

Original Research Article

If I Think That I, Myself, am a Fool (369th-384th of Tcheonzamun, the Thousand Character Essay)

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Abstract: The researchers translated the poem of 16 characters from 369th to 384th letters. 369-372. It will be really good for me to do such a splendid thing. It may be favorable if I come in front of the other ones after being a complete man or woman. In front of my students of Department of Companion animal and animal resources science in Joongbu University, of my five children (Sohwa Therese, Rosa, Jiah Anna, Kunjoo Daegeon-Andrea, Jieun Agatha), and of my wife Hyeonhi Regina. But such a condition does not come to me forever. I am always deficient. So I cannot become a complete one, even the time passed up to my death! 373-376 this phrase tells us “I must not abandon the purpose now (弗離)! Even though my character and my behavior are not enough good, but I plan to do the thing someday again in order to have a better attitude for the life (造次).” So I must keep the thing, and then, I can proceed to culture my appearance gradually. In this phrase of Tcheonzamun the first part is more important than the last part. It is similar to the Korean language. In Korean language the first part is important. While in Chinese language the last part is important. Tcheonzamun can be understood well in the Korean language style. So it is considered that Tcheonzamun have been written but by ancient Korean people, not by Chinese people. 377-380. It will be very nice and beautiful if I say modestly “I am sorry!” However, if I think that I am a valueless man or such a woman, is it good or not? No, it is not favorable. I must neither think that I is a fool, nor I must blame myself. Such a thing, it is written in the next phrase of 4 letters (381st-384th). 381-384 I am destined to stand as an incomplete man. However, I, Augustin Kim, must not say to me “You cannot become a good man anyway, even though you try hard to attain such a good state! Because it is impossible for you!” Yes, I must always have ‘a whispering voice of’ hope. In order that I am able to get up from the miserable place (顛沛), I must consider myself ‘as a valuable man or as such a woman (匪虧).’ And then, I can change from the poor state into the favorable one step by step. To the complete state, even though it cannot be obtained!

Keywords: Poem composed of 16 letters, Chinese language, the importance of phrase, Korean language, Tcheonzamun (The thousand character essay), 369th-384th of Tcheonzamun.

INTRODUCTION

This work has been written on Korean language and the writing was published on the internet [1].

MATERIALS AND METHODS

The present researchers have utilized the book of Tcheonzamun (The thousand character essay) [2]. The researchers translated the poem of 16 characters from 369th to 384th letters. And the translation was done with the

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Chinese dictionary by Heo [3]. The present researchers referred the book of Chung [4]. And the present researchers reported the new thought that the book of Tcheonzamun has been written on the basis of Korean language [5-9].

RESULTS AND DISCUSSION

The present researchers started the Tcheonzamun (The thousand character essay) translation. The researchers prayed “Lord, help us to interpret this poem of Tcheonzamun! Please hear our prayers, Lord Jesus amen!” The theme of next poem is “If I think that I, myself, am a fool”, and the poem is consisted of 16 letters from 369th to 384th of Tcheonzamun.

Number of Tcheonzamun (The thousand character essay) Pronunciation of Chinese character in Korean language Chinese character.

369-372 In Za Eun Tcheug 仁慈隱惻 I have to hide (隱) my grief or sorrow (惻) in front of other person, if I decided to help (慈) others with good things (仁).

It will be really good for me to do such a splendid thing. It may be favorable if I come in front of the other ones after being a complete man or woman. In front of my students of Department of Companion animal and animal resources science in Joongbu University, of my five children (Sohwa Therese, Rosa, Jiah Anna, Kunjoo Daegeon-Andrea, Jieun Agatha), and of my wife Hyeonhi Regina. But such a condition does not come to me forever. I am always deficient. So I cannot become a complete one, even the time passed up to my death!

373-376 Zo Tcha Bul Li 造次弗離 Do not (弗) stop totally (離), it is in order to make the condition better (造) little by little (次).

This phrase tells us “I must not abandon the purpose now (弗離)! Even though my character and my behavior are not enough good, but I plan to do the thing someday again in order to have a better attitude for the life (造次).” So I must keep the thing, and then, I can proceed to culture my appearance gradually.

In this phrase of Tcheonzamun the first part is more important than the last part. It is similar to the Korean language. In Korean language the first part is important. While in Chinese language the last part is important. Tcheonzamun can be understood well in the Korean language style. So it is considered that Tcheonzamun have been written but by ancient Korean people, not by Chinese people.

377-380 Zeol Eui Lyeom Toe 節義廉退. It might be truly good if I say “I made a mistake, and I am sorry! (退)” and if I retire myself in front of other persons (廉). By this retirement, I can keep (節) the just and the rightness (義).

It will be very nice and beautiful if I say modestly “I am sorry!” However, if I think that I am a valueless man or such a woman, is it good or not? No, it is not favorable. I must neither think that I is a fool, nor I must blame myself. Such a thing, it is written in the next phrase of 4 letters (381st-384th).

381-384 Zeon Pae Bi Hyu 顛沛匪虧 I must not think (匪) that I, myself, am a fool (虧), if I want to recover straightly (顛) from the fallen state (沛).

I am destined to stand as an incomplete man. However, I, Augustin Kim, must not say to me “You cannot become a good man anyway, even though you try hard to attain such a good state! Because it is impossible for you!” Yes, I must always have ‘a whispering voice of’ hope. In order that I am able to get up from the miserable place (顛沛), I must consider myself ‘as a valuable man or as such a woman (匪虧).’ And then, I can change from the poor state into the favorable one step by step. To the complete state, even though it cannot be obtained!

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