



Formation of Korean Neo-Confucianism

Contents

Lecture 1 (Course Contents)	3
1 The Confucian–Buddhist Debate	3
1.1 심문천답	4
1.2 심기리편	4
1.3 The Buddhist Response	5
2 도설	5
2.1 태극	6
3 마음 through 천명	6
3.1 천명도	7
4 천명 as Moral Potential	8
4.1 사단칠정	8
5 사칠논쟁	9
A Glossary of Terms	11

Lecture Contents 1 (Course Contents)

Modern stereotypes paint Korea as a vertical collectivist society where Confucianism discourages disagreement; however, historically (and especially during 조선), intense and continuous philosophical debates were central to intellectual life. Confucian scholars in Korea ranged from individualistic to collectivistic, practical to metaphysical, politically oriented to ethically oriented. Their debates covered topics such as ideal governance, interpretations of the Confucian classics, human nature, the structure of the mind-heart, and moral cultivation.

These debates were not abstract musings detached from real life—they were deeply entangled with concrete social, ethical, and political tensions.

1 The Confucian–Buddhist Debate

When 고려 fell and 조선 rose in its place, ideological struggle intensified. There were political concerns over legitimacy, the question of which ideology should guide the new state, and economic tensions—especially because Buddhist monasteries held land and labor. Once these conflicts ignited, they developed into deeper philosophical confrontation on metaphysics, ethics, and the nature of mind.

이색 (李穡) was an intellectual who represented this state of transition. He lived during the collapse of 元 influence in Korea and thus passed examinations under both 元 and 고려, served in both administrations, and eventually returned to Korea carrying the latest Neo-Confucian ideas. He trained a generation of students who established the foundations of 조선's ideology. Importantly, 이색 did not oppose Buddhism or Daoism, as he lived during a pluralistic era where these traditions coexisted and influenced one another. He is the last great figure of 고려 pluralism before 조선 enforced Confucian orthodoxy. 삼봉 (三峰), the ideological architect of Confucian 조선, rejected 고려's pluralism. He envisioned a 왕도정치 (王道政治) and wrote major anti-Buddhist works, including 불씨잡변 (佛氏雜辨). In it, he argued that Buddhist metaphysics, ethics, and cosmology undermined social ethics, political order, and moral cultivation grounded in daily life. His work marked the decisive turn from coexistence to Confucian supremacy. Until then, 고려 had maintained a thousand years of coexistence and mutual influence between Buddhism and Confucianism, but 삼봉 ended this harmonious duality and proposed that Confucianism alone should be the state ideology.

불씨잡변

불씨잡변 was 삼봉's most influential anti-Buddhist treatise and it was compiled on his year of death, 1398. It contained 18 essays each criticizing a specific Buddhist doctrine or institution, with the aim of crafting a comprehensive philosophical rejection of Buddhism as a viable moral, social, and metaphysical worldview. The central claims contained in this treatise were, in a simplified manner:

1. Buddhism destroys human relationships because it promotes renunciation and rejects family life. Confucianism, on the other hand, is relationship-centered
2. Buddhism undermines moral agency because of doctrines like no-self and emptiness.

3. Buddhism rejects the real world by privileging nirvana, temples, and withdrawal from society.
4. Buddhist contradicts natural order, especially in cosmology and metaphysics.
5. Buddhism cannot govern a state because it lacks institutions and doctrines suited for worldly governance.

Let us focus on two of the main criticisms raised by 삼봉:

1.1 심문천답

심문천답 (心問天答) is an allegory that dramatizes the debate between Buddhist karmic causality and Confucian 천리 (天理). In it, 심 (心) represents the Buddhist standpoint while 천 (天) the Neo-Confucian view.

First, 심 asks 천: if Heaven governs moral order and good deeds bring blessings while bad ones punishment, why does reality contradict this? 천명 (天命) seems inconsistent with reality; karma, which explains moral consequences across lifetimes, seems more rational.

To this, 천 replies: Heaven provides 리, but humans act through 기. 리 is always correct, but 기 can be disoriented. Thus, misfortune befalling the good is not a failure of moral principle but rather the result of turbulent or unbalanced 기 in the world.

삼봉 adds that although moral reward may not occur within a single lifetime, this does not invalidate the moral order. Timing may be slow, subtle, or collective, but eventually 리 will restore harmony once the proper 천리 is established. He explains that the apparent breakdown between good and evil outcomes was a result of the failure to establish a Confucian social order, which prevented the alignment between 기 and 리.

1.2 심기리편

Written around 20 years after 심문천답, 심기리편 (心氣理篇) is a treatise that aimed to criticize Buddhism and Daoism while establishing Confucianism as the superior, comprehensive philosophical system. Here, in a similar fashion to 심문천답, Buddhism is represented as 심 (the Buddhist mind), Daoism as 기 (the material force), and Confucianism as 리 (the principle). The main argument that 삼봉 presents throughout the treatise is that both Buddhism and Daoism lack 리 and because of this, their theories are incomplete, confused, or even self-contradictory.

At first in the book, 심 says 기 is attached to material transformations and lacks spiritual grounding. Then, 기 responds by saying that 심 rejects the real world and ignores embodied reality. In this initial discussion, 삼봉 tried to show the reader that Buddhism overemphasizes the mind, which leads to emptiness, detachment, and rejection, while Daoism overemphasizes 기, which leads to spontaneity, naturalism, and bodily cultivation. Importantly, he argues that neither adequately addresses the governing principle that gives order to the universe. This set the stage for 리.

리 comes into the dialogue and explains that 심 without 리 becomes illusion and emptiness, while 기 without 리 becomes chaos and amorality. 리 is thus the key that provides order, intelligibility, morality, and social reverence. Thus, the treatise argues that only Confucianism integrates 심 and 기, grounds them in 리, and thus forms a complete and rational philosophical system. In the view of 삼봉, Confucianism is coherent while Buddhism and Daoism are partial and confused.

심기리편 reflects the grief felt by 삼봉 over the turbulent period of late 고려 and his confidence in Neo-Confucian metaphysical clarity. The 심기리 described in this treatise went on to become a filter through which later scholars evaluated all non-Confucian traditions. This marked the beginning of Confucianism as the only 정학 (正學), while Buddhism and Daoism were relegated to the periphery of society.

1.3 The Buddhist Response

기화 (己和) was a major Buddhist monk who lived through the transition from late 고려 to early 조선, the time in which Buddhism began losing state support and Neo-Confucianism started gaining dominance. Originally, 기화 entered the highest Confucian academy of 조선, 성균관 (成均館). Here, he became disillusioned with state Confucianism and converted to Buddhism, which made him a scholar with deep knowledge of both doctrines.

His main treatise, 현정론 (顯正論), is seen as a response to 삼봉's last work, 불씨잡변. 불씨잡변 was particularly aggressive towards Buddhism, saying that it abandons basic human relationships, monks do not labor and only beg, it is a foreign religion, its cosmology and ethics are flawed, and that its core belief system is flawed. 기화's approach in responding to 삼봉 was reconciliatory; instead of trying to prove that Buddhism was superior to Confucianism, he opted to highlight the similarities between the two doctrines, proposing that they are two different expressions of one same underlying truth. For instance, he argued that 五戒, the five precepts of Buddhism, correspond to the Confucianist five constant virtues 五常. He also proposed that Buddhism practices 仁 more consistently than Confucianism, putting forth arguments such as if Confucianism preaches forming one body with all things (萬物一體), why do they kill animals? This aimed to prove that Buddhist ethics are deeper, more universal, and more compassionate than Confucian ones. 기화's overall vision was that 三教 differ in expression but are unified in moreal foundations and the diverse 고려 ideological status quo should be perpetuated.

After this exchange of ideas, there were no further major debates between Confucian and Buddhist scholars in 조선. This marked the establishment of Confucianism as state orthodoxy and the retreat of Buddhism from intellectual leadership.

2 도설

Korean Neo-Confucian scholars created diverse and sophisticated diagrams, 도설 (圖說), to explain metaphysics, ethics, cosmology, psychology, and self-cultivation. They initially were pedagogical tools to instruct beginners, but then evolved into complex philosophical instruments that shaped major debates in Korea. One of the first iterations of 도설 in Korea was the 입학도설 (入學圖說) by scholar 권근 (權近). 권근 was a Neo-Confucian intellectual who had been exiled politically from the capital. Having been sent to a rural area, with a lack of strong Confucian educational institutions, 권근 authored 입학도설 as a beginner's introduction to Neo-Confucianism that he could use with his pupils. The book slowly acquired popularity, to the point it finally got published when the 조선 came to power. The book ended up being highly influential and received several editions, since it visualized the entire range of Neo-Confucian knowledge, including cosmology, principle-material force theory (리기), mind-nature theory (심성/心性), ethics, and rituals. Some diagrams even included original interpretations by 권근, which in the future created controversies.

The origin of 圖說 within Confucianism as a whole can be traced to two ancient diagrams: 河圖 and 洛書. 河圖 was a chart of numbers from 1 to 10 arranged in 陰陽 pairs. It was considered a heavenly revelation and interpreted as expressing the basic structure of the cosmic order. 洛書, on the other hand, was a magical square of numbers from one to nine, which was believed to have encoded the principles of cosmic harmony. The impact of these diagrams was so large that even 孔子, who tended to avoid mystical talk, mentioned 河圖 in the Analects. Interestingly enough, no one knows for certain what the original versions of these diagrams looked like—the versions we have today came from 北宋 in the 11th century, not antiquity.

During the 宋 dynasty, many scholars produced new diagrams inspired by image-numerology, including 先天圖 and the highly influential 太極圖. These diagrams aimed to show the origin of the universe, the interplay of 陰 and 陽, and the cycles of 氣. 朱子 himself was in charge of selecting, editing, interpreting, and systematizing some of the diagrams produced in this time, which helped diagrams become part of mainstream Neo-Confucian scholarship. In general, Chinese 圖說 were almost sacred, since they had the purpose of explaining cosmic origins, reveal heavenly patterns, and were tied to legends of heaven-sent objects. In Korea, 道說 had a completely different role; they focused on the human being as a microcosm, visualizing things like the moral mind, self-cultivation, the path to sagehood, among others. 道說 were instruments to showcase personal insight, not heavenly revelation—they were created by scholars themselves representing their own positions, not based on sacred myths or revelations like their Chinese counterparts. Thus, 道說 adopted a unique didactic and argumentative role in Korea.

2.1 태극

Korean scholars accepted the Neo-Confucian cosmological truth of 태극 (太極) but interpreted it differently from Chinese scholars. For Chinese intellectuals, 太極 was the cosmic origin external to the human being; the Korean view was that 태극 is a principle that includes the human being within itself. Propositions such as humans are born with 태극 mean that 태극 is not an objective metaphysical object out there but rather a latent and ontological capacity within 마음. True understanding, 진리 (眞理), is thus not independent from the person; it is completed through one's own awareness and practice. This understanding led to diagrams visualizing the inner structure of human nature, inconsistencies in human behavior, and the tension between the ideal and reality. 마음 became the dynamic center where cosmic principle and lived reality meet and where self-cultivation occurs.

3 마음 through 천명

The creation of 천명도 was what eventually triggered 사칠논쟁. 천 as a concept goes beyond heaven in English; it refers to cosmic order, moral principle, natural law, moral authority, fate, and the overall source of human nature. It is not solely a spiritual entity, but also an ethical, natural, and metaphysical one. Classic East Asian thinkers believed that 마음 (심) is the gateway to 천. This means that human nature (성) comes from 천, moral emotions (사단) come from 천리, ordinary emotions (칠정) come from 기 and thus understanding 천 requires an examination of the mind as a whole. 천명도 thus showed the relationships between 천 and 성, how 리 manifests in 심, and

thus raised the question: if human nature comes from Heaven, how do emotions manifest from that nature?

Most Neo-Confucian diagram makers were influenced by the opening line of 中庸, 天命之謂性. This single line links 天 directly with 性, provides a cosmological foundation for thinking about the mind and its moral potential, and articulated the long-held cultural intuition that Koreans had about humans and Heaven being connected.

Philosopher 양촌권근 (陽村權近) created several diagrams that explored the mutual relationship of 천인심성 (天人心性). He affirmed that 천인합일 (天人合一) and focused his comments around 심, describing the origins of the mind, its capabilities, its dangers, and its potentials for sagehood. This focus on 심 was unusual, given traditional Chinese Neo-Confucian literature which gives overwhelming weight to 성 as the foundation of ethical theory. To Korean Neo-Confucian intellectuals, 심 embodied the lived, experiential, and relational whereas 성, human nature, was seen as more abstract and metaphysical. 심 was considered the area where moral struggle occurs, self-cultivation is possible, emotions arise and transform, and where 천명 unfolds. Korean 도설 usually put 심 in the center as the living link between cosmic order, human experience, moral growth, and emotional dynamics. This cultural intuition remains to this day; 심성 is a common expression in Korea, whereas in Chinese 心性 is rarely found.

Indeed, Korean Neo-Confucian scholars generally criticized the excessive separation of 심-성-정 as an artificial division that undermined self-cultivation.

3.1 천명도

천명도 was originally created by 추만 (秋巒), a quiet figure who lived in the outskirts of Seoul. His original intention in designing the diagram was to teach the profound structures of Neo-Confucianism to beginners, like his younger brothers and nephews. He did not intend to publish 천명도, but his students copied the diagram during its drafting stage and due to its pedagogic success, the copies circulated widely. Eventually, a copy reached 퇴계, who recognized the merit of the diagram and allowed it to gain mainstream status.

추만's diagram was unique insofar that it presented a more comprehensive approach than 양촌권근's diagrams, by including time, animals and plants, and Earth within his scope. Furthermore, 추만 abandoned the descending Neo-Confucian cosmological hierarchy commonly seen in diagrams (태극 -> 양의 -> 오행 -> 만물) and instead opted for a circular, overlapping design that encapsulated all levels of existence.

This structure presented the cosmos as a living, all-encompassing circle, with the human inner world in its center. Within this inner world, the innate human nature 성 branches out into various moral-psychological faculties. The smaller inner circle, 심, showcases the meeting point between 리 (from Heaven) and 기 (from the body), which interact to create the full range of human thought, emotion, and moral action. 성 then funnels down into emotions, which flow downward into action. This visually expresses the concept of 性之動曰情. The outer circles represent 천, the governor of cosmic principle 리. 천 is portrayed

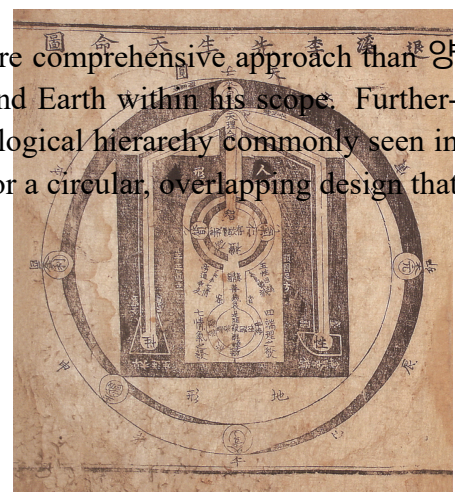


Figure 1: Image of a real 천명도

as concentric rings, that indicate its perfection, unity, and roundness. This proved controversial, since scholars questioned whether circles would distort Neo-Confucian cosmology, whether such overlap implied pantheism, or whether the portrayal of 심, 성, and 정 was appropriate.

4 천명 as Moral Potential

천, which once referred to an archaic transcendent Heaven, was reinterpreted by Neo-Confucians as the ultimate reality expressed through 리. Humans were believed to be endowed with this heavenly mandate in the form of 성, innate moral potential. Thus, 천명 is not passive fate but rather an ethical imperative that asks humans to realize their moral nature through cultivation. That is why Neo-Confucianism marked a shift from ritual devotion to everyday ethical decision making. Alongside this reinterpretation, Neo-Confucian scholars proposed that 천 provided humans with both a normative moral principle (리) and material force (기) as the medium of emotions and actions. This also followed with a higher expectation for practical application of Confucian values; humans were not just related to Heaven, but also directly responsible for expression Heaven through action. Neo-Confucianism was not a command from omnipotent deities, but rather a way for anyone to discover their 본성 (本性). The discovery of 본성 will then lead to inner 락 (樂). Neo-Confucianism required certain methods to examine the inner universe, such as judgement, awareness, will, and hesitation/conflict.

4.1 사단칠정

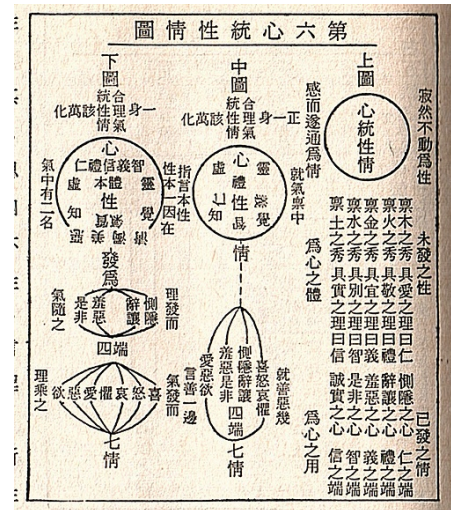
칠정 are the seven emotions rooted in 기 that arise spontaneously in daily life, whenever we encounter events, relationships, temptations, conflicts, victories, or disappointments. They are the following:

칠정	七情	Seven Emotions
희	喜	Joy
노	怒	Anger
애	哀	Sorrow
구	懼	Fear
애	愛	Love
오	惡	Dislike
욕	欲	Desire

사단, on the other hand, are the moral seeds of human nature, the four beginnings that sprout moral potential. They are each tied to one of the Confucian五常 (except for 信). They are the following:

사단	四端	오상	五常
측은지심	惻隱之心	인	仁
수오지심	羞惡之心	의	義
사양지심	辭讓之心	예	禮
시비지심	是非之心	지	智

Each of the 사단 contains internal dualities. For example, 수오 contains both 수 which is shame for oneself and 오 which is dislike for others' wrongdoing. Across the 조선 dynasty, several diagrams showcase that 칠정 has the potential to pull one off the course of righteousness; however, human beings are also able to reflect and return to the ethically correct path. Furthermore, even when one has awakened their 사단, one can still be tempted and confused. What intellectuals consistently highlighted is that even when taking the wrong path, 심 allows one to return to the good. Korean Neo-Confucian scholars also subscribed to the 리기 doctrine proposed by 朱子, in which 리 is the principle or nominative blueprint and 기 is the material force or emotional responsiveness. 리기 were considered mutually interdependent and inseparable: 理氣不相離理氣不相雜. From 朱子's description of human nature, 조선 scholars proposed that 사단 are purely moral (리발, pure moral activation), while 칠정 are 기발 (氣發). But, because 리기 are inseparable, every emotion is able to be purified, redirected, harmonized, and moralized. Thus, every human being has the innate capacity to become a moral human being. This was the philosophical foundation of the famous 사칠논쟁 between 퇴계 and 율곡.



5 사칠논쟁

Figure 2: Image of a 조선-era 심성도 (心性圖)

This controversy sparked from the question, How is Heaven-given moral nature (성) related to human emotions (칠정) which are rooted in material force? This question became unavoidable once intellectuals understood humans as bearers of 천명 who must actualize moral nature, through emotionally mediated experience.

When philosopher 고봉 (高峰) observed 천명도, he saw some problems that he reported to 퇴계: 四端理發七情氣發. He argued that 사단 and 칠정 are not two separate categories of emotion; 칠정 cover all emotional expressions while 사단 cover only the morally exemplary ones. 고봉 believed that one cannot divide emotions into issued by 리 and issued by 기 because this splits a single psychological process into two metaphysical substances. This is reinforced by the fact that 리기 are inseparable.

To this, 퇴계 agreed that it is wrong to divide the two into separate categories; however, he insisted that 사단 are purely good. Since 사단 are 리발, emanations of principle, they are morally luminous by nature. 칠정, which involve 기, include both good and evil. 퇴계 then introduced a new passage attributed to 朱子 as evidence to his position: 四端理之發也七情氣之發也.

Over eighth years of letters, 고봉 and 퇴계 discussed almost every aspect of 리기 theory, 성정, 심, moral mind vs human mind, and good and evil in emotions. The deeper question they were trying to tackle was How can human beings become moral despite their vulnerabilities—desires, emotions, embodiment, and material limitations?. 사칠논쟁 was thus not merely about classifying emotions, but a profound attempt to describe the structure of moral experience.

퇴계's 리발 argument, that 사단 are the issuing of 리 was heavily criticized by scholars during different stages of the debate, because they argued that it risked separating 리기—in direct contradiction to 朱子's doctrine of the inseparability of 리기. The 리발 doctrine, nonetheless, continued

alive in intellectual circles for centuries. This was possible because ultimately the debate was not about who preserved 朱子's intent better, but rather what is the metaphysical explanation of the emergence of moral emotions and how humans can cultivate virtue through introspection.

After both 퇴계 and 고봉 passed away in the late 16th century, their ideas continued to circulate widely. This was because, although in their eight years of correspondence they had refined the metaphysical link between nature and emotion, pondered on the validity of 리발 and 기발, and discussed the relationship between 사단 and 칠정, no consensus was reached. This opened the door for a second generation to reinterpret the issue.

Another great Neo-Confucian thinker, 율곡, analyzed the content of the letters and produces his own theory: both 사단 and 칠정 arise from 리기 together, not separately. Through this theory, 율곡 not only rejects 퇴계's sharp 리기 split of 사단 being pure while 칠정 is 기발, but also 고봉 collapse of 사단 and 칠정 being both 기발. 율곡's points were that, firstly, since 리기 are always inseparable, there cannot be a pure 리-only emotion, and secondly, that the tendency of 사단 (理主氣從) and 칠정 (氣主理從) remains. This became the most influential interpretation in late 조선.

The discussion of this debate prolonged for 400 years and represented a uniquely Korean innovation on Neo-Confucian doctrine.

A Glossary of Terms

Table 1: Key Terms in Korean Philosophy and Culture

Korean	Hanja	Transliteration	English Definition
철학	哲學	cheolhak	Philosophy; the study of wisdom and principles
도	道	do	The Way; principle, path, or cosmic order
한문	漢文	hanmun	Classical Chinese writing used in Korea
삼국시대	三國時代	samguk sidae	The Three Kingdoms Period of Korea
한자	漢字	hanja	Chinese characters used in Korean contexts
한글	—	hangeul	Native Korean alphabet created in the 15th century
선불교	禪佛教	seon bulgyo	Korean Zen Buddhism
공자	孔子	gongja	Confucius, the Chinese sage
노자	老子	noja	Laozi, Daoist philosopher
맹자	孟子	maengja	Mencius, Confucian philosopher
고려	高麗	goryeo	Goryeo dynasty; medieval Korean kingdom
조선	朝鮮	joseon	Joseon dynasty; early modern Korea
향찰	鄉札	hyangchal	Early Korean writing system using Chinese characters phonetically
구결	口訣	gugyeol	Annotation system aiding the reading of Chinese texts
이두	吏讀	idu	Mixed script system using Chinese characters for Korean grammar
삼재	三才	samjae	The Three Powers: Heaven, Earth, and Humanity
음양	陰陽	eumyang	Yin and Yang; complementary cosmic forces
오행	五行	ohaeng	Five Elements: wood, fire, earth, metal, water
마음	—	maeum	Mind-heart; emotional and moral center of a person
사칠논쟁	四七論爭	sachil nonjaeng	Debate on the Four Beginnings and Seven Emotions
사단	四端	sadan	Four moral sprouts: benevolence, righteousness, propriety, wisdom
칠정	七情	chiljeong	Seven emotions: joy, anger, sorrow, fear, love, dislike, desire
리	理	ri	Principle; metaphysical pattern or moral order
기	氣	gi	Vital force; material energy through which principle manifests
퇴계	退溪	Toegye	Pen name of Yi Hwang, major Korean Neo-Confucian scholar
율곡	栗谷	Yulgok	Pen name of Yi I, influential Korean Neo-Confucian philosopher

Continued on next page

Korean	Hanja	Transliteration	English Definition
호락논쟁 호	湖洛論爭 湖	horak nonjaeng ho	Ho–Rak Debate on human and animal nature “Ho”; refers to the Ho faction (Chungcheong region)
락	洛	rak	“Rak”; refers to the Rak faction (Seoul region)
성	性	seong	Nature; inherent moral-mind nature of beings
인물성동이	人物性同異	inmulseong dongi	Debate on whether human and animal natures are same or different
인의예지	仁義禮智	inui yeji	Four cardinal virtues: benevolence, righteousness, propriety, wisdom
미발	未發	mibal	“Not-yet-aroused”; pre-emotional state of the heart-mind
공부 우리	工夫 一	gongbu uri	Effort, cultivation, practical moral work “We”; relational self emphasizing collective identity
조선왕조실록 서학	朝鮮王朝實錄 西學	joseon wangjo sillok seohak	Annals of the Joseon Dynasty Western Learning; introduction of Catholic/Western thought
기자	箕子	gija	Legendary sage-king said to have come to Gojoseon
동이 동국 삼한 고구려	東夷 東國 三韓 高句麗	dongi dongguk samhan goguryeo	Ancient Chinese term for peoples of the East “Eastern Country”; classical name for Korea The Three Han federations of ancient Korea Goguryeo; powerful northern Korean kingdom
백제 신라 대한민국 대한 한국 음독 훈독 곰나루	百濟 新羅 大韓民國 大韓 韓國 音讀 訓讀 熊津	baekje silla daehan min-guk daehan hanguk eumdok hundok gomnaru	Baekje; southwestern Korean kingdom Silla; southeastern Korean kingdom Republic of Korea (South Korea) “Great Han”; national designation Korea; modern national name Sino-Korean reading (sound reading) Native-Korean meaning-based reading Old name for Ungjin/Gongju; literally “Bear Ford”
웅진 설총 원효 향가 진성여왕 단군 환웅 일연 삼국유사	熊津 薛聰 元曉 鄉歌 眞聖女王 檀君 桓雄 一然 三國遺事	ungjin Seolchong Wonhyo hyangga Jinseong yeowang Dangun Hwanung Iryeon samguk yusa	Capital of Baekje during mid-period Early Silla scholar associated with Idu Silla Buddhist monk and philosopher Native Silla poems written with hyangchal Queen Jinseong of Silla Mythical founder of Korea Father of Dangun; heavenly prince Monk who compiled the *Samguk Yusa* “Memorabilia of the Three Kingdoms”; historical anthology

Continued on next page

Korean	Hanja	Transliteration	English Definition
삼국사기	三國史記	samguk sagi	“History of the Three Kingdoms” ; official chronicle
김부식	金富軾	Kim Busik	Compiler of the *Samguk Sagi*
음주가무	飲酒歌舞	eumju gamu	Drinking, singing, and dancing
천신무용	天神舞踊	cheonsin muyong	Heavenly-spirit ritual dance
탈춤	—	talchum	Mask dance performance
농악놀이	—	nongak nori	Farmers’ percussion performance
판소리	—	pansori	Korean narrative musical storytelling
태학	太學	taehak	National academy in early Korea
국학	國學	gukhak	National learning institution; study of national classics
공부	工夫	gongbu	Study; cultivation; disciplined effort
추석	秋夕	chuseok	Korean harvest festival in which ancestors are revered.
주자	朱子	juja	Zhu Xi (Master Zhu)
이황	李滉	Yi Hwang	Korean Neo-Confucian scholar (Toegye)
이이	李珥	Yi I	Korean Neo-Confucian scholar (Yulgok)
리발	理發	ribal	Emergence / manifestation of principle (li)
경	敬	gyeong	Reverence; attentive seriousness
리기묘합	理氣妙合	rigimyohap	The subtle harmony/unity of li and qi
칠포사	七包四	chilposa	“Seven contain four” doctrinal formula
천명도	天命圖	cheonmyeongdo	Diagram of Heavenly Mandate
성리학	性理學	seongnihak	Neo-Confucianism (School of Nature and Principle)
태극도	太極圖	taegeukdo	Taiji (Supreme Ultimate) diagram
이색	李穡	I Saek	Yi Saek (Goryeo Confucian scholar)
삼봉	三峰	Sambong	Confucian scholar
왕도정치	王道政治	wangdo jeongchi	Kingly governance / moral kingship
불씨잡변	佛氏雜辨	Bulssijapbyeon	Sambong’s anti-Buddhist critique
심문천답	心問天答	simmuncheondap	“The mind asks, Heaven answers”
천리	天理	cheonri	Heavenly principle
심	心	sim	Heart-mind
천	天	cheon	Heaven
천명	天命	cheonmyeong	Heavenly Mandate
심기리편	心氣理篇	sim-giri pyeon	Essay on Mind, Material Force, and Principle
정학	正學	jeonghak	Orthodox learning / correct learning
기화	己和	Gi wa	Buddhist monk Gihwa (己和)
성균관	成均館	Seonggyungwan	Seonggyungwan (Confucian academy)
현정론	顯正論	hyeonjeongnon	Treatise on manifesting correctness
도설	圖說	doseol	Diagrammatic explanation
입학도설	入學圖說	iphakdoseol	Illustrated Guide to Learning
권근	權近	Gwon Geun	Scholar Gwon Geun
심성	心性	simseong	Heart-mind nature
태극	太極	taegeuk	Supreme Ultimate

Continued on next page

Korean	Hanja	Transliteration	English Definition
진리	眞理	jinri	Truth / true principle
양촌 권근	陽村權近	Yangchon Gwon Geun	“Yangchon” Gwon Geun (pen-name)
천인심성	天人心性	cheonin simseong	Heaven-human heart-mind nature
천인합일	天人合一	cheonin hapil	Unity of Heaven and humanity
추만	秋巒	Chuman	Pen-name Chuman
본성	本性	bonseong	Original nature
락	樂	nak/rak	Inner joy
오상	五常	osang	Five Constant Virtues
측은지심	惻隱之心	cheugeunjisim	Mind of compassion / commiseration
수오지심	羞惡之心	suojisim	Mind of shame/dislike of wrongdoing
사양지심	辭讓之心	sayangjisim	Mind of humility/deference
시비지심	是非之心	sibijisim	Mind of right-and-wrong judgment
인	仁	in	Benevolence
의	義	ui	Righteousness
예	禮	ye	Ritual propriety
지	智	ji	Wisdom
희	喜	hui	Joy
노	怒	no	Anger
애	哀	ae	Sorrow
구	懼	gu	Fear
애	愛	ae	Love
오	惡	o	Hatred/dislike
욕	欲	yok	Desire
기발	氣發	gibal	Issuance of material force
심성도	心性圖	simseongdo	Diagram of heart-mind and nature
고봉	高峰	Gobong	Neo-Confucian scholar Gobong