

The Influence of *Wu Zi Jin Si Lu* by Wang You in Huizhou on Ly Dynasty in North Korea

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Wang You's thoughts on the compilation of *Wu Zi Jin Si Lu* reflect the thoughts of the scholars who took Zhu Xi as their mentor in the late Ming and early Qing Dynasties. Wang You combined four scholars in the Northern Song Dynasty (Zhou Dunyi, Zhang Zai, Cheng Yi, and Cheng Hao) and Zhu Xi into a whole, so that readers could grasp their thoughts as a whole. This also enabled the scholars of the time to access to the sages. His books were widely circulated in East Asia and were well received by Ly Dynasty, North Korea, with many copies printed. Inspired by Wang You's compiling ideas, Ly Dynasty scholars in North Korea have compiled new documents reflecting the local Xing-li of learning, such as Li Duzhong's *Li Zi Jin Si Lu* and Song Bingxuan's *Jin Si Xu Lu*. The Huizhou scholars, represented by Wang You, spared no effort to construct the *Jin Si Lu* documents to adapt to the development of the times and to explain the essence of *Jin Si Lu*. It played a certain role in the dissemination of Neo-Confucianism in East Asia.

Keywords: Wang You, *Wu Zi Jin Si Lu*, Neo-Confucianism literature construction, Ly Dynasty, Korea

During the Kang-Qian period of the Qing Dynasty, Huizhou had become a major town for the compilation and dissemination of the literature of "Jin Si Lu", and many Huizhou scholars spared no effort to construct the *Jin Si Lu* literature to meet the development of the times, to explain the essence of *Jin Si Lu*, and to promote the study of Zhu Zi with it, and one of the representatives is Wang You's *Wu Zi Jin Si Lu*.

Wang You and His *Wu Zi Jin Si Lu* Thought Records

Wang You: Birth and death years are unknown; his style name was Qiwo; his pseudonym was Xingxi, the Qing Dynasty Huizhou Xiuning people. From childhood, he loved learning, and followed the rituals in speech and behavior. Because he was born in Zhu Xi's hometown, he considered Zhu Xi as his teacher throughout his life. During the reign of Emperor Kangxi, he and Wang Zhimo, Wang Deyuan, Jiang Heng, Hu Yuan, and other people lecture in Huizhou Ziyang and Huan Gu Academy. Respecting Zhu Xi and maintaining the orthodoxy as his responsibility, other scholars have followed. His works mainly include *Wu Zi Jin Si Lu*, *Xing Xi Wen Ji*, *Yi Zhuan Chan Yao*, *Si Shu Jiang Lu*, *Ming Ru Tong Kao*, etc.¹

The main reasons why Wang You compiled the *Wu Zi Jin Si Lu* in the early Kangxi period of the Qing Dynasty are as follows.

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¹ Wang You's life can be found in *Qing Shi Lie Zhuan*, Volume 66, China Book Bureau, 1st edition, November 1987, p. 5294.

Firstly, he wanted to inherit the idea of developing the compilation of the previous classics of science, “Jin Si Lu”. After the Southern Song Dynasty, there has been an endless stream of literature on the continuation and imitation of the book, such as (Southern Song Dynasty) Cai Mo’s *Jin Si Xu Lu*, (Ming Dynasty) Gao Panlong’s *Zhu Zi Jie Yao*, (Ming Dynasty) Qian Shisheng’s *Wu Zi Jin Si Lu*, etc. These imitations are mainly based on the discourses of Zhu Xi, the great master of Neo-Confucianism in Song Dynasties.

Secondly, Wang You is very fond of “Jin Si Lu”, and wants to combine Zhu Xi and four scholars in the Northern Song Dynasty (Zhou Dunyi, Zhang Zai, Cheng Yi, and Cheng Hao) into one whole, and to gather the great achievements of Confucianism in one book. According to Wang You’s “Preface to the *Wu Zi Jin Si Lu*”, he thought that the *Jin Si Lu* only brought together the essential words of four scholars in the Northern Song Dynasty, but it did not allow the readers to gather the famous Confucian doctrines and categorize them for examination, which was not good enough. Although before Wang You, there were already the Ming Dynasty Qiu Jiao and Gao Jingyi compiled the *Xue De* and *Zhu Zi Jie Yao* respectively, but Wang You still felt that these compilations were not yet his ideal book, so he combined the *Xue De* and *Zhu Zi Jie Yao* and made Zhu Xi discourse text added to the volumes of *Jin Si Lu* after the “compilation the text of Zhu Zi and four scholars, for comparison and study, can be found collected the knowledge of many Confucian scholars in this book”.² This is why the book is called *Wu Zi Jin Si Lu*.

Thirdly, to enable the scholars of the time to access to the sages. Wang You approved of Zhu Xi’s statement that *Wu Zi* is a ladder for learning the *Four Books* and regarded the book of *Jin Si Lu* as a basic ladder for entering “the gate of Zou Lu and Yu Xia’s learning”. He considered that the readers of the early Qing Dynasty should have an entry step that was in line with the development of the times. That is, to let scholars studying Confucianism “take the *Wu Zi* as a ladder to learn the *Four Books* and the *Six Scriptures*, and bring together the doctrines of Confucian scholars to expound the doctrines of the sages”, so that “the thoughts of Lian, Luo, Guan, Min are brought together in one place, and the thoughts of the sages before and after are gathered together, and orthodox Confucianism flourishes forever”.³

Through the compilation of this book, Wang You put Zhou Dunyi, Zhang Zai, Cheng Hao, Cheng Yi, Zhu Xi, the five great Confucian scholars of the Song Dynasty together as the “five scholars”, that is, “the confluence of Zhu Xi’s subtle words coincide with the four scholars, added to the end of each volume, that is, the five scholars compiled together”.⁴ The structure of *Wu Zi Jin Si Lu* imitates *Jin Si Lu* and is compiled in 14 volumes; it can be seen that this is a combined and complementary *Jin Si Lu* literature, including 622 quotations from the four scholars of the Northern Song Dynasty and 548 important quotations from Zhu Xi, a total of 1,170 quotations; the total number of quotations far exceeds the original *Jin Si Lu*, which is intended to enable readers to grasp the overall outline of the thinking of the five scholars.

The extant biography of Wang You’s *Wu Zi Jin Si Lu* consists of the relevant preface, bibliographic text, and 14 volumes of text. Before the main text, there are: Wang You’s “Preface to the *Wu Zi Jin Si Lu*”, Zhu Qikun’s “Postscript to the *Wu Zi Jin Si Lu*”, Zhu Xi’s “Preface to the *Jin Si Lu*”, Lv Zuqian’s “Original Preface

² (Qing) Wang You’s “Preface to the *Wu Zi Jin Si Lu*”, in Wang You’s *Wu Zi Jin Si Lu*, edited by Wang Jian, engraved in the 32nd year of the Kangxi Era of the Qing Dynasty.

³ (Qing) Wang You’s “Preface to the *Wu Zi Jin Si Lu*”, in Wang You’s *Wu Zi Jin Si Lu*, edited by Wang Jian, engraved in the 32nd year of the Kangxi Era of the Qing Dynasty.

⁴ (Qing) Wang You’s “Preface to the *Wu Zi Jin Si Lu*”, in Wang You’s *Wu Zi Jin Si Lu*, edited by Wang Jian, engraved in the 32nd year of the Kangxi Era of the Qing Dynasty.

to the *Jin Si Lu*”, “Original Carving to the *Jin Si Lu*”, “Paper to *Wu Zi Jin Si Lu*”, “Five Scholars’ Surnames”, “The Original Engraving of the Bibliography of the *Jin Si Lu*”, “*Wu Zi Jin Si Lu* Added to the *Zhu Zi Book*”, “The Original Engraving of the Surnames of the *Jin Si Lu*”, “The Surname of the Co-editor of the *Wu Zi Jin Si Lu*”, “Appendix Xingxi Wang’s Writing Bibliography”, “The Reference Surname of the Combined *Wu Zi Jin Si Lu*”, “Catalog of *Wu Zi Jin Si Lu*”, and other content.

Wang You’s *Wu Zi Jin Si Lu* Was Published in Many Copies in Ly Dynasty, Korea, and This Book Was Popular in the Society of Ly Dynasty, Korea

After the compilation of Wang You’s *Wu Zi Jin Si Lu*, it was revised and published by his sons and nephews during the Kangxi period of the Qing Dynasty, and then spread to East Asia, where it was more widely disseminated. According to the author’s *The Version of Jin Si Lu on East Asia*” (Phoenix Press, 2022), the Chinese existing Wang You’s *Wu Zi Jin Si Lu* version has the following several versions. A copy of the reprint by Wang Jian in the 32nd year of the Qing Dynasty (1693), a copy of the reprint by Jin Chang Qing You Lou in the 33rd year of the Kangxi period, a copy of the reprint by Dun Hua Tang, a copy of the reprint by Qianlong period, a copy of the reprint by Tui Si Tang in Qianlong period, a copy of the reprint by Cui Hua Tang in Qing Dynasty, a copy of the reprint by Shi Jie Yuan in Tongzhi period.

Wang You’s book is formally an integration of the previous compilation of the *Jin Si Lu* sequel and re-editing, and is also an act of re-creation of the literature of science, which was affirmed by scholars of the same period or later society; for example, Shi Huang of Huizhou then continued to compile and interpret Wang You’s *Wu Zi Jin Si Lu* and wrote *Wu Zi Jin Si Lu Fa Ming*. In the 14th year of the Qing Guangxu, Shen Xizhou said:

Wang You added Zhu Zi in the *Jin Si Lu*, making his ‘five scholars’ concept formed; the words of four Ming Dynasty scholars: Xue Xuan, Hu Juren, Luo Qinchun, and Gao Panlong were added to the back by Shi Huang, although there is a suspicion of usurpation, but make the first sage’s theory and Zhu Zi’s intention more affirmed in the world; its merit is to make future generations of scholars learn not shallow.⁵

It can be seen that Wang You’s book was beneficial to later scholars and was recognized by Qing society.

Since Wang You’s *Wu Zi Jin Si Lu* was widely distributed in East Asia in history, there are still some surviving copies. For example, in Korea, there is an engraved copy of *Jin Chang Qing You Lou* in the collection of the Korean Book Depository; in Japan, there is a copy of *Jin Chang Qing You Lou* in the collection of the National Public Library; and in Kyoto University, there is a copy of the *Qing Dynasty Cui Hua Tang* in the collection of the Institute of Humanities and Science. While Wang You’s *Wu Zi Jin Si Lu* was distributed to the Korean Peninsula and Japan, there were also reprinted copies of *Wu Zi Jin Si Lu* from other countries, such as Wang You’s *Wu Zi Jin Si Lu* published by Jiahewushan and Heneiwujinwei in the sixth year of Japan’s Tianbao period (1835). However, compared to the surviving Japanese engravings of Wang You’s *Wu Zi Jin Si Lu*, the Ly Dynasty both reproduced it and printed it in movable type, so its dissemination was clearly superior to that of Japan. According to the author’s years of research, the existing copies of Wang You’s *Wu Zi Jin Si Lu* in Korea include: Ly Dynasty engraved books, based on the copy of *Jin Chang Qing You Lou* in Qing Dynasty, a printed book style text of *Yun Ge*, during the reign of Su Zong or Ying Zu of the Ly Dynasty, a printed book

⁵ (Qing) Shen Xizhou, “Trek” in (Qing) Shi Huang, *Wu Zi Jin Si Lu Fa Ming*, engraved by Shen Xizhou’s family school in Xinfan in the winter of the 14th year of the Qing Guangxu period.

style text of *Yun Ge*, mixing other fonts, in Ying Zu period, many printed book style texts of *Yun Ge*, in the first part of the 18th century of the Ly Dynasty, wooden lettering book in the Ying Zu period, a variety of pen-written book in Ly Dynasty, etc.

For example, in the Korean Ly Dynasty woodblock book (Qing) Wang You's *Wu Zi Jin Si Lu* 14 volumes engraved, there is a reprint of the *Jin Chang Qin You Lou* in Kangxi 33 year (1694). Its features are the same, that is, every half of the board has nine lines of 20 characters, the note text small double line of 19 characters, left and right double column, white mouth, single (black) fish tail. In the heart of the plank above the fishtail engraved with the book name *Wu Zi Jin Si Lu*, at the bottom of the fishtail engraved with the volume and volume name (such as "Volume 1: Dao Ti"), in the bottom of the plank engraved with the page number. In the first line of Volume 1, the first line is inscribed with "Wu Zi Jin Si Lu Shang", and write in three blank spaces with "Wang You co-edited, proofread by son Wang Jian" ("proofread by son Wang Jian" is moved to the second line). In the third line, write Dao Ti in two blank cells, and then write "The original fifty-one articles are supplemented by thirty-seven articles" in one blank cell. The fourth line is engraved with the text, and the extant Ly Dynasty woodblock and pen script volumes are so edited. This engraved copy has a single column for each article and is printed in the top frame, with “、”、“。” engraved next to the original Chinese characters, and other sentence reading circles for easy reading. The text of the above volume end page is basically the same as that of the Qing Dynasty *Qin You Lou* engraved book; slightly different is that in the Ly Dynasty woodblock book of each volume engraved with the number of entries of this volume, is the original quotations of each volume of *Jin Si Lu* and the number of Zhu Zi's quotations of Wang You's revision, so that people can understand at a glance.

In the front of the main volume of this woodblock book are engraved: Wang You's "Preface to the *Wu Zi Jin Si Lu*", Zhu Qikun's "Postscript to the *Wu Zi Jin Si Lu*", Zhu Xi's "Preface to the *Jin Si Lu*", Lv Zuqian's "Original Preface to the *Jin Si Lu*", "Original Carving to the *Jin Si Lu*", "Paper to *Wu Zi Jin Si Lu*", "Five Scholars' Surnames", "The Original Engraving of the Bibliography of the *Jin Si Lu*", "The Original Engraving of the Surnames of the *Jin Si Lu*", "Appendix Xingxi Wang's Writing Bibliography", "The Reference Surname of the Combined *Wu Zi Jin Si Lu*", "Catalog of *Wu Zi Jin Si Lu*", and other content. And various contents are the same with *Qin You Lou* engraved book, such as "Five Scholars' Surnames"; Wang You made a commentary on their lives, respectively, in their name below. The catalog of *Wu Zi Jin Si Lu*: Volume 1: Dao Ti, the original 51, supplementing Zhu Zi 37; Volume 2: Wei Xue, the original 111, supplementing Zhu Zi 54; Volume 3: Zhi Zhi, the original 78, supplementing Zhu Zi 88; Volume 4: Cun Yang, the original 70, supplement Zhu Zi 64; Volume 5: Ke Zhi, the original 42, supplementing Zhu Zi 21. Volume 6: Qi Jia, the original 22, supplementing Zhu Zi 56; Volume 7: Chu Chu, the original 39, supplementing Zhu Zi 23; Volume 8: Zhi Dao, the original 25, supplementing Zhu Zi 24; Volume 9: Zhi Fa, the original 27, supplementing Zhu Zi 16; Volume 10: Lin Zhen Chu Shi, the original 63, supplementing Zhu Zi 50; Volume 11: Jiao Ren Zhi Dao, the original 22, Volume 12: Jin Jie Gai Guo, the original 33, supplementing Zhu Zi 22; Volume 13: Bian Bie Yi Duan, the original 14, supplementing Zhu Zi 21; Volume 14: Zong Lun Shen Xian, the original 26, supplementing Zhu Zi 56. The original total of 622 articles, the revised supplement to 548 articles.

The first plank of this woodblock is the title of the book and the page of card record, and the upper part of the frame is inscribed with "compiled by Zhou Dunyi, Cheng Hao, Cheng Yi, Zhang Zai, Zhu Xi", and inside the frame, divided into three vertical lines, from the right to the left, is inscribed with "Wang You revised and

supplemented/*Wu Zi Jin Si Lu*/book board collected by government office in feudal china”. Compared with the copy of *Qing You Lou*, the original “book board collected by *Jin Chang Qing You Lou*” is changed to “book board collected by government office in feudal china”.

If we compare this woodblock book of the Ly Dynasty with the copy of *Jin Chang Qin* in the Qing Dynasty, we will find that the two are basically the same in terms of title page, preface, and postscript of the volume, and the style of the text, and the slight differences are the traces left by the scholars of the Ly Dynasty when they reprinted *Wu Zi Jin Si Lu*, but these changes do not negate the fact that this book was reprinted from the copy of *Qing You Lou* in the Qing Dynasty. The book in the collection of EWha Women’s University, Korea (No. 181.23), in six volumes, is a wire-bound book with four holes for binding. Inscription: “Seal of EWha Women’s University Library” in vermilion, and “book board collected by government office in feudal china” in white at the bottom left of the title page.

As a matter of fact, Wang You’s *Wu Zi Jin Si Lu* was more often printed and disseminated in the form of movable type books in the Ly Dynasty, and from the examination of the existing Ly Dynasty’s many books in the form of movable type books, the preface of the volume, the arrangement of the text is no different from that of the *Wu Zi Jin Si Lu* engraved in the Kangxi period of the Qing Dynasty. For example, the first line of the first page of each volume is mostly titled at the top of the first line, “*Wu Zi Jin Si Lu* Vol”; the second line is mostly low three characters inscription sign “Wang You co-edited, proofread by son Wang Jian”; the third line is low a word frame title volume name Dao Ti; the fourth line are two characters lower, the explanation of the title of this volume; the arrangement of the text and the volume headings are also the same as those in the Qing Dynasty. From these characteristics, it can be seen that the *Wu Zi Jin Si Lu* of Ly Dynasty is also a reprint of the *Wu Zi Jin Si Lu* of the Qing Dynasty. The fact that so many copies of the various heirlooms from the Ly Dynasty have survived shows how much the Ly society loved Wang You’s *Wu Zi Jin Si Lu*.

The Compilation Concept of Wang You’s *Wu Zi Jin Si Lu* Inspired Scholars of the Ly Dynasty, and New Literature Reflecting Local Neo-Confucianism and Philosophy Based on This Book Continued to Appear in the Ly Dynasty

(1) Wang You’s idea of the compilation of the *Wu Zi Jin Si Lu* is a concentrated reflection of the thinking of the late Ming and early Qing Dynasties with Zhu Xi as the patriarch.

Wang You’s *Wu Zi Jin Si Lu* appeared in the early Qing Dynasty is not accidental; the scholar Yang Yingxiu of the Ly Dynasty said:

I think that many Ming scholars deviated from Zhu Zi, reverence for Lu Jiuyuan, and the sage doctrine is then cut off and not transmitted, I feel very sad. Recently, I have seen the so-called *Wu Zi Jin Si Lu*; it is a book compiled by Wang You by combining Zhu Xi’s books with the book *Jin Si Lu*, and named from it. From this point of view, it is very fortunate that Zhu Zi’s study did not fall to the ground, and that there are still people who respect the faith and transmit it.⁶

It can be seen that, in the late Ming and early Qing Dynasties, the decline of Wang Yangming’s study, the historical context of the revival of Zhu Zi, Wang You’s *Wu Zi Jin Si Lu* is in line with the products of that era, so its collection of Zhu Xi’s quotations is similar to the total number of quotations of the four scholars; the reverence for Zhu Xi is more obvious.

⁶ (Ly Dynasty) Yang Yingxiu, “The Last Paper of the Dao Ti Chapter of *Wu Zi Jin Si Lu*” in Yang Yingxiu, *Lectures on the Dao Ti of Jin Si Lu*, in the Ly Dynasty, movable type.

Wang You's idea of compiling the *Wu Zi Jin Si Lu*, which benefited scholars of the Ly Dynasty, was actually a concentrated expression of admiration of Zhu Xi of that era. Because as early as the Ming Chongzhen years, on the basis of the *Jin Si Lu* and *Zhu Zi Jie Yao*, Qian Shisheng abridged some of the contents of the *Jin Si Lu*, and selected the *Zhu Zi Yu Lei*, *Zhu Zi Wen Ji* content related to the end of each volume, in Chongzhen five years (1632) compiled on the *Wu Zi Jin Si Lu* 14 volumes. Li Zhenyu, a scholar of the same period as Wang You, thought that "scholars read the four scholars' words, but do not read Zhu Zi's word, can't examine and analyze these statements; it is still unable to get its understanding". He also regretted that at that time Qiongsan's *Xue De* and Liang Xi's *Zhu Zi Jie Yao* cannot be greatly revealed in the world, but also intended to put Zhu Xi's idea into the *Jin Sin Lu*, so that scholars in remote areas can see the essence of Zhu Zi, but Li Zhenyu had no time to complete the will. When he saw his disciple Zhu Qikun sent Wang You's *Wu Zi Jin Si Lu*, he lamented that

the author's purpose was the same as that of Ziyang and Donglai, and that it was more likely to become the will of Qiongsan and Liangxi. Scholars read this edition, can take the *Wu Zi* as a ladder to learn the *Four Scholars' Books* and the *Six Scriptures*, isn't it good for the education of Neo-Confucianism?⁷

Thus, the preface was written in 1694, the first year of the Kangxi Era.

It is because of Wang You's high intelligence, rigorous learning, and longevity, teaching a lot, that his discovery can be more than his predecessors. Although before him, there are those scholars of the Ming Dynasty who adored Zhu Xi created *Xue De* and *Zhu Zi Jie Yao*, but these are not very comprehensive. Wang You co-edited the *Wu Zi Jin Si Lu*, which surpassed its predecessors, so that the wisdom of Zhu Zi's masterpiece is known to the world, and there is also something to be said for the views of the four scholars, and reflects the voice of the scholars of the same path at the time, that is, to expand the book *Jin Si Lu*, which is convenient for scholars to recite and quite beneficial to the Neo-Confucianism. It is because of Wang You's dedication to scholarship to achieve the wishes of contemporaries that its *Wu Zi Jin Si Lu* once released had a greater impact. In the eyes of scholars during the Kangxi period, this *Wu Zi Jin Si Lu* is quite meritorious to the propagation of Confucianism. Zhu Qikun said: "Because of the *Wu Zi Jin Si Lu*, so the words of the five scholars are famous, then the words of Confucius, Zeng Sen, Zi Si and Mencius more famous, Xingxi's work in this is too big!"⁸ It is clear that Wang You's book not only inherits traditional Confucianism but also benefits the future scholars, and can be affirmed by the East Asian Confucian cultural circle.

(2) Wang You's idea of the codification of the *Wu Zi Jin Si Lu* has had a profound influence on the compilation and dissemination of historical East Asian literature on the Neo-Confucianism.

Throughout history, in addition to reprinting Wang You's book in large numbers, many East Asian countries have used Wang You's *Wu Zi Jin Si Lu* as a reference standard when they continue to compile and imitate the *Jin Si Lu* to build new reading books that meet the needs of the times. Wang You imitated the style of the 14 volumes of the book, bringing together the five great Confucian scholars of the Song Dynasty to compile the essence of the text. The ideas and methods he used to compile *Wu Zi Jin Si Lu* can be learned and emulated. He also drew up the title of each volume of *Wu Zi Jin Si Lu* before, which is a breakthrough compared to the previous ones, because these titles are formulated on the basis of the outline prepared by Zhu Xi and the outline of the Southern Song Dynasty Ye Cai's "Interpretation to *Jin Si Lu*". Under each title, Wang

⁷ (Qing) Li Zhenyu "Wu Zi Jin Si Lu of the Narrative", in Wang You *Wu Zi Jin Si Lu*, the Qing Kangxi 33rd year engraved book.

⁸ Zhu Qikun's "Wu Zi Jin Si Lu", in (Qing) Wang You's *Wu Zi Jin Si Lu*, engraved in the 32nd year of the Qing Kangxi period.

You both follows the practice of Ye Cai, the direct disciple of Zhu Xi, and writes a summary of the volume, outlining the content of each volume. This allows readers to quickly grasp the main idea of each volume. The content of *Wu Zi Jin Si Lu* is a combination of quotations from Zhou Dunyi, Zhang Zai, Cheng Yi, Cheng Hao, and Zhu Xi, intended to unite the ideas of the five scholars. And under some of the texts of the five scholars' discourses are Wang You's paraphrases or commentaries, which also facilitates the reader's better understanding of the book's content.

The inspiration of Wang You's *Wu Zi Jin Si Lu* to the scholars of the Ly Dynasty is well documented. For example, Lee Duzhong, a descendant of Lee Er's disciple, believed that "Li Huang, Li Er, Jin Changsheng, Zheng Ye, and Song Shilie of the Ly Dynasty also edited the *Jin Si Lu*, which is similar to the works of four scholars, Zhou Dunyi, Zhang Zai, Cheng Hao, and Cheng Yi".⁹ So he "based on Wang You's compilation of the *Jin Si Lu*, compiled the key words of the "Quan Shu" into 14 editions, and crowned them with the name of Li Zi".¹⁰ That is, following the method of compilation of *Wu Zi Jin Si Lu* by Wang You of the Qing Dynasty, the essence of the words in *Li Gu Quan Shu* by Li Er, the great Confucian of Ly Dynasty was compiled into 14 volumes of *Li Zi Jin Si Lu*. The contents include: Volume 1: Dao Ti, Volume 2: Wei Xue, Volume 3: Zhi Zhi, Volume 4: Cun Yang, Volume 5: Li Xing Ke Zhi, Volume 6: Jia Dao, Volume 7: Chu Chu, Volume 8 & 9: Zhi Dao and Zhi Fa (Li Duzhong says: "The way of governance and the law of governance discussed by Li Er are connected, and it is difficult to analyze them, so they are combined and recorded"), Volume 10: Lin Zheng Chu Shi, Volume 11: Jiao Ren Zhi Dao, Volume 12: Jin Jie Gai Guo, Volume 13: Bian Bie Yi Duan, Volume 14: Zong Lun Shen Xian. The titles of the volumes are basically the same as Wang You's *Wu Zi Jin Si Lu*. Even the preface and postscript at the beginning of the volume, the bibliography, and the catalogue are similar to Wang You's. For example, at the beginning of the volume, there are: Li Duzhong's "Preface to *Li Zi Jin Si Lu*", "Paper to *Li Zi Jin Si Lu*", "The Bibliography of the Books Cited in the Records of Various Scholars" (a total of 41 titles are proposed, such as Jin Changsheng's "Sha Xi Ji", Zheng Ye's "Jin Si shi yi", Song Shilie's "You An Ji", etc.), "Catalogue of *Li Zi Jin Si Lu*", and "Li Zi Factual Record" (a brief overview of Li Er's life and deeds).

His "Paper to *Li Zi Jin Si Lu*" says: "In the past, Wang You edited the legacy of Zhu Xi, called it *Zhu Zi Jin Si Lu*, and was proofread by his son Jian. Li Duzhong also compiled *Li Gu Quan Shu* according to Wang You's format, also named *Li Zi Jin Si Lu*, so that his son Chuigong proofread, wanted to use this as a path to spread Zhu Xi's thought". This shows that the purpose of Wang You's compilation of *Wu Zi Jin Si Lu* inspired Li Duzhong. Even the choice of staff for the proofreading job was consistent, afterwards *Li Zi Jin Si Lu* was proofread by Li Chuigong, the son of Li Duzhong.

Li Zi Jin Si Lu was compiled in imitation of the *Wu Zi Jin Si Lu* in the Neo-Confucianism book of the Ly Dynasty. It is a collection of Li Er's writings *The Ten Books* as the main body, documenting the research of many scholars, in short, a collection of Li Er's writings, following the practice of Wang You. This book exists as a pen-written copy of the Su Zong period (1675-1720) of the Ly Dynasty; it is written in one italic style on printed black fine-checked paper, with a neat compilation style. Each half board has 12 lines of 24 characters. Double columns are all around with bounding rows. White mouth, pair of (2-leaf pattern) fishtails. The first line

⁹ (Ly Dynasty) Lee Duzhong, "Paper to *Li Zi Jin Si Lu*", edited by (Ly Dynasty) Lee duzhong, proofread by (Ly Dynasty) Lee Chuigong, edition of the pen-written text of the Ly Dynasty.

¹⁰ (Ly Dynasty) Lee Duzhong, "Paper to *Li Zi Jin Si Lu*", edited by (Ly Dynasty) Lee duzhong, proofread by (Ly Dynasty) Lee Chuigong, edition of the pen-written text of the Ly Dynasty.

of the first page of the volume is titled “*Li Zi Jin Si Lu* Volume 1”, and the second line is inscribed in a low two-character format, titled “compiled by Yan’an Li Duzhong grandson of student, and proofread by the son Chuigong”. In the third line, draw “○” at the top of the line, and then inscribe “Volume 1: Dao Ti”. Copy the text in the fourth line at the top. The title of each volume of this book has a “○” painted on it, and the first character of each quotation is written in the top frame, while the rest is written one character lower. This copy is in the collection of EWHA Women’s University in Korea.

For example, Song Bingxuan, the ninth grandson of Song Shilie, a great Confucian of the Ly Dynasty, thought that Zhao Guangzu (his pseudonym was Jing An) and Lee Huang (his pseudonym was Tui Xi) are similar to Zhou Dunyi; Li Er (his pseudonym was Li Gu) is similar to Ercheng; Jin Changsheng (his pseudonym was Sha Xi) is similar to Zhang Zai; and Song Shi Lie (his pseudonym was You An) is similar to Zhu Xi. However, compared to the early Ly Dynasty scholars, who respected Zhu Xi, Song Bingxuan favored the local scholars and believed that “the study of five scholars of the Ly Dynasty to be similar to the five scholars’ thought of China”.¹¹ Initially, Song Bingxuan wanted to follow Zhu Xi’s intention of compiling the collection *Jin Si Lu* and edit the quotations of famous Confucian scholars in his own country to help the scholars in his own country quickly grasp the essence of the Ly Dynasty’s Zhu Zi studies. Since the compilation of *Wu Zi Jin Si Lu* by Wang You of the Qing Dynasty reflected the wishes of scholars of that era with Zhu Xi as the patriarch, and had the bibliographic value of “the great achievement of the cluster of Confucianism in this”, Song Bingxuan eventually followed the style of the 14 volumes of *Wu Zi Jin Si Lu* by Wang You of the Qing Dynasty, and brought together the quotations of his own country, Zhao Guangzu, Li Huang, Li Er, Jin Changsheng, and Song Shilie, which had accumulated over the years, totaling more than a thousand articles, into one book, and compiled the 14 volumes of *Jin Si Xu Lu*.

History seems to have some kind of coincidence: Before Song Bingxuan, Li Duzhong said in the compilation of *Li Zi Jin Si Lu* that “it is appropriate for Ly Dynasty to compile the works of Zhao Guangzu, Li Huang, Li Er, Jin Changsheng, and Song Shilie into one book, which is similar to the book of the five Chinese scholars, so that later generations of scholars can’t wait for others to do that”. Song Bingxuan’s compilation of the 14 volumes of the *Jin Si Xu Lu* came out, and it was a collection of the words of five great scholars of the Ly Dynasty, so this book made Li Duzhong’s original wish come true. Song Bingxuan was confident that his book would be a step to further education, as he believed that “all the essentials of seeking and exerting oneself, dealing with oneself and ruling others, and identifying heretics and observing sages are all contained in the book. It can be a ladder of study”.¹² However, he found that his first edition still needed to be revised, so he worked with Jin Shengli to refine it, and obtained 788 articles of discourses from five great scholars of the state, which is the revised version of his *Jin Si Xu Lu*.

Although Song Bingxuan’s book is called *Jin Si Xu Lu*, it is different from the Cai Mo’s *Jin Si Xu Lu*, which continued collecting Zu Xi’s quotations after “four people”; he was inspired by Wang You and made a book based on the style of *Jin Si Lu*, which is a collection of quotations from the five great scholars of the Ly Dynasty. This book in Ly Dynasty is thus an imitation of the classical texts, which consisted purely of quotations from the great Confucian scholars of the Ly Dynasty. Since the late 19th-century Ly Dynasty society

¹¹ (Ly Dynasty) Song Bingrui’s “Preface to *Jin Si Lu*”, in Song Bingrui’s *Jin Si Lu*, in the 11th year of King Gojong’s reign, Ly Dynasty, on woodblock.

¹² (Ly Dynasty) Song Bingxuan “Preface to *Jin Si Lu*”, in Song Bingxuan’s *Jin Si Lu*, in the 11th year of King Gojong’s reign, Ly Dynasty, on woodblock.

emphasized the independence of the country's tradition and the orthodoxy of the Neo-Confucianism, this book was subsequently regarded as a landmark achievement in the scholarly community for the completion of the localization of Confucianism in the Ly Dynasty (Luo, 2016). To this day, there are still many copies of Song Bingxuan's *Jin Si Xu Lu* inscribed or written in the Ly Dynasty in existence, such as in the collections of Seoul National University and Koryo National University.

From the seven hundred year history of the dissemination of the *Jin Si Lu* literature, an overview of the Qing Dynasty imitation of the *Jin Si Lu* literature, Wang You's *Wu Zi Jin Si Lu* version of a wide variety, wide spreads, and there are derivative works such as *Wu Zi Jin Si Lu Fa Ming* and *Wu Zi Jin Si Lu Ji Yao* and so on; these promote the continuous spread of such reading books. This is also as the Korean Ly Dynasty scholar Yang Yingxiu said: The Qing Confucian Shi Huang can respect the book, both for the codification of the note, and believes that Xue Xuan's *Du Shu Lu*, Hu Juren's *Ju Ye Lu*, Luo Qinchun's *Kun Zhi Ji*, and Gao Panlong's *Yi Shu* all make the *Jin Si Lu* a ladder for studying the *Four Books* and the *Five Classics*, making the lineage of scholarship before and after. The essentials are then appended to the end of each volume. Accordingly, we can see that Zhu Xi's ideas have been in circulation.¹³ It is clear from this that he not only lamented that the appearance of Wang You's *Wu Zi Jin Si Lu* was a luck for that era, but that the subsequent inventions of Shi Huang also contributed to the continuity of the Neo-Confucianism.

When we look at the documents of the Qing Dynasty that continue to imitate the *Jin Si Lu*, these "Wu Zi" series of texts occupy the main position, especially the text named *Wu Zi Jin Si Lu* by Wang You, because its compilation concept and method had a great influence on the imitation *Jin Si Lu* compilation texts in the Korean Peninsula in East Asia. Moreover, the above-mentioned scholars of the Ly Dynasty recreated the localized *Jin Si Lu* literature by imitating Wang You's *Wu Zi Jin Si Lu*; these played a certain role in the process of spreading the thought of Neo-Confucianism in East Asia.

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¹³ (Ly Dynasty) Yang Yingxiu, "After Inscribing the *Wu Zi Jin Si Lu* Taoist", in Yang Yingxiu, *Lectures on the Wu Zi Jin Si Lu Dao Ti*, in the Lee Dynasty living script.