back the dynamics between society and language because this method regards language as a form of social practice and focuses on the ways social and political domination are reproduced by text and discourse. David Tracy’s Western extra-textural hermeneutics and a “mutually critical correlation”8 of tradition and contemporary situations analyze the use of more than one cultural context and texture as Korean and Chinese educational theorists do.

E. Procedure

Chapter II presents the background of T’oegye’s philosophy and includes a description of the social and political situation of his time. To understand his philosophy, it is essential to follow an academic trajectory of philosophy. In order to understand T’oegye’s diagrams, I consider his brief autobiography, the background and significance of *the Ten Diagrams on Sacred Learning*, and a

---


8 David Tracy, “Theological Method” in *Christian Theology: an introduction to its traditions and task*, Peter C. Hodgson and Robert H. King eds. (Minneapolis: Fortress, 1994), 56.
clarification of Neo-Confucian concepts.

Chapter III is about T’oegye’s own writings. From his selected writings on education, I will propose some pertinent contemporary theory and practice of pedagogical significance. *The Ten Diagrams on Sacred Learning* is known as T’oegye’s most important document that includes the explanation of human nature, society, and the principle of the universe. T’oegye employs his own educational method called *Kyŏng*, which means “respect,” to present *the Ten Diagrams*. This *Kyŏng* is a mindful attitude to self, others and the universe. He also suggests the way of practice in the Ninth and Tenth Diagram of his Ten Diagrams, which is about the practice of *Kyŏng*. By his unique methods, I design pedagogical method for our present time.

In chapter IV, I educationally analyze T’oegye’s Ten Diagram, and present Maria Harris’s teaching theory as an example of Western Christian education. For critical correlation between T’oegye’s and Maria Harris’s theory, and I demonstrate that T’oegye’s Neo-Confucian philosophy may strengthen Christian education.

In Chapter V, I examine the theological, educational, and ecological significances of T’oegye’s thought in order to re-interpret contemporary Christian education. I also explore T’oegye’s educational philosophy that is found in the work of modern scholar, Maria Harris. Then, I evaluate T’oegye’s contribution to education method and his perspective of the universe. This evaluation aims to lead readers to grasp T’oegye’s pedagogical significance and to also appreciate the ecological values stressed by Thomas Berry and Edmund O’Sullivan.

In Chapter VI, I review T’oegye’s core educational philosophy and highlight the significance of his educational philosophy for contemporary Christian education theory and practice. Finally I conclude that, despite its limitations, this study of T’oegye offers significant contributions to 21st century Christian education theory and practice.
F. IMPLICATIONS

This thesis:

- provides a particular Eastern education philosophy for contemporary Christian education,
- applies T’oegye’s method to education in the Church, and
- emphasizes T’oegye’s personal, social, and universal views with regard to current theological discourse.
II. NEO-CONFUCIANISM AND T’OEYGE

A. Neo-Confucianism in Korea

Neo-Confucianism is still influential and developing in Korea and East Asia; however, I will limit my discussion in this part to the period from An Hyang, the first borrower of Neo-Confucianism in Korea, to T’oegye.

1. A Trajectory of Neo-Confucianism from An Hyang to T’oegye in Korea

Neo-Confucianism was introduced into Korea in the late thirteenth century by An Hyang who was a scholar-official in the Koryŏ dynasty of Korea. The Koryŏ dynasty was geographically far from the Song dynasty of China because Liao, the states of the Khitan people, and Chin, the state of the Jurchen people occupied northern China; however, after the end of the Yüan dynasty, An Hyang was able to bring Zhu Xi’s book from the capital city of the Yüan dynasty to Koryŏ in the course of diplomatic exchanges between the Koryŏ and Yüan dynasties.

Neo-Confucianism gradually took root in the Korean context, although An Hyang’s introduction was no more than a direct transmission of a new intellectual trend. It is known that Buddhism was “the

---

9 安珦, (1243 – 1306).
10 高麗, (918-1392).
11 宋 (960 – 1279).
12 遼, (916-1125).
13 契丹族.
14 金, (1115-1234).
15 女眞族.
16 燕, (1279-1368).
state religion of the Koryŏ dynasty,”

having the privilege of governmental support: “Extravagant temple building project[s]”

and prolific Buddhist rituals were supported by governmental resources. Neo-Confucian Scholars continually criticized this waste. Later, other young Neo-Confucian scholars argued that “Buddhist teachings were false and the Buddhist way of life fundamentally wrong.” The newly risen Confucian scholar-officials needed a new, powerful philosophy in order to uproot the corruption and the false teachings, and they found Sŏng-jūk-li doctrine in Neo-Confucianism.

Jŏng Dojŏn was the leader of the newly risen scholar group of the late Koryŏ and early Chosŏn dynasties. In his time, although Confucian value starts from self-cultivation, he emphasized the public rather than the personal face of Confucianism, vehemently criticizing Buddhism. Shortly after the introduction of Neo-Confucianism to the Koryŏ dynasty, the Confucian group of scholars met with a military general, Yi Sŏnggye, who ended the Koryŏ dynasty and inaugurated the Chosŏn dynasty. After this successful coup d’État, the Neo-Confucian scholars constructed not only “a new socio-political order out of the corrupt old society but also an ethical and religious system of thought that provided a refreshing set of goals and methods to legitimatize the authority of the new dynasty.”

About one hundred years after the inauguration of the new dynasty, the Neo-Confucian scholars had to face the purges of the literati by a bureaucratic group “that attained wealth and power as a result

---


19 Michael C. Kalton, Ibid., 7.

20 性卽理. Sŏng-jūk-li means that Nature (Sŏng) is the Ultimate Principle Li.

21 鄭道傳, (1342–1398).

22 李成桂, (1335-1408).

of ‘merit subject’ status awarded for service to the throne.’  

Four purges occurred in 1498, 1504, 1519, and 1545, and Yi Hwang, known as T’oegye, lived in the middle of these purges and witnessed the suffering caused by the persecution. Paradoxically these tragedies strengthened the philosophy of Neo-Confucianism. That is, while Neo-Confucianism had been replaced by the philosophy of Wang Yang-ming in China, the Korean Confucian scholar T’oegye adapted Zhu Xi’s thought and developed it at the highest level of philosophy. His mentality came from the legacy of forest of literati spirit. Michael C. Kalton explains:

The sarim mentality, a rigorous and idealistic moralism that focused on the absolute centrality of moral self-cultivation and exclusive commitment to the true Way, was the self-conscious ambience which prevailed among the men who brought the Ch’eng-Chu school to full maturity in Korea.

T’oegye’s Neo-Confucian philosophy blossomed in the most famous philosophical debate The Four-Seven Debate which was about the interactive Li-Qì relationship. This debate with Ki Daesung proceeded for eight years. And T’oegye’s last work, Ten Diagrams on Sage Learning, reached the peak of Neo-Confucian philosophy.

2. Philosophical Development of Neo-Confucianism in Korea

Korean Neo-Confucianism has its own uniqueness owing to its three significant philosophical

---

25 李滉, (1501-1570).
26 王陽明, (1472 - 1528).
27 A.k.a. Sarim (士林). It means the righteous oppressed scholars or their spiritual forebears.
29 Sa-dan-chil-jông-ron (四端七情論).
30 奇大升, (1527 - 1572).
differences from Chinese Neo-Confucianism. First of all, Korean Neo-Confucianism offered a philosophical base to inaugurate a new dynasty. “Though unique in the depth of its [Neo-Confucian] political involvement, the role of Neo-Confucianism in fourteenth-century Korea is not without significant parallels in other dynastic situations close at hand: e.g., in its relation to the Yüan state and then to Koryō.”

Korean Neo-Confucianism was able to impact all aspects of society, ranging from the structure of dynastic institutions to the behaviours of individuals. After the successful revolution, the philosophy formed the standard of social values and the criteria for Chosŏn scholars’ academic ability. Neo-Confucianism in Korea was not only a new metaphysics but also an actual power in society, because the philosophy became the philosophical basis for both social reformation and the ideology of rulers.

Second, the main philosophical concerns of Neo-Confucianism were changed from Nature and Mind to Emotion. As a matter of fact, Zhu Xi mainly focused on Nature by maintaining that Nature is the Ultimate Principle, Li. Sŏng-jük-li became Zhu Xi’s representative thought, and Sŏng-li-hak represented the name of Zhu Xi’s philosophy. Lu Xiangshan, a Chinese philosopher, mainly focused on Mind by insisting that Mind is combined with Li, and is the only one criterion. Lu Xiangshan, as the prime successor to the study of Mind, holds Shim-jük-li, meaning Mind is the Principle. On

---


32 *Sŏng* (性).

33 *Shim* (心).

34 *Jŏng* (情).

35 性卽理.

36 性理學.

37 心卽理.

38 Later, T’oegye reputed Wang Yangming (王陽明, 1472 ~ 1529), who was considered as a Chinese successor of Zhu Xi, because T’oegye claimed that Wang Yangming’s philosophy had accepted Lu Xianshan’s theory of
the contrary, the Chosŏn Neo-Confucian scholars, such as T’oegye and Ki Daesüng focused on Emotion\(^39\) in order to explain the active aspect of the Ultimate Principle, Li. The two Korean scholars found that Zhu Xi’s and Lu Xiangshan’s theory is inconsistent and imperfect as long as the continuous active role of \(Li\) is denied: when one expresses Emotion, \(Li\) and \(Qi\) are active in one’s Mind. Here, former Neo-Confucian philosophers including Zhu Xi explained the action of \(Li\) and \(Qi\) but ignored the continuity of \(Li-Qi\) interaction. T’oegye and Ki Dasüng pointed out and debated the \(Li-Qi\) interaction. Chaeshin Yu confirms that:

\[\text{[Zhu Xi]}\text{ interpreted the } Li \text{ principle as stationary, unable to move itself, in contrast to his theory. T’oegye interpreted the } Li \text{ principle as having both sides, one being ‘the body’ and the other ‘matter,’ and ‘the body’ moves itself through the ‘matter.’ This is how [Zhu Xi] and T’oegye are different. T’oegye claimed that } Li \text{ and } Qi \text{ dualism (monism) come into existence as } Li \text{ (principle) and } Qi \text{ (phenomenon).}\(^40\)

This new interpretation of the \(Li-Qi\) interaction expanded the Neo-Confucian debates to the concerns of Emotion. Because of this expansion, Korean Neo-Confucianism systemized the concreteness of Neo-Confucianism by debating the topic not of Nature and Mind but of Emotion.

From the second point, Korean Neo-Confucians achieved the highest level in Neo-Confucian philosophical debates by re-interpreting \(Li\). That is, \(Li\) is a fixed metaphysical entity as an Ultimate principle for Zhu Xi and Lu Xiangshan; however, in the Four Seven Debate with Ki Dasüng, T’oegye explained \(Li\) as a flexible, active entity. When explaining Jŏng, T’oegye regarded it as a \(Li-Qi\) continual interaction. So he held the theory that \(Li\) and \(Qi\) both start\(^41\) in order to explain the continual interactive

\(^{39}\) For concerns about interpretation of \(Jŏng\), please refer to the explanation of the Sixth Diagram.

\(^{40}\) Chai-Shin Yu, *Korean Thought and Culture*, (Toronto: York University Press, 2010), 58.

\(^{41}\) \(Li-Qi\) Hobal (理氣互發).
Li-Qi relationship. In other words, “Thus T’oegye regarded the ‘spontaneous manifestation’ of human nature (principle) as ‘something active,’ not as ‘something passive.’” He emphasized the role of the movable Li in the course of time. From this re-interpretation of Li, T’oegye gave life to the previously antiseptic concept of Li and expanded the philosophical horizon of Neo-Confucianism.

B. T’oegye’s Life

Yi Hwang⁴³, known as T’oegye⁴⁴, was born in Andong⁴⁵, North Gyeongsang Province⁴⁶, in the Chosŏn dynasty (1392 ~ 1910)⁴⁷ in 1501. He lived in the middle of the dynasty, which is the last dynasty of Korea under the strong influence of Neo-Confucianism. He came to Hanyang⁴⁸ when he was twenty-three and entered the national academy, named Sŏnggyungwan⁴⁹ in 1523. He passed the civil service exams with top honors in 1534 and was appointed to various positions from the age of thirty nine. While being the governor of Punggi, he vitalized the private Neo-Confucian academy, named Baekundong Sŏwŏn.⁵⁰ During his tenure, T’oegye witnessed the persecutions of Cho Kwangjo⁵¹, who

---

⁴³ 李滉.
⁴⁴ 退溪.
⁴⁵ 安東.
⁴⁶ 慶尙北道.
⁴⁷ The Chosŏn (朝鮮) dynasty was a Korean state founded by Taejo Yi Seong-gye, claiming Neo-Confucian values. The dynasty lasted for approximately five centuries.
⁴⁸ 漢陽, An old name for Seoul.
⁴⁹ 成均館.
⁵⁰ 白雲洞書院.
⁵¹ 趙光祖, (1482~1519).
advocated a revolutionary reformation, and Yi Hae⁵², who was T’oegye’s elder brother. By maintaining Neo-Confucian values, T’oegye tried to diagnose the fundamental reasons for human conflicts and find a breakthrough for a harmonious way. Later, T’oegye’s desire resulted in establishing schools. He was named the head instructor⁵³ of the national academy in 1552 but turned down other prominent offices offered to him later on. In 1560, T’oegye established his school, named Dosan Sŏwŏn⁵⁴ in order to focus himself on Neo-Confucian study and teach his disciples. Seven years later, following frequent earnest requests of King Myŏngjong⁵⁵ to return to a government position, T’oegye accepted a royal court appointment. On King Myŏngjong’s sudden death, his successor King Sŏnjo⁵⁶ appointed T’oegye the Minister of Rites⁵⁷, but he declined and returned to his hometown again. Owing to the king’s continual invitations, T’oegye assumed the official position of the Office of Ministers Without Portfolio⁵⁸ in his home at the age of sixty-eight and wrote many advisory letters such as The Ten Diagrams on Sacred Learning until his death in 1570 at the age of seventy.

C. What is The Ten Diagrams on Sacred Learning?

In the midst of the period of the purges as the Chosŏn dynasty experienced political turbulence from the late fifteenth century to the middle of the sixteenth century, T’oegye composed The Ten Diagrams on Sacred Learning in order to instruct the young King Sŏnjo in 1568 because T’oegye had

---

⁵² 李瀣, (1496–1550).

⁵³ Daesasŏng, (大司成).

⁵⁴ 陶山書院. T’oegye retired in 1549 and begun construction on the facility, a private Korean Confucian academy offering instruction in the classics and honouring the sages with regular memorial rites.

⁵⁵ 明宗.

⁵⁶ 宣祖.

⁵⁷ 禮曹判書, Yejo Pansŏ.

⁵⁸ P’anjungch’ubusa (判中樞府事). Michael C. Kalton, Ibid., 29, 222.
retired and refused to take up a government post. Along with a letter T’oegye formally handed *The Ten Diagrams of Sacred Learning* to the king. Some of *The Ten Diagrams of Sacred Learning* was written by T’oegye himself; however, he brought some diagrams from other sources with his own comments. Besides this direct purpose of his diagrams, T’oegye also expresses the Neo-Confucian values to be sought by general human beings regardless of their social status. So T’oegye’s teaching is for a harmonious person in order to become a sage and for a harmonious society in order to unite with the Ultimate Principle.

T’oegye points out that the first five diagrams constitute the essential framework of *The Ten Diagrams of Sacred Learning* and are based on the Dao and Heaven, and he repeats this at the end of the Tenth Diagram. *The Ten Diagrams of Sacred Learning* contains a metaphysical description of the universe, an ethical description of society, and educational theories for human beings. A second group of five diagrams is about self-cultivation, the learning of Mind, and Nature. Following with an analysis and characterization of the human inner terrain, T’oegye concludes with concrete practice. From this juxtaposition, we may understand what T’oegye intended: the philosophy of harmony and human practice of it.

*The Ten Diagrams* is designed for learners to follow step by step. First of all, the diagrams let learners understand how the universe is created and has been created from the beginning. Here, the most important thing is that learners should understand the presupposition of the existential, active function of the Ultimate Principle *Li* which is the prime, active, dynamic reason for the universe. Then, this presupposition is proven in various ways in the diagrams. Every creation possesses the Ultimate Principle, which is both immanent and transcendent, on the basis of the presumption that the Ultimate Principle creates creatures. T’oegye considered that the manifestation of the Great Four Beginnings
(四端)\(^{59}\) is the practical evidence of a priori human nature. The Great Four Beginnings, that every human being possesses, prove the existence of the Ultimate Principle \(Li\); however, in reality, \(Li\) appears according to \(Qi\)\(^{60}\) that should be controlled in order to be in tune with \(Li\).

Education is critical in this regard, and T’oegye requires education based on the philosophical understanding of cosmology and metaphysics from the elementary to the great levels of study. This is T’oegye’s Neo-Confucian standpoint for education. Confucianism basically regards education as a means to transform both human beings and societies. T’oegye starts from this Confucian standpoint and understands that education for human beings is the totality of a process to become a sage. For this educational purpose, T’oegye designs steps of student centered learning. These must include self-cultivation and self-discipline. For this cultivation, T’oegye emphasizes \(Kyŏng\) which is the centre of Neo-Confucian philosophy and actual education. T’oegye inevitably focuses on the practice of \(Kyŏng\) in human reality. T’oegye expects this education to result in a transformative character change, a social reconstruction for an ideal society, and a symbiotic understanding of cosmology.

Within T’oegye’s framework of *The Ten Diagrams on Sacred Learning*, he uses accumulated Confucian studies on cosmology, ethics, and psychology as a method to become a sage. According to T’oegye, *cosmology* is the core to understand all the other teachings he presents. The cosmology appears in the First Diagram of *The Ten Diagrams*, which was previously advised by Zhou Dun Yi’s *Diagram of the Supreme Ultimate*\(^{61}\). This diagram shows how the Supreme Ultimate\(^{62}\) gives rise to *yin*\(^{63}\) and

\(^{59}\) See, Chapter II-D-2.

\(^{60}\) See, Chapter II-D-3.

\(^{61}\) Tae-kūk-to (太極圖).

\(^{62}\) Tae-kūk (太極).

\(^{63}\) 隱.
yang, and how yin and yang produce the five elements. These five elements transmute into material force of Heaven and Earth, and all five metamorphize into the one Supreme Ultimate. By depicting this metaphysical process, T’oegye affirms that Confucian cosmology is not “anthro-po-centric” vision but “anthropo-cosmic” vision, which is the balanced attitude for human beings and the nature.

Based on his cosmology, T’oegye intends to explain the issue of ethics. The Second Diagram of the Western Inscription puts “flesh and blood on the bare bones of metaphysics, reflecting upon Heaven and Earth as the common parents of all creatures; stemming from a single common origin, all of creation is therefore a single body, and all people form a single great family.” The expression of all creatures’ oneness results in the diverse explanations of ethics among humans and others creatures. For humanity, the Seventh Diagram of the Explanation of Humanity (仁, In) offers more details to the topic. The Seventh Diagram clearly evidences the new dimensions of metaphysics introduced into traditional ethical thinking. Since the very first time of Confucianism, humanity, In has been one of the foremost virtues in the Confucian tradition. “Confucius used the term to signify the highest perfection, the epitome of all human excellence.” The Seventh Diagram shows “before-after” results of arousing In. According to the direct explanation of In from the diagram, In “is the mind of Heaven and Earth whereby they produce and give life to creatures, and this is what Man receives as his own Mind.”

As the theory of the dynamic structure and function of the human mind-and-heart is an area of central concern in Neo-Confucian thought, The Ten Diagrams also uses psychology in the Sixth, Eighth,

64 陽

65 Qian (乾).

66 Kun (坤).

67 Michael C. Kalton, Ibid., 51.

68 Michael C. Kalton, Ibid., 143.

69 Michael C. Kalton, Ibid., 145.
Ninth, and Tenth Diagrams. Also based on the cosmological framework, the approach of the Eighth, Ninth, and Tenth Diagrams is especially significant for self-cultivation and the practice of religious education. The Sixth Diagram, “The Mind Combines and Governs the Nature and the Feelings” presents the basic framework of this psychology and also lays out new developments initiated by T’oegye. Practice interfaces with Learning and extends into considerations of spiritual discipline as it applies to both meditative cultivation and to one’s conduct throughout daily life. T’oegye devotes a further three chapters to this topic: the Eighth, Ninth, and Tenth Diagrams. These three diagrams deal with Kyŏng as a core method of the Ten Diagrams in a practical way, encouraging the active, continuous function of Kyŏng throughout a day. The Tenth Diagram particularly takes one through the course of a well-lived day. The Eighth and Ninth Diagrams describe the essential discipline of the life of the mind-and-heart.

One other important thing I shall argue is that a preferable translation of the first character of the Ten Diagrams of Sacred Learning(聖學十圖), “Sŏng (聖),” is “sacred” rather than “sage.” Although Kalton’s understanding and English translation of T’oegye’s philosophy is excellent, he translates Sŏng as “sage,” and subsequently regards Sŏng-Hak (聖學) as “sage learning” for a king. The word Sŏng has several meanings: “holy” and “sacred” as an adjective, and “sage,” “sacredness,” and “holiness” as a noun. Kalton chooses “sage” to translate “Sŏng.” T’oegye certainly sent the Ten Diagrams of Sacred Learning to King Sŏnjo in order to instruct him to become a sage. However, when we consider the Neo-Confucian ideal individual, society, world, and universe, Sŏng is preferably understood as “sacred” rather than “sage.” First, the purpose of learning the whole the Ten Diagrams of Sacred Learning is to become a sage, and the content and practice of it are sacred. Although Kalton knows this expanded meaning, his translation of Sŏng as sage results in a narrow appreciation of Sŏng. This is because “to become a sage” is not be limited only to human beings but includes the whole universe. Second, when

70 Sŏng (聖) is different from Sŏng (性). Most of the cases of “Sŏng” in my thesis indicate 性, which is specifically explained in Chapter II-D-1.
Sŏng is limited to the category of human beings, it is insufficient to explain the content and process of Hak (學, study or learning). Learning for T’oegye has deep and inclusive levels\(^\text{71}\) when Sŏng has a sacred sense. This helps to explain the process of Kyŏng. Subsequently, in my English translation Sŏng-Hak (聖學) is translated “Sacred Learning” rather than Kalton’s “Sage Learning” used above.

D. Essential Neo-Confucian Concepts

The Neo-Confucian values are thoroughly related to education, for the main idea of Neo-Confucianism is that to cultivate oneself, manage one’s family, and govern the state, then the person will bring peace to the world.\(^\text{72}\) Neo-Confucianism emphasized the self, family, society, and government; “as an educational system focused on rational learning and moral cultivation; and as a practical religion whose spiritual teachings support a concrete set of ethical and political guidelines for governing the people.”\(^\text{73}\) The perfection of the Neo-Confucian harmonious way is found in each individual’s sagehood. For a king, in this respect, becoming a sage through self-cultivation is essential to govern a country in a harmonious way. T’oegye reclaims authentic Neo-Confucian values that result in a concise way to become a sage with this Neo-Confucian passion,

In this part, I explain some essential Neo-Confucian concepts in order to explore T’oegye’s Diagrams efficaciously. Short definitions and explanations of Sŏng, the Great Four Beginnings, \(LÎ-QÎ\), \(In\), and Kyŏng will be followed.

\(^{71}\) The inclusive senses of the Sŏng (聖) will be explored throughout this thesis, particularly in chapter IV.

\(^{72}\) Shushin-jaega-chikuk-pyŏngchŏnha (修身 齊家 治國 平天下).

1. **Sŏng (性)**

*Sŏng* must be explained in the first place: *Sŏng* is the most important concept of Neo-Confucianism because the philosophy has been set up with this presumption. *Sŏng* can be translated in English as “human nature” which is *a priori* and as “the nature of the universe.” For example, in Zhu Xi’s explanation, *Sŏng* indicates human nature which is *a priori* on one hand.

[Somebody asked, ‘If *Sŏng* for a human being and a thing has the one origin, then what makes *Sŏng* different?’ Zhu Xi answered, ‘*Sŏng* for a human being can be characterized by one’s brightness or darkness, but *Sŏng* for a thing is inclined or blocked.’] 74

On the other hand, the categorization of *Sŏng* cannot be limited within human nature but to the whole universe, for the reason that human beings’ nature lies in the presumption that the universe has its own nature. In this respect, *Sŏng* should be differently translated according to whether it refers to human inner terrain or to cosmological sense. In most cases of references to cosmology, it is necessary to choose “nature” to translate *Sŏng*, and in most cases of references to human inner terrain, we need to employ not just “nature” but rather “human nature.”

2. **The Great Four Beginnings (四端)**

The Great Four Beginnings include *仁*, 75 *Righteousness*, 76 *Propriety*, 77 and *Wisdom*. 78 They

---


75 仁.

76 義.

77 禮.

78 智.
are the theoretical foundation of Mencius's main theme that human nature is fundamentally good.\(^{80}\)

This Four Beginnings can be explained from the notion that all men have a mind which cannot bear to see the suffering of others,\(^ {81}\) and Mencius explores the Great Four Beginnings:

The feeling of commiseration is the principle of benevolence [or In (仁)]. The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge [or wisdom]. Men have these four principles.” \(^ {82}\)

Later, this theory fuelled the provocative open debates about Li-Qi disputes by Neo-Confucian scholars such as Zhu Xi and T’oegye.

3. \( Li \) (理) and \( Qi \) (氣)

\( Li \) can be translated as the Ultimate Principle of the universe, and \( Qi \) as Ether, Material Force, or Energy. According to Zhu Xi, \( Li \) is ultimately good, while \( Qi \) can be good or bad in accordance with the level of lucidity and purity\(^ {83}\) of \( Qi \). Zhu Xi states that [“Because of the function of yin-yang and the Five Movements, \( Qi \) has various ‘levels of lucidity and purity.’ Therefore, \( Qi \) is different from \( Li \).”]\(^ {84}\) The

---

\(^{79}\) 孟子, (390-305 BC).

\(^{80}\) 性善設.

\(^{81}\) 不忍人之情


\(^{83}\) 淸濁粹駁.

Five Movements\textsuperscript{85} in this sentence refers to the energy of deposition of Wood,\textsuperscript{86} Fire,\textsuperscript{87} Soil,\textsuperscript{88} Iron,\textsuperscript{89} and Water.\textsuperscript{90} Yin-yang and the Five Movements indicate contextual variables. Zhu Xi explains this role of Qi within a Li-Qi relationship in a metaphorical expression of water, defining Dao\textsuperscript{91} in his book *Reflections On Things At Hand*\textsuperscript{92}: 

\begin{quote}
[There are people who are extremely turbid, some only slightly so. Although water has its own cleanness and dirt, no one can say that the turbid water ceases to be water itself. Therefore, people should make an effort to cultivate themselves as turbid water needs to be purified. .... The original cleanness of water means the original goodness of human nature, Sŏng. Therefore, goodness and badness do not appear separately with a divided way from human nature, Sŏng. This principle is the Mandate of Heaven.\textsuperscript{93} Following this Mandate of Heaven is Dao.] \textsuperscript{94}
\end{quote}

In this explanation, Zhu Xi maintains that human beings commonly have Li that appears according to the lucidity of Qi.

Human beings are a part of the universe. So, every human being has Li as well as Qi. Before Zhu Xi, Mencius had already maintained that human nature has transcendental cognition, which starts from the Great Four Beginnings because human beings are formed by Li. Zhu Xi emphasized that Sŏng

\textsuperscript{85} O-haeng (五行).
\textsuperscript{86} 木.
\textsuperscript{87} 火.
\textsuperscript{88} 土.
\textsuperscript{89} 金.
\textsuperscript{90} 水.
\textsuperscript{91} 道.
\textsuperscript{92} Jin-si-lu (近思錄).
\textsuperscript{93} 天命.

\textsuperscript{94} “有濁之多者，有濁之小者。清濁雖不同，然不可而濁者不謂水也。如此，則人不可以不加澄治之功。…… 水之清則性善之謂也。故不是 君賞惡在性中為兩物相對 各自出來。比理天命也，順而循之則道也。” Zhu Xi, *近思錄 (Jin-si-lu, Reflections On Things At Hand)*, trans. with commentary by, Zhang Jinghua, (Taipei Shi, 臺北市: San min shu ji gu fen you xian gong si, 三民 書局 股份 有限 公司, 2005), 22. I add punctuations on the original text.
is formed and motivated by \( Li \). However, as I wrote, \( Qi \) can appear according to its clarity and density; human beings respond differently even in the same situation although they have the same \( Li \). T’oegye explains the dynamics of \( Li-Qi \) interaction in his diagrams because the verification of the relationship is essential to understand his philosophy and method.

4. \( In \) (仁)

\( In \) names the fundamental origin of love and benevolence. In English, \( In \) is commonly translated as “Love,” “Benevolence,” or “Humanity.” However, deeper levels of the meaning of \( In \) should also be considered. This character, \( In \) “仁” combines two characters, “亻” (=人), meaning, people or others and “二” meaning, two. Basically “人” represents human beings’ interdependence, and the two lines that make up the Chinese character “人” lean towards each other and show stability. Therefore, \( In \) emphasizes benevolent, interdependent relationships between human beings.

The English translations of \( In \) as “Love,” “Benevolence,” or “Humanity” are acceptable in Neo-Confucian philosophy only if the meaning of \( In \) refers only to human beings. However, as Neo-Confucian philosophy developed, the meaning of \( In \) expanded so that Neo-Confucian philosophers recognized \( In \) not just as “Love” among human beings but also as the motivation for the creation of the universe. Neo-Confucian cosmology presupposes that the universe has been formed due to this Universal Love, \( In \). Human beings and the universe have been and are being created in accordance with \( In \) and thus are always in tune with \( Li \), the Ultimate Principle. So I suggest that \( In \) has been expanded to include a cosmological concept\(^\text{96}\) greater than the translations as Love, Humanity, or Benevolence suggest.

\(^{95}\) \( In \) (仁) is also known as Ren in Chinese.

\(^{96}\) In the Ten Diagrams, \( In \) (仁) is appeared as “Humanity” because I quote Michael Kalton’s Diagrams.
5. Kyŏng (敬)

The English translation of Kyŏng is still being debated as it is a very important concept of T’oegeye’s philosophy. Michael Kalton translates Kyŏng as Mindfulness in T’oegeye’s philosophy; however, others commonly translate Kyŏng as Reverence, Composure, Attentiveness, Concentration, Inner Recollection, Honor, Respect, Service, and Self-Cultivation. The common ground of each of these translations indicates an inner tranquil state. Kyŏng is not only the state of human mindfulness of tranquility and activity; Kyŏng also depicts the cosmological senses of the dynamic interaction of Li-Qi and the human practice of the Ultimate Principle. That is, T’oegeye presupposes that Kyŏng penetrates the whole Li-Qi dynamic that is based on cosmological principles and human thinking and attitudes. The concept of Kyŏng was not new to Neo-Confucians, when in 1568 T’oegeye presented Kyŏng as an educational method in his letter to King Sŏnjo. “Kyŏng provides a method to clarify the reason for and the existential basis of everything.” From such an understanding of Kyŏng a crucial method and a sincere human attitude toward an authentic practice of the dynamic Ultimate Principle Li can be defined. Therefore, I suggest that Kyŏng is a concept word that includes all the meanings presented above.

T’oegeye deliberately chose Kyŏng to reach deeper understandings of the core of his Ten Diagrams. He considers Kyŏng to be the most important concept of his Neo-Confucian terms. Although the term Kyŏng existed before T’oegeye’s adaptation of it for his philosophical and educational purposes, T’oegeye has reinterpreted Neo-Confucianism to accentuate the importance of Kyŏng. T’oegeye

---

97 The letter entitles Moojin-Yukjoso (戊辰六條疏).

98 “敬以爲主而 事事物物 莫不窮 其所當然與其所以然之故” T’oegeye Yi, Total Collection of T’oegeye (退溪全書, T’oegeye Chŏnsŏ.TGCS will be used as the abbreviation of the Collection), edited by Institute of the study about T’oegeye (退溪學硏究所), an edition of the photographic reproduction, (Seoul: Ryŏ-kang Press, 1990), vol.3, 26.

99 In the Ten Diagrams, Kyŏng (敬) is appeared as “Mindfulness” instead of “Kyŏng (敬)” because I quote Michael Kalton’s Diagrams.
holds that Kyŏng is the central theme of his Ten Diagrams. In the Fourth Diagram, T’oegye comments that

And as for [Kyŏng], it runs throughout both the former and the latter; both in applying the effort and reaping its fruit, one must follow the work carefully and not let it go amiss. Therefore, Master Chu explained it as he did, and these ten diagrams all take [Kyŏng] as the essential.100

The centrality of Kyŏng implies the key connection of theory and practice. Hence, Kyŏng is the best way to understand T’oegye’s Neo-Confucian educational philosophy.

100 Michael Kalton, Ibid., 87. Concerning this matter, I explore in the Eighth Diagram in Chapter III in more detail.
III. T’OE GYE’S TEN DIAGRAMS TO BECOME A SAGE

A. The Ten Diagrams on Sacred Learning

1. The First Diagram: Diagram of the Supreme Ultimate (太極圖, Tae-kük-to)\(^{101}\)

![Diagram of the Supreme Ultimate]

\(^{101}\) This diagram was drawn by Zhou Dun Yi (周敦頤, 1017 - 1073). T’oegye cited Zhu Xi’s explanation of the diagram and added his own comments on it.

I will offer the original T’oegye’s Diagrams in every diagram for better understanding.
Let me look into the original text and diagram of the First Diagram. The first big circle ○ in the First Diagram represents the Supreme Ultimate and the Indeterminate. That gives rise to yin and yang, but this indicates that in its fundamental substance there is no admixture of yin and yang. These concepts of the Supreme Ultimate, Indeterminate, and yin-yang are all metaphysical and are used to explain how the universe started and how its vitality has been created. Yin-yang particularly explains the functions of the Supreme Ultimate and the Indeterminate. The second circle ○ represents how the first big circle ○ moves and produces yang, quiesces and produces yin. The small circle in the second circle ○ in the center represents their fundamental substance. The right middle white part of the second circle ○ is the root of the left white part of the second circle ○. The left middle black part of the second circle ○ is the root of the right black part of the second circle ○. From the Supreme Ultimate and Indeterminate, yin and yang, representing quiet and activity, result in an unchangeable, fundamental centre. The two opposite elements reciprocally affect each other. The third shape ▭ represents how yang by its change and yin by its union therewith produce water, fire, wood, metal and earth. This reciprocity creates the basic five physical elements mentioned above to form the universe. They are defined as the bottom circle in the third shape ○ represents how the Indeterminate and yin and yang and the Five Elements, which are water, fire, wood, metal and earth, wondrously unite and are without separation. The Five Elements interconnect with each other without sharp separation, and are united with the fundamental principles. The fourth circle ○ This represents how, by the transformations of material force, Qian 乾, Heaven becomes the male and K’un 坤, Earth becomes the female. Male and female each have their own natures, but are the one Supreme Ultimate. The entity formed by the Elements and the Principles becomes the male and female of all vitals in the universe. The last bottom circle ○ represents how all things evolve and are produced by transformations of form. Each thing has its own nature but all are the

---

104 Tae-kü (太極).
one Supreme Ultimate. Finally the two create all creatures. It needs to be emphasized that the Supreme Principle is the origin of all creatures.

Based on the presupposition of the Ultimate Principle and its functions, yin-yang, the First Diagram explains how all creatures were produced, transformed, and became real. It is obvious that the First Diagram is derived from Daoism. From yin-yang the Five Elements consist of the universe in a harmoniously interconnected way. This harmony creates male and female who eventually produce and transform all creatures in the universe. Hence, the root of all creation is the Ultimate Principle. Each has its own nature, and all things possess the one Supreme Ultimate: Therefore, the efforts of human beings should be in tune with the harmonious Principle. T’oegye comments on why this cosmology is important to start a sacred learning:

That is, one who would learn to be a sage should seek the beginning here in this (diagram) and apply his efforts to the practice of (what is presented in) such works as the Elementary Learning and the Great Learning. When the day of reaping the fruits arrives and one completely returns to the Single Origin, he will have arrived at the condition described as having ‘exhaustively comprehended principle, fully realized his nature, and so completely fulfilled the Mandate’; he will have become ‘the person of perfectly accomplished virtue who exhaustively comprehends the realm of the spirit and understands the transformations (of the universe).”

Knowing the Ultimate Principle, a person who wants to learn should seek an exhaustively comprehended principle that “fully realizes his nature, and thereby completely fulfils the Mandate.”

---

105 This is the third diagram which will be explained.

106 This is the fourth diagram which will be explained.

107 Michael Kalton, Ibid., 42. The original text is that: “蓋學聖人者，求端自此，而用力於小大學之類，及其收功之日，而溯極一源，則所謂窮理盡性，而至於命，所謂窮神知化，德之盛者也。” T’oegye, Total Collection of T’oegye (退溪全書, T’oegye Chŏnsŏ, TGCS will be used as the abbreviation of the Collection), edited by Institute of the study about T’oegye (退溪學研究所), an edition of the photographic reproduction, (Ryŏ-kang Press: Seoul, 1990), vol.5, 40.

108 窮理盡性 (Kungli-jinsŏng).
This is the cornerstone of T’oegye’s learning and will be expanded to explore not only the individual dimension but also the social and universal dimensions of T’oegye’s ensuing diagrams.
2. The Second Diagram: Diagram of the Western Inscription (西銘圖, Sŏ-myŏng-to)\textsuperscript{109}

2. Diagram of the Western Inscription
Part A. The theme of this section is the clarification of how principle is one but its manifestations are diverse.

Chi'en (Kun)

That which fills up all between Heaven and Earth, that is my body

Father

I, this tiny being am commingled in their midst; therefore,

Mother

That which directs Heaven and Earth, that is my nature

In terms of humanity arising from common birth

All people are from the same womb as I;

All creatures are my companions.

Division between man and creatures

Honoring those who are advanced in years, I carry out the respect for age which is due to my aged; by kindness to the solitary and weak, I carry out the tender care for the young which should be paid to my young.

(Distinction of Elder and younger)

The sage is at one with the character of Heaven and Earth, the wise man is of their finest stuff.

(Distinction of Sage and Worthy)

In terms of putting humanity into practice

The Great Ruler is the eldest son of my parents, and his great ministers are the household retainers of the eldest son.

(Division between ruler and minister)

All persons in the world who are exhausted, decrepit, worn out, or ill, or who are brotherless, childless, widowers or widows are my own brothers who have become helpless and have none to whom they can appeal.

(Distinction of Noble and base)

*Principle returns to Unity

\textsuperscript{109} Michael Kalton, \textit{Ibid.}, 53.

\textsuperscript{109} Zhang Zai (張載, 1027 - 1077) wrote the document, and Cheng Fuxin (程復心, 1279 - 1368) drew the Diagram of the Western Inscription. Zhu Xi commented, and T'oegye chose this diagram as his second diagram and added on annotation. According to T'oegye, the original name of this document was “Correcting Obstinacy (訂頑)” not “the Western Inscription.” It was Cheng Yinchuan (程伊川) who changed its name to “Western Inscription (西銘).”
Part A

This section discusses the sincerity of one's service to one's parents as a basis...
Fig. 2-2. Diagram of the Western Inscription Part A & B (西銘圖 上圖 下圖, Sŏ-myŏng-to Snag-to Ha-to)

Presupposing Heaven and Earth as the common parents of all creation, Cheng Tsai shifted the
discourse from metaphysics to ethics. That is, each diagram of Part A and Part B presents a map of
metaphysics and human ethics. The purpose of Part A\textsuperscript{113} of this diagram is to explain the cosmological
metaphysics, in which $Li$ returns to Unity. The first part of the diagram points out that “the clarification
of how principle is one but its manifestations are diverse.”\textsuperscript{114} De Bary also explains this theory:
“principle is one; its particularizations are diverse,”\textsuperscript{115} This is an important theory in Neo-
Confucianism\textsuperscript{116}, because it explains the first step of the process in which the metaphysical Ultimate
principle $Li$, becomes physical reality.

The purpose of Part B\textsuperscript{117} is to discuss “the sincerity of one's service to one's parents as a basis
for clarifying the Dao of serving Heaven.”\textsuperscript{118} Here, the Dao of Heaven should be understood as not the
way of blue sky but the way of the Ultimate Principle. What, then, is the way of the Ultimate Principle?
Zahang Zai\textsuperscript{119} concludes that the way of the Ultimate Principle is the life of a sage or a worthy person
who [serves his/her parents sincerely],\textsuperscript{120} and who expands his/her $In$ to embrace all human kind.
T'oegye says,

\textsuperscript{113} Sang-to (上圖).

\textsuperscript{114} Its original text is 理一分殊，(Li-i Fen-shu). Michael Kalton, \textit{Ibid.}, 53. This is the English translation of
Part A in the Diagram of the Western Inscription.

\textsuperscript{115} Wm. Theodore de Bary and JaHyun Kim Haboush, \textit{Ibid.}, 235.

\textsuperscript{116} De Bary and JaHyun explain it in detail. “This served especially to distinguish Neo-Confucian teaching
from Buddhism and Daoism, affirming the reality both of the immutable principle or substance of nature- in man,
his 'humanity'- and the innumerable forms of action in which this virtue was given concrete expression.” Wm.

\textsuperscript{117} Ha-to (下圖).

\textsuperscript{118} Michael Kalton, \textit{Ibid.}, 54.

\textsuperscript{119} 張載.

\textsuperscript{120} 盡事親之誠.
For the learning of the sages consists in the seeking of [In (仁)]. It is necessary to deeply inculcate in oneself the intention (of becoming humane), and then understand that one makes up a single body with Heaven and Earth and the myriad creatures. To truly and actually live this way is what is involved in becoming humane. One must personally get a taste (of this experience); then he will be rid of the problem (of thinking that) it is something so cast as to be unobtainable and also will be free from the mistaken notion that other things are identical with himself, and the inner dispositions of his mind and heart will thus become perfect and complete.¹²¹

This concept expands in the Second Diagram. That is, this Second Diagram presents the innateness of the ultimate truth and offers a theoretical basis of fraternal love for all human kind, which extends a family-centered filial piety, to include all creation united with Heaven.

Liu Qingzhi (劉淸之, 1134-1190) and Zhu Xi wrote the document, and T'oegeye drew the diagram.

Michael Kalton, Ibid., 67.
<Fig.3-1. Diagram of the Elementary Learning (小學圖, So-hak-to)> \(^{124}\)

\(^{124}\) TGCS, vol. 3, 42.
While the first and Second Diagrams are about cosmology and ethics for human society, the Third, Fourth, and Fifth Diagrams are about education, a main concern of all the diagrams of the Ten Diagrams. The Elementary Learning consists of three elements: Establishing Instruction\(^{125}\), Clarifying Relationships\(^{126}\), and Making One’s Person Mindful.\(^{127}\) The three elements are examined through Examining Ancient Examples\(^{128}\). Establishing Instruction consists of four elements: ① Establishing instruction in womb nurture, fostering and rearing, ② establishing instruction: the Small and the Great, the beginning and the end, ③ establishing instruction: the three matters and the four skills, and ④ establishing instruction: master and disciple, giving and receiving. ① is about the prenatal care of the fetus and the nurture of the infant. ② is about the curriculum for children. The ‘three matters’ in ③ are six virtues, six deeds and six arts. The six virtues are: wisdom\(^{129}\), holiness\(^{130}\), justice\(^{131}\), loyalty,\(^{132}\) and harmony.\(^{133}\) The six deeds are: filial piety\(^{134}\), friendship\(^{135}\), harmony,\(^{136}\) flexibility,\(^{137}\)

\(^{125}\) Ip-kyo (立敎).

\(^{126}\) Myŏng-ryun (明倫). It also can be translated as Ethical Relationships.

\(^{127}\) Kyŏng-shin (敬身).

\(^{128}\) Kye-ko (稽古).

\(^{129}\) Ji, (智).

\(^{130}\) Sŏng, (聖).

\(^{131}\) Ùi, (義).

\(^{132}\) Chung, (忠).

\(^{133}\) Hwa, (和).

\(^{134}\) Hyo, (孝).

\(^{135}\) Wu, (友).

\(^{136}\) Mok, (睦).

\(^{137}\) Yŏn, (娟).
responsibility, and compassion. The six arts are decorum, music, archery, horse riding, calligraphy and mathematics. The ‘four skills’ in ③ are poetry, reading, decorum and music. Through Establishing Instruction, students may learn the basic subjects of the Elementary Learning. ④ is about the right relationship between teacher and student.

Clarifying Relationships indicates knowing Five Elementary Human Relationships between father and son, ruler and minister, husband and wife, elder and younger, and friends. Making One’s Person Mindful or Personal state ofKyŏng specifies mindful attitudes: right thinking, right acting, right attire, and right ingestion. Examining Ancient Examples, one of the learning processes, examines the subjects that are juxtaposed on the basis of ancestral literary classics. After this examination, teachers and students can apply the three factors of Establishing Instruction, Clarifying Relationships, and

---

138 Yim, (任).
139 Hyul, (恤).
140 Ye, (禮).
141 Ak, (樂).
142 Sa, (射).
143 Ő, (御).
144 Sŏ, (書).
145 Su, (數).
146 Si, (詩).
147 Sŏ, (書).
148 Ye, (禮).
149 Ak, (樂).
150 O-ryun (五倫).
Making One’s Person Mindful to their lives and can expand them. This elementary education can be verified by “Fine Deeds.”

Because this diagram is for elementary level students, it seems to be at a lower level of education in comparison with the next diagram of the Great Learning for higher education. However, T’oegye holds that “Elementary Learning and Great Learning are mutually interdependent and complementary.”151 This comment cannot be ignored because T’oegye used it in order to criticize Wang Yang-ming152 who tried to eradicate the ultimate principle Li, in order to emphasize the excessively simplified unity of knowledge and action. The process of learning is a dialectic process of learning and practice. T’oegye chose the Elementary Learning as the Third Diagram to construct systemic foundation in terms of the former two diagrams and to confirm the reciprocal relationship between the Elementary and the Great Learning, which will be presented next.


152 王陽明 (1472 - 1528).
4. The Fourth Diagram: Diagram of the Great Learning (大學圖, Dae-hak-to)\textsuperscript{153}

<fig.4-1. Diagram of the Great Learning (大學圖, Dae-hak-to)155

---


155 TGCS, vol. 3, 43.
The Diagram of the Great Learning consists of “Three principles”\(^ {156} \): making illustrious virtue manifest\(^ {157} \) renewing the people,\(^ {158} \) and abiding in the highest good.\(^ {159} \) The first two principles have Eight Clauses\(^ {160} \): ① investigating things,\(^ {161} \) ② extending knowledge,\(^ {162} \) ③ making the will sincere,\(^ {163} \) ④ rectifying the mind,\(^ {164} \) ⑤ cultivating one’s person,\(^ {165} \) ⑥ regulating the family,\(^ {166} \) ⑦ ordering [or governing] the state,\(^ {167} \) and ⑧ making the world peace.\(^ {168} \) These Eight Clauses present the way to cultivate the Neo-Confucian wisdom of the Ch’eng-Chu school.\(^ {169} \) Before explaining these steps, I would like to focus on the first principle of “making illustrious virtue manifest.” Neo-Confucianism presupposes the Ultimate Principle \( Li \), therefore, every person certainly has it in one’s mind. Subsequently, for great learning or higher education, every person should make illustrious virtue manifest. This foundation of education in the Ultimate Truth is the foundation of education. Clauses “①

\(^{156}\) 三綱領.

\(^{157}\) 明明德.

\(^{158}\) 新民.

\(^{159}\) 止至善.

\(^{160}\) 八條目.

\(^{161}\) 格物.

\(^{162}\) 致知.

\(^{163}\) 誠意.

\(^{164}\) 正心.

\(^{165}\) 修身.

\(^{166}\) 齊家.

\(^{167}\) 治國.

\(^{168}\) 平天下.

\(^{169}\) Ch’eng-Chu School (程朱學, Ch’eng-Chu Hak) is a Chinese school of Neo-Confucianism. Its leading philosophers were Ch’eng Yi (程頤, 1033–1107) and Zhu Xi for whom the school is named.
and ②"① extend to clauses ③, ④, ⑤, ⑥, ⑦, and ⑧ of principles one and two. In other words, the study must be beneficial for the person who studies and for the people and the whole world, while acknowledging the ultimate principle and practicing self-cultivation. In conclusion, the final end of the Great Learning is the third principle of “abiding in the highest good.”①

T’oegye emphasized that the Diagram of the Elementary Learning and the Diagram of the Great Learning should be understood from an integrated perspective. According to him, these two diagrams have a primary importance in Neo-Confucian teaching.

It [the Questions and Answers on the Great Learning]② is not only the explanation of these two, however, which should be seen in combination; all of the eight diagrams which precede and follow them should also be seen in relation to these two diagrams. The two diagrams which precede these deal with the ultimate (framework): seeking out the foundation broadening and perfecting it, embodying Heaven and totally fulfilling the Dao.③

For T’oegye, the understanding of these two diagrams that emphasize education is crucial to identify the core of Neo-Confucian thought.

170 The Great Learning starts with clause ① investigating things and clause ② extending knowledge. Wang Yang-ming (王陽明), who was the successor of Zhu Xi, was the most influential scholar in China in T’oegye’s time. According to Wang, the most important study and knowledge of the Dao is not to investigate things (物) but to investigate mind (心). This causes a huge discrepancy with T’oegye’s philosophy because for T’oegye, knowing that the principles of external matter and human nature are not different shapes the initial part of the education process. However, Wang insists that the study of external matter is unnecessary because the ultimate truth lies only in the human mind (心); so, only the study of mind is important for Wang. T’oegye thought Wang’s standpoint led to the subjectivity of truth and ignored the transcendental character of the Ultimate Truth, Li. In this respect, T’oegye criticized Wang Yang-ming and emphasized the importance of clause ① investigating things and clause ② extending knowledge as a starting point of the Great Learning.

171 止至善.

172 大學惑問.

173 Michael Kalton, Ibid., 86-87. The original text is “然非但二設當通看，並與上下八圖，皆當通此二圖而看。皆上二圖，是求端擴充體天盡道極致之處” in TGCS, vol.3, 44.
While the core importance of the *Ten Diagrams* lies in these two diagrams, *Kyŏng* is the main method of the two diagrams about learning. T’oegye reiterates the emphasis of *Kyŏng* in his commentary on the Diagram of the Great Learning.

[A]s for *[Kyŏng]*, it runs throughout both the former and the latter; both in applying the effort and reaping its fruit, one must follow the work (carefully) and not let it go amiss. Therefore Master Chu explained it as he did, *and these ten diagrams all take* *[Kyŏng]*, 敬 as the essential.174

He calls attention to the method and attitude of *Kyŏng*, and insists that the method and attitude of *Kyŏng* must be applied to all ten diagrams. T’oegye suggests the way to practice *Kyŏng* in the Ninth and Tenth Diagrams of his *Ten Diagrams*.

---

5. The Fifth Diagram: Diagram of Rules of the White Deer Hollow Academy (白鹿洞規圖, Baek-rok-dong-kyu-to)\textsuperscript{175}

Zhu Xi wrote the detailed rules for the White Deer Hollow Academy, which was re-established by Zhu Xi, and T'oegye drew this diagram.
<fig. 5-1. Diagram of Rules of the White Deer Hollow Academy (白鹿洞規圖, Baek-rok-dong-kyu-to)>


177 TGCS, vol. 3, 44.
T’oegye’s Diagram conflated the idea of Five Elementary Human Relationships,\textsuperscript{178} The Doctrine of the Mean,\textsuperscript{179} and other Confucian resources. Five Elementary Human Relationships becomes the first part of the diagram, and the second part of this diagram has; broad study,\textsuperscript{180} accurately inquire,\textsuperscript{181} carefully think,\textsuperscript{182} clearly discriminate,\textsuperscript{183} and earnestly practice.\textsuperscript{184} The third part is about “earnest practice.”

The Five Elementary Human Relationships reveals how a human expresses one’s love or In to others. This love also should be expanded to others and the world with the dynamics of critical interactions with one’s society. This is the main idea of Confucianism. In this respect, T’oegye’s Fifth Diagram holds a stable Confucian ground that study should start from the Five Relationships.

Based on a deep understanding of Confucianism, T’oegye brilliantly connected this second part and the third part, which existed separately until then, to the first part in order to put the theory into practice in a creative way. The second part of this diagram, as I wrote, has five elements, and the first four elements are the essentials of investigating principle. These four elements are the logical process of education in order to acknowledge that the external and the inner principles are a common part of the Ultimate Principle Li. T’oegye adds the last one, Earnestly practice, with explanations. This is because T’oegye stresses the consequence of practice as well as study.

\textsuperscript{178} 五倫.
\textsuperscript{179} Zhongyong (中庸). This book is written by the grandson of Confucius (孔子), who was the teacher of Mencius (孟子), provides the classical expression of the Confucian ideal model of the self who maintains harmonious ways.
\textsuperscript{180} 博學.
\textsuperscript{181} 審問.
\textsuperscript{182} 慎思.
\textsuperscript{183} 明辯.
\textsuperscript{184} 篤行.
6. The Sixth Diagram: Diagram of the Mind Combines and Governs the Nature and the Feelings (心統性情圖, Shim-tong-sŏng-jŏng-to)

<fig.6-1. Diagram of the Mind Combines and Governs the Nature and the Feelings- Diagram A (心統性情圖 上圖, Shim-tong-sŏng-jŏng-to Sang-to)>

---

185 Michael Kalton, *Ibid.*, 120-121. Based on the writing by Zhang Zai (張載 or 張橫渠, 1020 - 1077), Diagram A of the Sixth Diagram was drawn by Cheng Fuxin (程復心, 1279 - 1368).
Diagram B

As embodied in material force

Includes the myriad changes

Provides over and\nmaterial force

Fundamentally

THE MIND

Issues as

The Nature is

THE SEVEN FEELINGS

MIND

Only the

original nature

NATURE

THE FOUR BEGINNINGS

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.

Diagram C

With regard to

the world.

only the

good side.

Considering

NATURE

MIND

As embodied

in material

force

NATURE

THE MIND

Issues as

The Nature

in Material

Force it has

two names

Li issues and
supporting and opposing

The four great.

and Li

Mounts it

Material

Concerning, desire and
differences.
<fig.6-3. Diagram of the Mind Combines and Governs the Nature and the Feelings (心統性情圖 中圖 下圖, Shim-tong-sŏng-jŏng-to)> ¹⁸⁷

¹⁸⁷ TGCS, vol. 3, 45.
The Diagram of the Mind Combines and Governs the Nature and the Feelings consists of three diagrams. The first diagram, Diagram A is about Zhu Xi’s Neo-Confucian philosophical concept of the Mind Combines and Governs the Nature and the Feelings,188 which was described how the Great Four Beginnings189 and fidelity190 stem from this Mind.191 These five factors called the Five Virtues192 are categorized as Substance193 and Function194 according to their state of arousal.

Diagrams B “takes up (the nature) as embodied in the endowment of material force, but singles out the original nature, that is, the nature as it is when (distorted by) no admixture of (imperfect) material force [Qi].”195 This philosophical stance was supported by Zhu Xi’s explanation about the Li-Qi relationship; they cannot be separated from each other, but they also cannot be mixed.196 The upper part of Diagram B shows that Mind and Sŏng are bound within a circle, and Emotions clings to the lower end of the circle. As Diagram B shows in its lower part, the Great Four Beginnings and the Seven Emotions stem from Mind and Sŏng, but are portrayed with regard to the wellsprings of good and evil considering only the good side. This explanation is important because Diagram C shows how the evil side appears as well as the good side.

188 Shim-tong-sŏng-jŏng (心統性情).
189 See, II-C-2.
190 Shin (信).
191 Shim (心).
192 O-dŏk (五德).
193 Chae (體).
194 Yong (用).
195 Michael Kalton, Ibid., 125-126.
196 Bool-sang-li-bool-sang-jap (不相離不相雜).
Diagram C particularly takes up the matter in terms of $Li$ as it is conjoined with $Qi$. So, it is almost impossible to explain it in detail. However, suffice it to say that their debates were about continual $Li$-$Qi$ interactions. From the debates, T’oegye concluded that the Ultimate Principle itself is not a non-moveable principle but rather is a moveable, dynamic principle. The Great Four Beginnings is the result of the fact that $Li$ issues and $Qi$ follows. The Seven Emotions (or Feelings) are the result of the fact that $Qi$ issues and $Li$ mounts it. Both take place in accordance with the clarity and density of Sŏng. Thus T’oegye proposed that $Li$ issues in tandem with $Qi$.

While summarizing these philosophical explanations, T’oegye reiterated the importance of Kyŏng in the sacred learning. He says,

The essence of the matter is this: that which includes both principle and material force [$Qi$] and combines and governs the nature and the feeling is the mind; and the moment of the nature’s issuance as feelings is the subtle wellspring of the whole mind, the pivot of ten thousand transformations, the separation point of good and evil. [One who pursues learning should be truly able to recollect himself through ‘maintaining [Kyŏng, 敬]’ and not to confuse principle with human desires but bring the greatest caution to bear on this matter. Before arousing one’s mind, one should preserve one’s own mind and nurture one’s nature in a deeper level. After being aroused, one should be accustomed to the exercise of reflection and discernment in order to accumulate one’s sincerity without discontinuity for a long time.]

Thus he repeatedly holds that the attitude of Kyŏng is essential for sacred learning in order to

197 Diagram C the diagram accurately reveals the core of Four-Seven Debates (四端七情論). The highest level of the Neo-Confucian philosophical debate was preceded by eight years of exchanges between T’oegye and Ki Daesüng (奇大升, 1527 - 1572).

198 Li-bal-Qi-yu (理發氣隋).

199 Qi-bal-Li-süng (氣發理乘).

200 Chŏng-tak-soo-bak (淸濁粹駁) See, Chapter II-C-3

201 $Li$-$Qi$-ho-bal’ (理氣互發).


203 The original text is “要之，兼理氣統性情者，心也，而性發為情之際，乃一心之幾微，萬化之樞要，善惡之所由分也。學者誠能一於之敬，不昧理慾，而尤致謹於此，未發而存養之功蓄” in *TGCS*, vol.3, 46-47.
grasp how human Mind moves and how the Ultimate Principle is practiced in Kyŏng. In this respect, the key point of the Sixth Diagram is that it proves the relation between the Ultimate Principle and human Emotions, basic framework to understand human Mind, and philosophical bases for educational theory and method of it. This way of practice will be treated in detail with the Eighth to Tenth Diagrams.
7. The Seventh Diagram: Diagram of the Explanation of In (仁設圖, In-sŏl-to)\(^{204}\)

This diagram and its explanation were written and drawn by Zhu Xi. T’oegye chose this diagram as the seventh diagram and edited Zhu Xi’s explanation from Zhu-zi-yu-lei (朱子語類, the Classified Dialogues of Master Zhu) vol. 105 and the Book of Zhu Xi (朱文公文集) vol. 67.

\(^{205}\) <fig.7. Diagram of the Explanation of In (仁設圖, In-sŏl-to)>
<fig.7-1. Diagram of the Explanation of In (仁) (仁設圖, In-sŏl-to)>\textsuperscript{206}

\textsuperscript{205} Michael Kalton, \textit{Ibid.}, 144-145. Kalton translates In (仁) as Humanity and Jen. About In (仁), see, Chapter II-C-4.

\textsuperscript{206} TGCS, vol. 3, 47.
The main idea of the Seventh Diagram is that every human heart inherently has In\textsuperscript{207}, the foundation of Neo-Confucian cosmology. Neo-Confucian philosophers also regard the philosophical principle of In as the motivation for the creation of the universe in tune with the Ultimate Principle Li. So, the Substance and Function\textsuperscript{208} of In always reside in human beings and throughout the whole universe. Because In can be perceived or latent in reality, these cases need to be defined. The universe has four characteristics of In that Kalton translates as origination\textsuperscript{209}, penetration\textsuperscript{210}, benefitting\textsuperscript{211}, steadfastness\textsuperscript{212}. Human beings express In in ways that needs to be closely examined.

Zhu Xi describes In as a dual framework of being human and altruism where the substance and function of In are the criteria of “before” and “after” being “aroused.” “The feeling of commiseration” is the philosophical foundation of In because “the feeling of commiseration” is the principle of In.\textsuperscript{213} This Seventh Diagram leads to a consideration of self and reality through discourse about the substance and function of In. That is, In is “aroused” when human beings are integrated with their whole self, compassionate with others, and united with universe. What Zhu Xi suggests as a first step to experience In is “To overcome oneself and return to propriety.”\textsuperscript{214} This implies that human beings have a dark side

\begin{itemize}
\item \textsuperscript{207} See, Chapter III-3.
\item \textsuperscript{208} Chae-yong (體用). The issue of the substance and function indicates the theory of the substance and function, named the theory of Chae-yong (體用論), which is one of the important metaphysical issues in Neo-Confucianism.
\item \textsuperscript{209} Wŏn (元).
\item \textsuperscript{210} Hyŏng (亨).
\item \textsuperscript{211} Yi (利).
\item \textsuperscript{212} Jeŏng (貞).
\item \textsuperscript{213} 悇隱之心，仁之端也. See, Chapter II-C-2.
\item \textsuperscript{214} Michael Kalton. \textit{Ibid.}, 147. The original text is “克己復禮” in James Legge, et al ed., tr. and commented by, 漢英四書 the Chinese-English Four Books, (Hunan: Hunan Press, 1992), 166. This is in Yan Yuan (顏淵) in Lunyu, book 12 verse 1.)
\end{itemize}
of unacceptable behaviors and must practice the Ultimate Principle Li, in their daily lives and try not to deviate from it.

Because T’oegye regards human beings are formed by In and Kyŏng, it is impossible for him to describe one without the other. In is understood as cosmological love and humanity, and Kyŏng describes self-cultivation and the expression of In through psychological, mental states and bodily habits. Also we can note that the philosophical significance of T’oegye’s intention is found in a juxtaposition of the Eighth, Ninth, and Tenth Diagrams that shows how human beings attain “Kyŏng in their daily lives.
8. The Eighth Diagram: Diagram of the Study of the Mind (心學圖, Shim-hak-to)²¹⁵

²¹⁵ Using mainly The Book of the Commentary on Hsin-jing (心經附註), Cheng Fuxin (程復心) drew and wrote the eighth diagram and its document. T'oeegye added an explanation of Cheng Fuxin's document.
<fig. 8-1. Diagram of the Study of the Mind (心學圖, Shim-hak-to)>\textsuperscript{217}

\textsuperscript{216} Michael Kalton, \textit{Ibid.}, 161. “Mindfulness” in this diagram should be understood as Kyŏng (敬) as I argued in chapter II-C-5.

\textsuperscript{217} TGCS, vol. 3, 48.
The Eighth Diagram shows the elements and relationships between Mind and Kyŏng. Mind is the master of the entire person and its character and function are described as empty-subtle, knowing-perceiving, and spiritual-intelligent. Mind is surrounded by six types, and Cheng Fuxin explains their relationship to one another.

The ‘mind of the infant (赤子心)’ is the ‘naturally good mind (良心)’ before it has been disturbed by human desires; the ‘human mind (人心)’ is the mind that has been awakened to desire. The ‘mind of the great man (大人心)’ is the ‘original mind (本心)’ which is perfectly endowed with moral principle; the ‘mind of Dao (道心)’ is the mind that has been awakened to moral principle.

T’oegye explained these six types in *Letter to Yi Sukhŏn*. Naturally good mind indicates human fundamental goodness; original mind means that human mind originally possesses goodness; mind of the infant denotes the state of simplicity and purity without any artificiality; mind of the great man signifies that mind can comprehend all changes totally with simplicity and purity without artificiality; human mind is so called because mind is being produced through a human, individual, psychological and physical desire; mind of Dao indicates that human mind has the Mandate of Heaven. The

---

218 Hŏ-ryŏng (虛靈).
219 Ji-gak (知覺).
220 Shin-myŏng (神明).
223 Yang-shim (良心).
224 Bon-shim (本心).
225 Jŏk-ja-shim (赤子心).
226 In-shim (人心).
227 Do-shim (道心).
juxtaposition of these six types of mind has its own reasons. That is, these are placed in proximity and show the stages of moral growth, moving from the human primary desire of human mind to the innateness of the ultimate principle of mind of Dao.

The second part of this diagram is further necessary to complete the explanation of Mind (心, Shim), so the second part describes Kyŏng as the master of the mind. Kyŏng is surrounded by thirteen factors, which start from “At forty the mind is not moved” and end with “At seventy can follow inclination.” The first factor is “At forty the mind is not moved,” which comes from Mencius, meaning, “I attained to an unperturbed mind.” Including this first factor, the group of circles passes through “the mind is rectified,” “nurturing the mind,” “the mind is present,” “overcome and return,” “watchful when alone,” “be undivided and hold to it firmly,” “cautious and apprehensive,” “grasp and preserve,” “the mind exercises thought,” “nurturing the mind,”

---

228 四十不動心.

229 我四十不動心. Li Yage yi, Ibid., 308-309. This part is in “Gongsun Chou, Part 1 (公孫丑上)” in Mencius.

230 Jŏng-shim, (正心).

231 Ku-bang-shim, (求放心).

232 Shim-jae, (心在).

233 Kük-ki, (克復).

234 Shin-dok, (慎獨).

235 Yu-il-ko-jip, (惟一固執).

236 Kye-gu, (戒懼).

237 Jo-Jon, (操存).

238 Shim-sa, (心思).

239 Yang-shim, (養心).
and “exhaustively realized mind.”²⁴⁰ The circle ends with “at seventy can follow inclination.”²⁴¹

All these factors are for cultivating and practicing Kyŏng, and T’oegye considered that this is the core way of study. So he included Cheng Fuxin’s explanation about Kyŏng in his Ten Diagrams. Cheng says,

In Sum, the essence of applying one’s efforts is nothing other than a matter of not departing from constant [Kyŏng (敬)], for the mind is the master of the entire person and [Kyŏng (敬)] is the master of mind. If one who pursues learning will but thoroughly master what is meant by ‘focusing one thing without departing from it,’ ‘being properly ordered and controlled grave and quiet,’ and ‘recollecting the mind and making it always awake and alert,’ his practice will be utterly perfect and complete, and entering the condition of sagehood likewise will not be difficult.²⁴²

Here, we may understand that the word study is a stark contrast to “study” in the modern meaning. For T’oegye, study is not just information or useful knowledge to do something but the practice of body and mind with the methods and attitude of Kyŏng. In other words, his teaching about education aims at a thorough integration of body and mind. T’oegye’s intention appears ensuing diagrams presented.

²⁴⁰ Jin-shim, (盡心).

²⁴¹ 七十而從心. James Legge, Ibid., 70. This is in Wei Zheng (為政) in Lunyu (論語) book 2 verse 4.

²⁴² Michael Kalton, Ibid., 162.
9. The Ninth Diagram: Diagram of the Admonition for [Kyŏng (敬)] Studio (敬齊箋圖, Kyŏng-jae-jam-to)\(^{243}\)

---

\(^{243}\) Zhu Xi wrote the document in the diagram, and Wang Bo (王柏, 1197 – 1274), a Chinese scholar in the Song dynasty, drew the diagram.
<fig. 9. Diagram of Admonition for [Kyŏng (敬)] Studio (敬薺箴圖, Kyŏng-jae-jam-to)>\textsuperscript{244}

\textsuperscript{244} Michael Kalton, \textit{Ibid.}, 176-177.

\textsuperscript{245} TGCS, vol. 3, 50.
The main idea of the Ninth Diagram of Admonition for Kyŏng Studio (敬薺箴圖, Kyŏng-jae-jam-to)\textsuperscript{246} is that one should practice Kyŏng in every aspect of one’s daily life in order to sustain the state of Kyŏng. As a master of the entire person, Mind should be considered with six elements: 1) “without offence”\textsuperscript{247} when one is in action or in tranquility, 2) “mutually correcting”\textsuperscript{248} one’s exterior and interior, 3) “without departing”\textsuperscript{249} for preserving one’s mind when one encounters some affair, 4) “concentration on one [thing]”\textsuperscript{250} for an undivided mind, 5) the case of being faltered\textsuperscript{251} in one’s mind, and 6) the case of “a disparity”\textsuperscript{252} of one’s mind.

Zhu Xi explains these six elements in detail in order that people, including Zhu Xi himself, may know and practice the state of Kyŏng. In the explanation of 1) “without offence,” he supposes two cases of tranquility and action. When one is in tranquility, he directs that “properly order your clothing and cap; make your gaze reverent. Recollect your mind abiding as if you were present before the Lord on High.”\textsuperscript{253} The second case is in action that one needs to walk and use one’s hands in a respectful way. The meaning of 2) “mutually correcting” is that two aspects of human exterior and interior should function together in the course of correcting each other. Exteriorly, one should be always cautious and not venture to slacken. Interiorly, one ought to always be reverent and not treat anything frivolously. For

\textsuperscript{246} Mindful Studio (敬薺, Kyŏng-jae) is the name of one of Zhu Xi’s study rooms. The word “箴 (Jam)” means “a needle” or “to poke with a needle.” So Michael Kalton interprets “Jam” as “Admonition.”

\textsuperscript{247} Pul-wi, (不違).

\textsuperscript{248} Kyo-jŏng, (交正).

\textsuperscript{249} Moo-jŏk, (無適).

\textsuperscript{250} Joo-il, (主一).

\textsuperscript{251} Yu-gan, (有間).

\textsuperscript{252} Yu-cha, (有差).

\textsuperscript{253} Sang-jae, (上帝), a supreme god.
3) “without departing” and 4) “concentration on one [thing],” he emphasizes an undivided mind because a divided mind may result in the state of non-Kyŏng by distracting one’s mind. 5) and 6) are the state of mind that may be tempted by non-Kyŏng desire.

Convinced that Kyŏng is the utmost state for human beings to pursue, T’oegye stresses the practice of Kyŏng in education. We can see how much T’oegye considered the practice of Kyŏng in his comment in relation to sacred learning.

[If one always experiences, practices, is cautious about, and reflects all things with observation and perception in daily life, one will never doubt but that Kyŏng constitutes the alpha and the omega of sacred learning.]

In particular, it is worthy to mention that his concept of education is not limited to a classroom or a school setting but includes every motion and moment of human existence. For T’oegye, to keep this attitude and mind is the essence of sacred learning because he understands that Zhu Xi’s teaching is all about Kyŏng.

---

The original text is “常宜體玩警省於日用之際心目之間，而有得焉，則敬為聖學之始終，豈不信哉” in TGCS, vol.3, 51.
10. The Tenth Diagram: Diagram of Admonition on Rising Early and Retiring Late

(夙興夜寐箴圖, Suk-hüng-ya-mae-jam-to)

<fig.10. Diagram of Admonition on Rising Early and Retiring Late
(夙興夜寐箴圖, Suk-hüng-ya-mae-jam-to)>

<fig.10-1. Diagram of Admonition on Rising Early and Retiring Late
(夙興夜寐箴圖, Suk-hüng-ya-mae-jam-to)>256

256 TGCS, vol. 3, 51. T’oegye drew this diagram and added his comments based on Chen Bo (陳伯)’s Admonition. Chen Bo is a philosopher in the Song dynasty (960-1279).
T’oegeye’s *Ten Diagrams on Sacred Learning* initiates the metaphysical framework and philosophically examines the discussion of learning, the constitution, and cultivation of Mind and of *Kyŏng*. Finally, it culminates in a description of daily life for practicing *Kyŏng*. It is T’oegeye’s choice that this diagram is posited as the last diagram which shows the more realistic understanding and practicing *Kyŏng*. For better understanding his intention, the structural significance is needed to be mentioned before explaining the contents of this diagram. If we refer to the Eighth Diagram, it shows the relationship between Mind as the master of the entire person and *Kyŏng* as the master of the mind. In the ensuing Ninth Diagram, T’oegeye presents the diagram about Mind in a practical way, quoting Zhu Xi. Subsequently, T’oegeye suggests the Tenth Diagram about *Kyŏng* in a practical way. Therefore, T’oegeye’s intention is that the “learning” should comprise not only an academic metaphysics but also practical actions.

Let me look into the Tenth Diagram. A centered *Kyŏng* is connected with six elements in accordance with the time of day. The six elements are “awake early,” “rise at dawn,” “read books,” “respond to affairs,” “industrious during day” and “alert at night.” The last two elements are related to the phrase “combining night and day.” Learning starts from the action of “awake early” with reflection of past and ordering for the day silently. The second elements, “rise at dawn,” leads to recollecting one’s mind, making it undivided. “Read books” is not just for acquiring

---

257 Sook-o, (夙寤).
258 Shin-hüng, (晨興).
259 Dok-sŏ, (讀書).
260 Ung-sa, (應事).
261 Il-kŏn, (日乾).
262 Sŏk-chŏk, (夕惕).
263 Kyŏm-sook-ya (兼夙夜).
some useful information from books but for cultivating oneself for living in a holy way. “Respond to affairs” shows that the Mandate of Heaven is the one and only criterion for responding to one’s affairs in daily life. After responding to some affairs, one should be as one was before and recollect one’s spirit in order not to be distracted. “Industrious during day” does not mean that one needs to be industrious during a day. Rather, it indicates the function of mind in that the mind presides in the human cyclic alteration of activity and quiet. In other words, the description of “industrious” is for the restless functioning of Shim in order not to be distracted and divided by an external stimulation. This industriousness extends to bed time. “Alert at night” is the advice for the night because one tends to slacken off and be tempted. So one needs to purify, refresh, order and settle oneself, reinvigorating one’s mind. These six elements are connected to Kyŏng: that is, all the elements should proceed in order under the active function of Kyŏng.

All these processes are about learning, and any moments in daily life cannot be ignored for sacred learning. This fact emphasizes that the ultimate goal for Confucianism is an integrated self-perfection in one’s daily life. A Neo-Confucian perspective presupposes that the source of the ultimate goodness lies in, the humanity that every human heart possesses and functions in dynamic ways. Neo-Confucianism continually recalls and evokes the reflection of the original humanity, which is not divided by outer stimulations, and the preservation of it. T’oegye finalizes:

The above five diagrams are based on considerations of the mind and the nature; their essential theme is the exercise of diligence in cultivating oneself in the course of daily life, and esteem for the practice of Kyŏng and reverent fear.264

Therefore, T’oegye’s point through his Ten Diagrams on Sacred Learning is that one should abide in

---

264 Michael Kalton, Ibid., 196. The original text is “以上五圖原於心性，而要在勉日用，崇敬畏” in TGCS, vol.3, 52.
Kyŏng and fathom the Ultimate Principle,\textsuperscript{265} for the sacred learning includes both scholarly study and moral cultivation in every moment of one’s daily life.

\textsuperscript{265} Kŏ-kyŏng-gung-li, (居敬窮理).
IV. CRITICAL CORRELATION BETWEEN TEN DIAGRAMS ON SACRED LEARNING AND MARIA HARRIS’S EDUCATIONAL THEORY

In this chapter, an educational analysis of T’oegye’s Ten Diagrams and of Maria Harris’s educational theory for Christian education will be made. The educational analyses focus on four points: the purpose of education, understanding about learners and teachers, and educational methods. Based on these analyses, a critical correlation between T’oegye’s and Maria Harris’s theories will be discussed in order to demonstrate that T’oegye’s Neo-Confucian philosophy may strengthen Christian education theory.

A. Purpose of Education

The purpose of T’oegye’s education is to become a sage, who is a harmonious person in order to achieve a harmonious society, uniting with the Ultimate Principle Li. Based on the First Diagram, the Diagram of the Supreme Ultimate, T’oegye depicts a harmonious universe. A harmonious universe needs harmonious human beings and societies because both are considered as important elements of the universe. Consequently, an integrated person who follows the Ultimate Principle in one’s life is essential for a harmonious life and society; however, T’oegye believes that human society and human beings are not fully united with the Ultimate Principle Li. Therefore, through education, this disconnectedness needs to be overcome by reclaiming Neo-Confucian values.

In this respect, T’oegye’s education focuses on becoming a sage for individuals. He believes that persons who know the Ultimate Principle Li can be sages through the learning process of self-cultivation. A sage always follows Li when (s)he decides, acts, thinks, and does any kind of inner or outer action to maintain the state of Kyŏng. Finally the sage can reach the level of a stage of harmony.
with the Ultimate Principle *Li*.

Becoming a harmonious sage goes beyond individual meaning; that is, T’oegye holds that a sage inevitably strives to reform the society when it is not in tune with the Ultimate Principle *Li*. T’oegye does not mean that a sage is a person who lives in a deep forest and quits all relationships with the secular world. Rather, he regards a sage as a person who has Neo-Confucian transformative awareness and the power to cultivate oneself and to reform the distorted world. So, he suggests a sacred learning that is a complete procedure to obtain this powerful and transformative awareness.

**B. Learner and Teacher**

Basically T’oegye understands the learner as an independent agent who has positive possibilities to learn and practice the Ultimate Principle *Li*. It is obvious that a learner needs teachers to know and understand the basic concepts in Neo-Confucianism such as Elementary Learning. However, to reach a higher level of study, the learner should become familiar with and practice the truth by oneself. Learners are encouraged to reach deeper levels throughout their lives and to become sages through the process of sacred learning that includes self-awareness, cognitive change, and the change of their attitudes in tune with the Ultimate Principle *Li*. These are independent works in that learners can reach the level of sage without a teacher’s instruction.

The teacher is understood as an instructor, an exemplar, a companion, and classical role model. To learners at an elementary level, teachers certainly teach the basic knowledge and the way to practice the Ultimate Principle *Li*. After the basic level of teaching, the teacher plays the roles of exemplar and companion for life in that Neo-Confucian education is a life-long process; so learning takes place not only in classrooms or lecture halls but also in every facet of ordinary human life.

---

266 Sŏwon, (書院).
Teaching in this case does take place in “explicit curriculum” for the life and attitudes of the teacher can teach the learner more than the teacher’s words. The teacher as companion mutually encourages the learner to achieve the Neo-Confucian purpose. T’oegeye developed his philosophy while he debated with other Neo-Confucian philosophers such as Ki Daesung. In Donald E. Miller’s terms, this is mutuality of the personal learning process. As classical role models for teachers, Neo-Confucian education has desirable role models such as King Yao or King Shun, who brought perfection to their reigns as kings of the Chinese nation. T’oegeye also accentuates these role models in his Ten Diagrams, encouraging Sŏnjo to cultivate himself. For the integration of humanity and study, T’oegeye also takes as role models for the process of becoming Confucius’ excellent students, Yen Yuan and Tseng Tzu.

C. Method

T’oegeye’s method of education is a self-cultivation in order to abide by Kyŏng which is located at the centre of Neo-Confucian philosophy. The term self-cultivation is crucial to an understanding of Confucian education, for the study and practice of Confucianism is basically “self work” to find the ultimate truth. Self-cultivation should be differentiated from self development as a current theory of an individual learning strategy. Self development as a learning strategy aims at efficiently improving one’s

---

270 堯.
271 舜.
272 頓淵.
273 曾子.
professional skills in one’s workplace, while self-cultivation forms and reforms persons, being involved with every moment and aspect of human life. Self-cultivation includes the totality of the aspects of self-discovery and self-discipline. Self-discovery means that a learner discovers the truth while studying by oneself because a higher education cannot be taught directly by a teacher. The truth gradually emerges through a learner’s self-discovering study and practice. Self-discipline means that in the course of study and practice, a learner persistently motivates himself or herself, not with the commands given by others, but with voluntary self decisions. All the study and practice of self-cultivation lead to reaching and maintaining the state of Kyŏng in the eighth and tenth diagrams: the Diagram of the Study of the Mind and the Diagram of Admonition on Rising Early and Retiring Late. Learners are required to abide in the state of Kyŏng in every moment of daily life, so T’oegye chooses the ninth and tenth diagrams: the Diagram of the Admonition for Mindfulness Studio and the Diagram of Admonition on Rising Early and Retiring Late.

D. Maria Harris’s Educational Theory

a. Purpose of Education

For Maria Harris, as a Christian educator, the purpose of religious education is to religiously shape people in their contexts. So it is natural that she agrees with Gabriel Moran’s thoughts that religious education has two distinct equally important purposes: “to teach people to practice a religious way of life, and to teach people to understand religion.” Based on Moran’s idea, Harris

274 Dao (道)

275 Maria Harris (1932-2005) was a prolific writer of religious education. Her educational theory concerns Church curriculum, the aesthetic dimension of religious imagination, and justice.

points out that teaching religious education means showing people how to live and how to die by embodying a religious way through a set of belief, symbols, and actions. She also understands that religious education is “formgiving” as an ongoing and “lifelong” process. That is, religious education can be explained as a process like that of a potter who shapes and reshapes the clay. Religious education teaches learners the nature of forming, informing, formation, and formgiving. Throughout these educational processes, learners can practice a religious life and understand religion.

b. Learner and Teacher

Harris understands that “teaching … is the incarnation of subject matter in ways that lead to the revelation of subject matter.” In teaching, human beings are the primary subject, and the teacher-learner relationship lies in this dynamic.

While this teaching occurs, a teacher and a student will have five relations that use indirect communication and “walk together on the four imaginative paths”: 1) co-contemplative, 2) ascetic, 3) co-creative, and 4) sacramental. When she stresses that the paths are imaginative, that means the paths of teaching require the use of mutual imagination in any other than rigid ways. 1) Co-contemplation means teacher-student’s mutual imaginative functioning when with contemplation they choose a subject of teaching and learning. 2) The relation between teacher and student should be ascetic. That is, both, in a

278 Maria Harris, Fashion Me A People: Curriculum in the Church, 38.
279 Maria Harris, Teaching and Religious Imagination, xv.
280 Maria Harris, Teaching and Religious Imagination, 74.
respectful way, may not use one another and must refuse to manipulate, to intrude, or to answer questions the other might answer. 3) The relation between teacher and student should be co-creative. This co-creation may include respect for each other and the possibility of finding something even though the subjects in teaching and learning are not new. Harris is confident that “the teacher and the student will discover the truth that both are creator and creative.” 4) The relation between teacher and student, and the content also should be sacramental. When she employs the word *sacramental*, it includes religious and cosmological senses. That is, when teaching occurs, “teacher and student image in their own ways the multitudinous variety and glory and grace of the universe, and the infinite variety of existence possibilities lying before them.” This sacramental relation is religious and cosmological in that she sees the process of teaching and learning is sacramental and evokes the cosmic sense that ultimately takes teacher and learner to the heart of universe.

---


282 Maria Harris, *Teaching and Religious Imagination*, 74.

283 Maria Harris, *Teaching and Religious Imagination*, 75.
c. Method

Harris’s method based on her theory of education, especially emphasizes teaching as incarnation, adopting “earth forms,” which includes embodiment, giving-form-to, and giving-flesh-to subject matter. When she employs the term “earth forms,” she draws attention to the fact that earth offers the first level of materiality. Furthermore, the use of this term is based on her belief that earth forms are utilized for teaching as incarnation. According to her, basic earth forms to incorporate into teaching are water, earth itself, fire, and air. These “earth forms” are crucial for teaching as incarnation because 1) they give people bodily life, 2) their character reminds people of basic human relatedness to all the universe, 3) they are reminders of the primary places where teaching takes place, and 4) they continually recur in the spirituality of religious peoples and are central to all religious ritual. Her method of primordial earth forms efficaciously evokes a cosmological sense, a sense of relatedness, and religious consciousness in teaching as incarnation.

E. Critical Correlation

On the basis of the understanding that Christianity has played a crucial role in reflecting on and encouraging change in the human world, Christian education has always been asked to reflect on and to respond to the human world. Having its own role in reflecting on and responding to the current world in terms of its educational issues, personal self-cultivation, social reformation, ecology, and cosmology, Neo-Confucianism can share the values of religious education: self form-giving, social change, eco-theology, and a new cosmology.

Christian education can also have its horizons expanded by exchanging with Neo-Confucianism.

---

284 Maria Harris, *Teaching and Religious Imagination*, 50.
values such as love, anthropocosmic vision, and the Ultimate Principle. “God is love” in Christianity, and love (仁, 仁) is the basic source of the Great Four Beginnings in Neo-Confucianism.

Anthropocosmic vision, which has been lost for a long time, forms Hebrew thought in the Bible, and Neo-Confucianism builds up from this anthropocosmic cosmology. God is omnipotent and omnipresence in an imminent and transcendental way in Christianity, and the Neo-Confucian Ultimate Principle penetrates the universe, including human beings, in a dynamic and interactive way. Based on the belief that God is a bigger existence than any traditional doctrine can explain, we need to interpret the concept of God and apply it in various ways.

A comparison of T’oegye’s education and Maria Harris’s theory reveals their ideas overlap in many ways. First of all, although they serve different traditions, their theories are widely practiced in their own status quo. Both T’oegye and Harris take their socio-political situation into their theory because the locus of life is the ground from which teaching and learning start.

Second, T’oegye believes the Neo-Confucian worldview that human beings are a fundamental part of the universe. So T’oegye intends to teach the Neo-Confucian cosmology in various ways. The first diagram shows the cosmology which indicates that the Five Elements of wood, fire, earth, metal, and water come from yin-yang that produces all creatures. For teaching as incarnation, Harris adopts the idea of the fundamental earth forms: water, earth itself, fire, and air. The two theories evoke and reach the cosmological sense that all creatures are fundamentally interrelated.

Third, both scholars express the importance of love in direct and indirect ways. That is, for T’oegye, love is the fundamental factor of the universe and of human beings. For Harris, mutual respect between teacher and learner is emphasized. This nonviolent respect, which is based on trust and love, is

285 1 John 4:8
286 See, Chapter II-D-2.
the ground rule of teaching and learning. She assumes that only from this respect, may a dynamic and co-creative relation arise.

Last but not least, the two theories share the core meaning of self-cultivation and self form-giving. T’oegye’s self-cultivation is the method of being in tune with the Ultimate Principle Li in daily life, which a learner can gradually understand in the course of the study and practice of Kyŏng. This study and practice is a life-long process of becoming a sage. Then, what is Harris’s self form-giving? Harris’s concept can be found in teaching as incarnation, and it shares many common characteristics with T’oegye’s self-cultivation. That is, Harris’s self form-giving is also a life-long, gradual process, including both explicit and implicit curricula. Self form-giving also pursues the level of cosmological sense and religious consciousness, affirming the relatedness of the universe. From these four shared points, if applying T’oegye’s theory to Christian education in a supportive way, we may find T’oegye’s contribution in the following chapter.\textsuperscript{287}

\textsuperscript{287} In addition, Neo-Confucian interpretation and application to Christian education may encourage Asian Christians to express themselves in their own cultural traditions. As I wrote in the fifth footnote, a number of Asian Christians are experiencing issues of identity. It is serious that most of them are being misled to deny or ignore their cultural tradition and background as if that is the only way to prove that they are pure-bred Christians; however, the third voices such as Minjung theology and other indigenous theologies have tried to discover their spirituality and religiosity within their faith traditions. Thanks to these theologians’ efforts, younger theologians can step up to a further study to search for the benefits of their own traditions, and Asian Christians at large are gradually becoming aware of the treasures in their “own wells” as Gustavo Gutierrez says in his book, \textit{We Drink from Our Own Wells}, (Orbis: New York, 1984), 5.
V. CONTRIBUTIONS OF THE TEN DIAGRAMS ON SACRED LEARNING TO CHRISTIAN EDUCATION

Basing the study of the educational analysis of T’oegye’s theory of education, which is compared with Maria Harris’s teaching theory, I focus its theological, educational, and ecological significance. This work is designed to strengthen the theory of Christian education in the twenty-first century. Now, I explore T’oegye’s contribution to the philosophy of education, to methods of Christian education, and to ecology in their personal, social, and cosmological dimension, connecting Maria Harris’s theory of Christian education.

A. Philosophical Contribution

Education in the modern era has been evaluated by the criteria of social efficiency.\(^{288}\) According to Michael Stephen Schiro, a curriculum theorist, there are four types of curriculum ideologies, and the curriculum ideology of social efficiency has been highly active since 1920s.\(^{289}\) From these analyses, education, including social ethos, is thoroughly related with the capitalistic system that encourages a mass-producing and over-consuming lifestyle. People need to study in a practical and efficient way in order to earn more money and spend more; however, T’oegye’s perspective on study is utterly different from the modern concept of study. As we saw in the previous chapter, Maria Harris also believes that teaching as incarnation assumes a form-giving process. Similarly, study in T’oegye’s perspective aims not at transmitting information but at forming persons, society, church, and cosmology


by reclaiming the Ultimate Principle Li.

For an individual, T’oegye’s philosophy of education evokes the recognition of true values, moral issues, and finding one’s true self because of the dynamic of the Ultimate Principle Li in his teaching. If modern people, who excessively pursue the materialistic happiness, knew T’oegye’s philosophy, which aims at the fulfillment of an integrated personality, they would think about true values and personal moral issues. This is because “The ultimate aim of [one’s] sense of value is to help [a person] return to [one’s] true self through the recognition of [one’s] nature.”\textsuperscript{290} This study gradually leads people to ponder their true selves, who are not made the victims of a mass producing and over-consuming society but are the union with the Ultimate Principle. In sacred learning, denying “false self”\textsuperscript{291} and discovering true self is the sacred moment of the starting point of personal transformation in tune with the Ultimate Principle. For T’oegye study is a process that includes self-cultivation and then true self discovery.

For a society, T’oegye’s dynamic of the Ultimate Principle reclams Neo-Confucianism with important significance today: the fresh recognition of social values and moral issues, the principle of In, and revolutionary dynamics for a society. Just as Neo-Confucianism was used “as an ideology of change”\textsuperscript{292} in the new Chosŏn dynasty, T’oegye’s Neo-Confucian perspective requests a society to be communally thoughtful and morally perfect. Social value systems, ethos, and morality ought to be challenged when stirred by individual transformation. This challenge should bring a social innovation based on the education of a harmonious way of life. In the center of the harmonious way of life, the principle of In firmly lies. The matters of poverty, suffering, ethnicity, social system, etc. should hold the principle of In. Neo-Confucianism often is criticized because it has been used by those in power in order

\textsuperscript{290} De Bary, \textit{Ibid.}, 239.


\textsuperscript{292} Martina Deuchler, \textit{The Confucian Transformation of Korea}, (Cambridge: Harvard University Press), 23.
to sustain a society or even oppress the weak; however, it is worthwhile to argue that Neo-Confucianism has been not only an ideology for sustaining a society but also a dynamic for social revolution and resistance. T’oegye intended that this social revolution, in tune with the Ultimate Principle, would be possible by pursuing the Neo-Confucian values in higher education, which is a social obligation.

For the Church, T’oegye’s philosophy can be used to interpret Christian values that need to be expressed and interpreted in various ways. In every culture, Christian values have been expressed and re-interpreted as for centuries the Church map has been drastically changing. In the course of change, T’oegye’s highest Neo-Confucian philosophy can be a good tool to interpret Christian values, concepts of God, and unconditional love both for Eastern Christians and for Christians all over the world. God who works for the world, persons, and other creatures can be understood as the dynamic Ultimate Principle of energy and reason. God’s unconditional love also can be understood as the In, which is being evoked by the Ultimate Principle.

For cosmology, it is worthwhile that T’oegye argues an unresolved Neo-Confucian issue of the Li-Qi relation. T’oegye’s cosmology and philosophy about Li-Qi interaction can be found in his First, Second, Sixth, and Seventh Diagrams: the Diagram of the Supreme Ultimate, the Diagram of the Western Inscription, the Diagram of the Mind Combines and Governs the Nature and the Feelings, and the Diagram of the Explanation of In. The Li-Qi interactive relation in T’oegye’s philosophy of education brings a new understanding of cosmology in that the Ultimate Principle then functions in dynamic ways in human reality. Before having ecological sense, the West has regarded the universe as just material, an object to use for human activity. However, for T’oegye, the universe is more than object rather subject in that cosmology based on the L-Qi interaction is drastically dynamic for understanding

---


294 See, Chapter II-D-3.
and scrutinizing human reality. Also, in T’oegeye’s philosophy, the universe is considered not only as the result of the action of the Ultimate Principle but as the elements that form and are forming human beings. So every aspects of the universe should be treated in a respectful way in T’oegeye’s cosmology. We can find similarities between the Western philosophical God and the Ultimate Principle in Neo-Confucian concept as long as the concept of God and the Ultimate Principle commonly share in their characters both ultimate goodness and the reason for the creation of the world. In this respect, T’oegeye’s dynamic Li-Qi interaction may contribute to overcome the discrepancy between God and human reality in Western philosophy and its cosmology.

B. Contributions to Methods of Christian Education

T’oegeye’s sacred learning is not merely a juxtaposition of metaphysical concepts. Rather, he suggests topics and methods of education which inculcate the praxes of the purpose of education upon learners. From the philosophical supports in his diagrams, he proposes the topics for education in the Third, Fourth, and Fifth Diagrams: the Diagram of the Elementary Learning, the Diagram of the Great Learning, and the Diagram of Rules of the White Deer Hollow Academy. In the Third Diagram, he summarizes the detailed topics for elementary learning while he points out the elements of higher education in the Fourth Diagram. For completing the educational purpose, he suggests important elements for an integrated personality through education.

T’oegeye also describes the methods of education in the Eighth, Ninth, and Tenth Diagrams: the Diagram of the Study of the Mind, the Diagram of the Admonition for Kyŏng Studio, and the Diagram of Admonition on Rising Early and Retiring Late. The core of these three diagrams about educational method is Kyŏng in order to achieve the aims of education, which has already been presented in prior diagrams. The second part of the Eighth Diagram shows how Kyŏng can be achieved through the
movement of Mind. The Ninth Diagram is certainly about Mind, but it shows how one can keep and stay in Kyŏng. The Tenth Diagram explicates a virtuous life according to Kyŏng in one’s daily routine. Throughout T’oegye’s topics and methods, Kyŏng is not an inert concept but a dynamic reason for education. Highlighting the detailed aims and methods is so important to lead learners to grasp the very core of the Ultimate Principle. De Bary claims that

For Neo-Confucians this doctrine served to distinguish their ‘real or practical learning’ from the ‘empty learning’ of Buddhism, which viewed the world of moral action as a secondary or qualified order of reality in contradistinction to the essential Truth of Buddhist Emptiness. Li T’ung [Zhu Xi’s teacher] was unwilling to concede either the Buddhist bifurcation of reality on two levels of truth or the need for transcendental Enlightenment as the precondition for coping with the world. For him, on the contrary, true spiritual freedom was to be attained in the performance of the moral task. In Yi T’oegye such ideas resurfaced with special intensity as he held Li T’ung in even higher respect than Zhu Xi had done.295

This is the explanation about how eagerly T’oegye, more than Zhu Xi, emphasizes the importance of Kyŏng as an actualization of the Ultimate Principle Li.

Then, how can T’oegye’s educational topics and method be significant to individuals, society, and church in the present time? In terms of Schiro’s analysis of curriculum, T’oegye’s sacred learning curriculum can be categorized as “learner centered” in teaching and learning and “social reconstruction” from the standpoint of knowledge. That is, on the one hand, T’oegye’s method stimulates the learner’s gradual growth and considers learning as an integrated process. On the other hand, the evaluation of T’oegye’s education is holistic and his purpose of education encourages both a gradual inner change in the learners and a subsequent social change in tune with the Ultimate Principle Li. For this, T’eogye holds the methods of “one should abide in [Kyŏng] and fathom the Ultimate Principle Li.”296 Therefore, T’oegye’s method confirms the object, methods, and continuity of study for learners.

296 Kŏ-kyŏng-gung-li (居敬窮理).
For society, T’oegeye’s method of education evokes the recognition of the importance of the social value system and the obligation of education to society. T’oegeye’s process of learning is a lifelong process. In other words, pragmatic expectation of an effective input-output process for development - so called - within in a least time cannot fit with T’oegeye’s education. In modern society, it is a well-accepted notion that time is money, but T’oegeye considers that time is life for education. Subsequently, T’oegeye requests Sŏnbi (선비)^297 to change their minds about the value system in the society. The permanent goal of study is not having a governmental or promising job but becoming a sage throughout one’s self-cultivation in tune with the Ultimate Principle. His accentuation leads to social change through emphasizing the obligation of education to the society. According to Schiro’s curricular categorization, T’oegeye’s education is the “social reconstruction” curriculum in that T’oegeye’s education inevitably requests a social change, ranging from a reconstructive innovation to a subversive revolution. In the midst of the social change movement in T’oegeye’s time, Sŏnbi played important roles for social change because, although T’oegeye’s Diagrams were for the young king Sŏnjo, Neo-Confucian education was mainly for the self-discipline of Sŏnbi so that it could prevent political corruption through Sŏnbi’s moral attitudes. T’oegeye’s philosophy of education and requests of the obligation are significant in our present time for the reflection of the modern value system that pursues an incessant material desire and an uncontrolled freedom to exploit natural resources and labor.

For church, T’oegeye’s method of education contributes to church education by indicating that education should be a lifelong process to reach the stage of sage, concerning with individual and communal senses. Although he divides learning into “Elementary Learning” and “Great Learning” in his Third Diagram and the Fourth Diagram, T’oegeye emphasizes that education should be continuously and persistently cultivated for life, based on the harmonious cosmology for creatures in the First Diagram.

^297 This Korean word indicates forest of literati, a.k.a. Sarim (士林). See footnote #27.
T’oegye considers that the study should be not only about knowledge and wisdom but also about body and attitude through scrutinizing the movements of Li-Qī interaction. Education includes both metaphysical academic accomplishments and physical practice for attitudes of sage. For this kind of education, the reflection of one’s mind is essential, and T’oegye suggests the practice of Kyŏng. This individual practice of Kyŏng naturally brings the communal practice; the practices may result in critical reflection of self and in subversive reformation of society.

As for the aspects of the praxis throughout Kyŏng, Christian educators may pursue Christian values in the light of T’oegye’s Diagrams continuously and sincerely. That is, educators may reach and reclaim the fundamental praxis that what Christians learn on a Sunday is be expressed in their everyday lives. From T’oegye’s sincere and continuous perspectives, Church educators may be encouraged to develop the Christian curriculum for the education of Christian spirituality that covers both every moment of daily life and lifetime as a life-long journey.

Also, the Church can adapt T’oegye’s method to foster Christian values in individual and communal senses. In the individual sense, two points are significant. First, as already claimed by Maria Harris in the previous chapter, the curriculum of Christian education should be confirmed as a life-long process. That is, education in the Church context must be expanded beyond the age of youth as education for life. Second, as Maria Harris holds that teaching as incarnation inspires self form-giving process, Christian education should concern the cultivation of Christians’ attitudes and personalities as well as biblical knowledge. This is because Kyŏng, as the method of T’oegye’s education, includes both the practice of body and personality.

C. Eco-theological Contribution

Agreeing that modernity has reached the limitation of modern industrialization, in spite of all
excellences of modernity, we can consider that T’oegye’s philosophy of education, which claims a harmonious and humble way of life, may contribute to an eco-theological education as a counterproposal against an over-consuming modern society. So, the significance of T’oegye’s philosophy of education for an individual, society, church, and cosmology will be argued in order to maintain T’oegye’s contribution to eco-theology for the modern world.

For an individual, T’oegye’s philosophy of education suggests a harmonious and humble way of life: in order to achieve the values of harmony and humbleness at an individual level, T’oegye emphasizes overcoming oneself\(^ {298} \) in the Seventh Diagram: the Diagram of the Explanation of \textit{In}. He also accentuates human responsibilities to a society through the spirit of Sŏnbi in the Fourth and Fifth Diagrams: the Diagram of the Great Learning and the Diagram of Rules of the White Deer Hollow Academy. Particularly he stresses a less consuming lifestyle in the Third Diagram, the Diagram of the Elementary Learning and the state of freedom in the Eighth Diagram, the Diagram of the Study of the Mind. From T’oegye’s emphasis on overcoming oneself, the value of self-control can be extracted for a \textit{less} consuming society. This self-control, however, cannot merely be a self satisfactory process. Rather, not only an individual study but also one’s responsibility to a society is important to T’oegye. T’oegye’s concepts of self-control and the responsibility of a society are firmly based on the spirit of Sŏnbi which can be described as “integrity and righteousness, which inspired many acts of self-martyrdom,”\(^ {299} \) (Chŏri, 絕義). Chŏri is the strict spirit which usually results in self-sacrifice or self-devotion to the ideal of the truth of the Ultimate Principle \textit{Li}. Due to this Chŏri, a number of Sŏnbi chose to their death to resist political and social corruptions. In this respect, T’oegye’s philosophy becomes the source of social reconstruction. The acts and attitude according to the spirit of Sŏnbi, which come from self devotion to

\(^ {298} \text{Kük-ki, (克己).} \)

\(^ {299} \text{Wm De Bary, \textit{Ibid.}, 23.} \)
follow the Ultimate Principle, lead to spiritual freedom as James Fowler notions “decentration from self” which is categorized in “universalizing faith.” T’oegye concludes this freedom particularly in the Eighth Diagram that the sage can follow inclination without violation of the Mandate of Heaven. T’oegye regards that knowing the Ultimate Principle accompanies obedience to the Mandate of Heaven for the outer world through self-control. Then, what is the Mandate of Heaven in our present time? Agreeing that the recognition of the limitation and danger of industrialized development which has eluded over-consuming lifestyle, we can deduce that one of the Mandates of Heaven could be specified as a harmonious and humble lifestyle for individuals in our present time. At this point, T’oegye’s philosophy of education contributes to the education of eco-theology that an individual can be blessed with the freedom of a less consuming lifestyle, which is tremendously important to eco-theological education through self-control and self-devotion to the Ultimate Principle Li.

For society, T’oegye’s philosophy of education contributes that a social transformation from the aggravation of over-consuming pathology into an ecological stance that can construe the essence from T’oegye’s Diagrams, especially in the Second, Third, and Fourth Diagrams: the Diagram of the Western Inscription, the Diagram of the Elementary Learning, and the Diagram of the Great Learning. The Second Diagram indicates that the human body consists of the elements and nature of Heaven and the earth. That signifies the position of human beings with which Heaven and the earth are comingled. That is, the concepts of Heaven and earth are essential to understand human beings in an ontological way. Showing the value of less consumption of food and cloth, the Third Diagram naturally intends a less consuming society. The Fourth Diagram in particular is full of consequence for a better society as well as individual learning; that is, regulating the family, ordering the state, and making the world tranquil are

---

the elements of “renewing the people”, and knowing/attaining wherein to stop\textsuperscript{301} are the elements of “abiding in the highest good.”\textsuperscript{302} Knowing where to stop for individual, family, and society is a loaded concept against the restless growth-centered capitalistic modern society. Generally speaking, money is considered as the highest value in our present time, and over-consumerism in modern society pursues unconstrained economic growth which inevitably needs the flexibility of labor and carelessly results in the degradation of the ecosystem. With observation of both a failed cornucopia and the drastic environmental changes, many scholars and institutions have claimed the critical reflections of this viciously distorted value system of economic growth; however, this kind of growth, which is meant for a better life of human beings, should not be the prime goal. Rather, the action of stop pursuing the incessant economic growth and the state of “abiding in the highest good” are to be pursued. In this respect, we can propose that T’oegye’s sacred learning consistently requests learners to integrate personal study with outer world and claims to stop anthropocentric growth and abide in the highest good. That can be understood as a social reformation for sustainable and ecological steps in our present time.

To the Church, T’oegye’s perspective offers the theological reflection of the dominion model for the world, the education of eco-theological stance, and the education of Christian spirituality. Maria Harris’s method, “earth forms” in teaching as incarnation, emphasizes the contemporary needs of eco-theological education. Based on the need of eco-theological perspective for creature’s survival in our present time in a church context, T’oegye may offer the philosophical base for the criticism of the anthropocentric theology, a dominion model which overemphasizes the importance of human preemptive rights over the world. Opposed to the anthropocentric stance, the First Diagram, the Diagram of the Supreme Ultimate and the Second Diagrams, the Diagram of the Western Inscription can be

\begin{footnotesize}
\begin{enumerate}
\item Ji, (止). Michael Kalton translates this word, \textsuperscript{301}止 into “abide,” but the original meaning of it is “stop.”
\item Ji-ji-sŏn, (止至善).
\end{enumerate}
\end{footnotesize}
precisely adopted for a viable model that substitutes for the old dominion model which may support incessant exploitation of natural resources. This is because these two diagrams maintain that all creatures start from one source of the Supreme Ultimate with “knowing Heaven’s Way”\textsuperscript{303} and “knowing the harmony of it.”\textsuperscript{304} Harmony for T’oegye includes not only the relationship among human beings but also all life and nature. So this harmony suggests not anthropocentric but anthropo-cosmic vision. His symbiotic understanding of the world flows into the educational necessity of the harmonious worldview that inclusively considers all creatures. From the Seventh Diagram, the Diagram of the Explanation of In, the Church can grasp the insights for the education of In, which is “the mind of Heaven and Earth whereby they produce and give life to creatures.”\textsuperscript{305} The insights open up the possibility of being exposed to the heart of universe, which is closely related to God’s Providence, and of learning about the incarnated subjects of the Christian education of spirituality.

T’oegye’s sacred learning applies not only to the Church context but also to cosmology which modern society lacks. The dominion model of the world justifies the anthropocentric, incessant, and materialistic growth, ignoring a cosmological sense. The attitude of the dominion model of the world results from the fact that the Western education objectifies the universe as materials or natural resources at best. Edmund O’Sullivan reflects on this objectification of the universe in our education, claiming the subversively transformative learning for the survival of all creatures in the earth in that our present time is not Cenozoic era but “Ecozoic.”

We have been taught to see ourselves as separate and detached from the natural world. When we talk of our existence we speak of it as standing out from and separated from the universe and the natural world. This is the disenchantment that we have spoken about above. Looked at from this perspective, human consciousness is conscious in so far as it is seen as separated from the

\textsuperscript{303} Myŏng-sa-chŏn-ji-do, (明事天之道).

\textsuperscript{304} Ji-wha, (知化).

\textsuperscript{305} Michael Kalton, \textit{Ibid.}, 144.
universe and the natural world. When one consider the world view of western thinking, we see the world outside our consciousness as silent and inert;… Here we are locked into anthropocentrism. What we in the modern western scientific tradition have failed to see is our very limited capacity for communion with the world outside the human.  

O’Sullivan’s perspective draws into the awareness that the universe is not a collection of objects but a *communion of subjects*. This anthropo-cosmic stance results in the symbiotic, eco-theological perspective mentioned above. T’oegye’s First, Second, Third, and Fourth Diagrams: the Diagram of the Supreme Ultimate, the Diagram of the Western Inscription, the Diagram of the Elementary Learning, and the Diagram of the Great Learning, contribute to this contemporary anthropo-cosmic vision. 

While the first two diagrams depict the cosmological frameworks with philosophical sense, the last two diagrams detail the former philosophical bases. Among the four diagrams, the First Diagram, the Diagram of the Supreme Ultimate, is the essential diagram for the cosmology of a harmonious universe including human beings. These four diagrams clearly present the anthropo-cosmic vision and its education because they propose the one origin of the creatures. The pre-assumption of one origin of all creatures leads T’oegye to believe that “‘the state of Heaven and man joined as one’” to be the ultimate stage of human beings in his cosmology.” In this respect, T’oegye aims at the harmonization of man and nature, and this symbiotic vision affirms the eco-theological cosmology that evokes the mystery of universe and creation.

---


307 t’ien-jen ho-i (天人合一).

VI. CONCLUSION

A. Review

A human being can be a sage through sacred learning: this is the primal presupposition of Neo-Confucianism. Therefore, sacred learning to become a sage in Neo-Confucianism pursues not a *useful and efficient* outcome but an integral and holistic education. For this sacred learning, T’oegye compressed the vast amount of Neo-Confucian philosophy into *the Ten Diagrams of Sacred Learning* at the peak of Neo-Confucian philosophical debates.

*The Ten Diagrams on Sacred Learning* starts from Neo-Confucian cosmology that explains how the world has been made from one source, and how all the beings and things have been composed. This world view confirms the connectedness between all the elements in the whole universe and the Ultimate Principle *Li*, which has functioned for the universe. Based on this presupposition, Neo-Confucian philosophy explains that the source of human beings is also the Ultimate Principle *Li*, and that subsequently human beings innately possess this universal principle. Human beings must know *Li* and follow in the harmonious way with *Li* as an imperative. T’oegye suggests a desirable education and a way of practice to live in tune with *Li*. Education that T’oegye affirms is about knowing and practicing *Li* in our daily lives. The core method of practicing *Li* is *Kyŏng*, self-cultivation and *Kyŏng* with a harmonious lifestyle. T’oegye urges that human beings need to practice this *Kyŏng* day and night in order to reside in the Ultimate Principle *Li*, and his proposition bears an ideal form of human society needed to be reformed subversively.

In contrast to the prevailing pragmatism in education that may support current over-consumerism, T’oegye’s sacred education tries to surpass a superficial, transmitted, and infomercial education. His fundamental approach to education stresses the ultimate values that human beings should pursue, and his method designs for a holistic transformation from human inner terrain. His philosophy
naturally leads learners into sincere self-reflection, which is T’ogye’s method of Kyŏng, in order to reach the level of perfection in education.

T’ogye’s educational significance is compared with Maria Harris’s theory of education. I analyzed two theories in terms of the purpose of education, learner-teacher relationship, and method. These analyses resulted in four correlational factors: two theories are contextualized, evoke a cosmological sense, express respectful relationships, and hold life-long methods.

From the analysis of T’ogye’s philosophy of education and its method, I claim the significance of T’ogye’s perspective which contributes to philosophy, method, and eco-theology in personal, social, and universal dimensions. That is, we need a harmonious way of life and a philosophical base for earthly survival, and T’ogye’s philosophy gives a sustainable way of human life. In this respect, it is meaningful to apply T’ogye’s philosophy to Christian education that may intend to a holistic and harmonious way of Christian life and faith.

B. Implications and Limitations of the Thesis

My thesis has three main implications: re-interpreting Neo-Confucian values by reclaiming the subversive metaphysics for the world, applying an Eastern philosophy to a current context and Christian education, and suggesting an alternative for future educational philosophy in order to overcome a present hyper-individualism and to evoke the sense of universal community. It is important to mention that Eastern Classics, which have been ignored in the Western debate of the philosophy of education, can contribute to the present educational debates. Especially Neo-Confucian values and T’ogye’s philosophical works are considered as the main key to reflect our present world. From a philosophical basis, my thesis presents possibilities to apply Neo-Confucian values to the philosophy of education and Christian education by diagnosing what the present educational topics may share and lack. The streams
of my thesis fall into suggesting a new way of the philosophy of education and the application of it for four dimensions: for individual, for society, for church, and for cosmology. Particular viable contextual applications for spiritual formation in the Church and its theological institutions have been examined.

The limitation of this thesis also lies in the contextual and conceptual gaps between T’oegye and Christianity, there is rare case work for the application T’oegye’s philosophy to Christian education. These gaps are to be overcome through continual dialogue between Eastern and Western thought.
GLOSSARY

Rules

1. Chinese letters are shown with the traditional Chinese in this thesis because all the Chinese appears its classics.

2. When translated from a Chinese or Korean word, which combines two letters, to English, basically I write each letters with hyphen (“-”); however the exceptions will be applied if the word is already used in the Eastern study.

3. Chinese and their books, documents, and major concepts will be written as Chinese usually does.

4. Koreans and their books, documents, and major concepts will be written as Koreans usually do although the works were written by Chinese characters.

An-dong 安東. The hometown for T’oegye.
Baek-rok-dong-kyu-to 白鹿洞規圖. “The White Deer Hollow” Academy, which was re-established by Chu His.
Baekundong Sŏwŏn 白雲洞書院. T’oegye set up the private Neo-Confucian academy, named Baekundong Sŏwŏn, while being the governor of Punggi region.
Chae 體. Body or substance.
Ch’eng-Zhu Hak 程朱學. Another name of Neo-Confucianism.
Cheng Fuxin 程復心 (1279 - 1368). A Neo-Confucian philosopher.
Ch’eng Hao 程顥 (1032 - 1085). A Neo-Confucian philosopher, who is known as Ch’eng Mingtao 程明道.
Ch’eng Yi 程頤 (1033 - 1107). A Neo-Confucian philosopher, who is known as Ch’eng Yinchuan 程伊川.
Qian 乾. Heaven.
Cho Kwangjo 趙光祖 (1482~1519). He advocated a revolutionary reformation in the Chosŏn (朝鮮) dynasty (1392 ~ 1910).
Chŏri 絕義. Integrity and righteousness, which inspired many acts of self-martyrdom.
Chosŏn 朝鮮. The last dynasty of Korea from 1392 to 1910.
Chunqiu 春秋. A Chinese classic, named “Autumn.”
Daesaesŏng 大司成. A head instructor, which is a governmental position.
Daxue 大學. the Great Learning.
Dae-hak-to 大學圖. The Diagram of the Great Learning.
Dao 道. The Way, The Ultimate Truth, etc.
Dao Xue, 道學, the study of Dao.
Dosan Sŏwŏn 陶山書院. T’oegye established his school, named Dosan Sŏwŏn (陶山書院) in order to focus himself on Neo-Confucian study and teach his disciples in 1560.
Five Classics 五經.
Four Books 四書．
Ha-to 下圖. The last diagram among two or three diagrams.
Han 韓. A Chinese dynasty from 206 BCE to 220 CE.
Hanyang 漢陽. An ancient name of the capital of the Chosŏn (朝鮮) dynasty.
In 仁. (or “Ren” in Chinese). Love, humanity, benevolence, etc.
In-sŏl-to 仁設圖. The Seventh Diagram: Diagram of the Explanation of In.
Ip-kyo 入校. Establishing Instruction, or Beginning of Education.
Ji 止. To stop.
Jing-juo 靜坐, a quiet sitting meditation.
Jŏng 情. Feeling or emotions.
Kŏ-kyŏng-gung-li 居敬窮理. One should abide in [Kyŏng (敬)] and fathom the Ultimate Principle Li (理).
K’un 坤. Earth.
Kungli-jinsŏng 窮理盡性. An exhaustively comprehended principle that fully realizes his nature, and thereby completely fulfils the Mandate.
Kye-ko 稽古. Examining Ancient Examples.
Kyŏng-jae-jam-to 敬齋箴圖. The Ninth Diagram.
Kyŏng-shin 敬身. MaQing One’s Person Mindful.
Li 理. The Ultimate Prinicple.
Liji 禮記, the Book of Rites.
Lunyu 論語. Analects.
Luxuriant Dew of the Spring and Autumn Annals (春秋繁露)
Ming 明. A Chinese dynasty from 1368 to 1644.
Minjung 民眾. People at large, especially in a lower social class.
Myŏngjong 明宗 (1534 - 1567). A King in the Chosŏn (朝鮮) dynasty.
Mujin Yukjoso 戊辰六條疏 T’oe gy’s letter handed in the King Sŏnjo (宣祖) in 1568
North Gyeongsang Province 慶尙北道.
P’anjunch’ubusa 斛中樞府事. The Office of Ministers Without Portfolio.
Pingtianxia 平天下. Making the world tranquil.
Qi 氣. Ether, Material Force, or Energy.
Sa-dan-chil-jŏng-ron (四端七情論).
Sang-to 上圖. The First Diagram among the two or three diagrams.
Sarim 士林. forest of literati.
Shijing 詩經. The Book of Poems.
Shim心. Mind.
Shim-hak-to 心學圖. The Eighth Diagram: Diagram of the Study of the Mind.
Shi-xue(實學, or shilhak in Korean) The study of reality.
Shujing書經. The Book of Documents.
Sishu jizhu四書集註. Chu His’s Four Books with Collected Commentaries.
So-hak-to 小學圖. The Third Diagram: Diagram of the Elementary Learning.
Sŏ-myŏng-to 西銘圖. The Second Diagram: Diagram of the Western Inscription.
Sŏn-bi 선비. A Korean word, meaning literati, a.k.a. Sarim (士林).
Sŏng-Hak-Ship-To 聖學十圖. The Ten Diagrams on Sacred Learning.
Sŏnggyungwan 成均館. The national academy in the Chosŏn (朝鮮) dynasty.
Sŏnjo 宣祖 (1552 - 1608). A King in the Chosŏn (朝鮮) dynasty.
Suk-hüng-ya-mae-jam-to夙興夜寐箴圖. The Tenth Diagram: Diagram of Admonition on “Rising Early and Retiring Late.”
Song宋. A Chinese dynasty from 960 to 1279.
Shushin-jaega-chikuk-pyŏngchŏnha修身齊家治國平天下
Tae-kûk 太極, the Supreme Ultimate
Tae-kûk-to 太極圖
Tai Ji Tu Shuo 太極圖說解, The Explanation of the Diagram of the Supreme Ultimate
Tianming 天命. The Mandate of Heaven.
T’oegye 退溪. A great Korean Neo-Confucian philosopher.
T’oegyehak 退溪學. The study about T’oegye’s philosophy.
Tong Shu 通書. Zhou Dun Yi (周敦頤, 1017 - 1073)’s book.
Yejo Pansŏ 禮曹判書. minister of rites.
Yi 李. A royal family name in the Chosŏn (朝鮮) dynasty.
Yi Hae 李濬. T’oegye’s elder brother.
Yi Hwang 李滉. T’oegye’s name.
Yijing 易經. The Book of Changes.
Yong 用. Function.
Yuan 元. A Chinese dynasty from 1271 to 1368.
Wei Zheng 爲政. A chapter in Lunyu(論語) by Confucius.
Zahang Zai 張載. A Neo-Confucian philosopher, who is known as 張橫渠 (1027 - 1077).
Zhongyong 中庸, the Doctrine of the Mean.
Zhou yi ben yi 周易本義. Chu His’s Book of Change with Commentaries.
Zhou Dun Yi 周敦頤 (1017 - 1073). A Chinese Confucian scholar in the Song (宋) dynasty.
Zhu Xi 朱熹 (1130 - 1200). A Chinese Confucian scholar in the Song (宋) dynasty.

Zhu-zi-yu-lei 朱子語類 the Classified Dialogues of Master Zhu.
BIBLIOGRAPHY

A. Primary Literature

<Books>


**<Thesis>**


--------. “Western Society and the Confucian Advantage,” in *T’oegye hakpo*, vol.55, Seoul: Toegyehak
Study Institute, 1987.


B. Secondary Literature

<Books>


Fowler, James W. Stages of Faith: The Psychology of Human Development and The Quest for Meaning,


--------. *Proclaim Jubilee! : A Spirituality for the Twenty-first Century*, Louisville, Ky.: Westminster
-------, et al. Shim-kyǒng Pu-ju (心經附註) and Neo-Confucianism in Chosŏn Dynasty, Seoul; Ye-mun Sŏ-wŏn Press, 2008.


Palmer, Parker J. *To Know as We are Known: Education as a Spiritual Journey*, San Francisco: HarperSanFrancisco, 1993.


<Theses>


Boo, W. J. “Yi T’oegeye and Japan,” in *T’oegeye hakpo*, vol. 31, Seoul: T’oegeye hakpo Study Institute, 1981.


