
A Philosophical Study on “What IS the MUL” in the Gyeokmulchiji of Zhu Xi’s

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Abstract: The Concept of Mul’s essentially means Thing Itself and has Principle of Being that is the Cause of Yu-Mu. Being Itself is the Principle that lets the Mul be in existence, and then the Concept of Mul’s is to be formed. SaMul classified from Mul means all Phenomenon. Defining the SaMul that has Universality-Li, could set all Thing to be in objectivity. Setting objectivity of object up means that Universality-Li is the subject of all Thing. Recognizing this Universal Idea is to know SangDal that interprets the Li of Mul such as Sa and Beop-Chik. Hence, The Li would become DoRi of the SaMul as Principle of Individuation, Each Mul having its Beop-Chik as DoRi is to be manifestation in an orderly way. This means that all Thing have its the Li-Chi in Common. The Relationship of Sa and SilChe is to know SoDangYeon and SoIYeon. Establishing SoDangYeon-Li is to be the Directing Point to understand the Reality of things. To know SoIYeon-Li is to know the Utmost Cause of all Thing. GyeokMul is to recognize the immanent Principle of things with the objective cognition on the Phenomenon. MulGyeok is the MulAILChe that the Principle of Mul is coming by itself in every situation. This is the Utmost Stage that is the One of Subject and Object. Therefore, if the Principle of Mul comes up, it is the Ji of Mine.

Keywords: Mul, Li, Sa, SilChe, GyeokMul, MulAILChe

1. Introduction

1.1. Research Meaning and Purpose

Since Neo-Confucianism of Song Dynasty (A.D. 960-1277) transmitted into Korea, Japan and Vietnam, Reinterpretations about the Concept of Mul on the Gyeokmulchiji have been developed and varied. This was one of the Neo-Confucian’s Core Ideas to influence Philosophy, Religion, Education, Politics, Medicine, Arts, etc. So if understanding Thought, History, Culture, Humankind of East Asia in the past, absolutely have to study the Li as the Concept of Mul on the Gyeokmulchiji. Especially, Zhu Xi (A.D. 1130-1200) had made a synthesis and analysis of the Theories left by Earlier Scholars. Searching for the Concept of Mul mentioned by Zhu Xi, could understand the Neo-Confucian philosophy generally, also his Characters and Creativities about the Cognition and Practice in the Gyeokmulchiji. They have all relation to Self-Discipline. Hence, the Study on “What IS the MUL” could include What to know, What to do and What to hope for Human Being. And, Studying the Meaning and

Cognition, Practice on Li of Mul in the Gyeokmulchiji impacting greatly on East Asia, surely will help to pursue various fields as well as philosophy even Today.

Studying on the Concept of Mul could let ‘Doctrines of Zhu Xi’ be exactly investigating for Being and Existence. It also could set up the clear Evidence Logic of metaphysics and physics of Neo-Confucianism. So, Establishing the Concept of Mul makes specifically distinctions from Buddhism and Taoism in China’s Song Dynasty. Neo-Confucian got over Epistemology of Buddhism’s Afterlife and Taoism’s Intuitionism, and set up the Balance of Realistic and Transcendental Confucianism on the source of the Li of Mul on Gyeokmulchiji. And, to recognize and practice the Li on the Mul in the fullness is the basis of Neo-Confucian teachings. It can understand the basic positions in life of Neo-Confucianist according to the Contents of Mul to tell the Change of perception and Directivity of life to the world. The scholars pursuing Neo-Confucianism had been called the Scholar-Gentry and Reformer for society in those days. Thus, It has to study “What IS the MUL” in Gyeokmulchiji of Zhu Xi’s to understand Philosophy of Balance and Harmony from

their Idea for opening the Song Dynasty of New Era. These contents must be of course the great Source for Reforming and Developing diverse areas in even Today Society [32].

1.2. *Advanced Research and Research Method*

By scholars of East Asia, the researches on Gyeokmulchiji of Zhu Xi's have been recently studied in various categories for three years as follows:

DIVERSE ANALYSIS: Historical Perspectives and Actual Adaptation to changing circumstances of Zhu Xi Neo-Confucianism through Gyeokmulchiji on external environment [1-2]. Interrelationship of policy and realization of perfect human character about Korean King Jeongjo through Gyeokmulchiji [3]. The Study on Ideal Principle-Relationship of moral education and school education to take the objective principles and achievement on moral self-Cognition with Gyeokmulchiji [4-5]. One's Changing and Aging Outlook on The Life through the Joseon's scholars by Gyeokmulchiji [6]. The Research applying to a method of medical research and Philosophical Therapy for the balanced condition of thinking with Gyeokmulchiji [7-8]. Critical Comprehension on Zhu Xi's explanation about Gyeokmulchiji was not appropriate as an explanatory note for Daxue on the basis of Daehaksabyeonrok. Zhu Xi's critical comprehension about the theories of Gyeokmulchiji of Lu Dalin, Xie Liangzuo, Yin Ch'un, Yang Shi with Daxue Zhangju, Daxue huowen, and Daxue huowen yulei of Zhuzi yulei. Creative and Critical Interpretation for compositional ordering of Daxue and logical consistency of Gyeokmulchiji through raising problem about Revision Theory on Daxue Zhangju of Zhu Xi's [9-11].

COMPARATIVE ANALYSIS: The different Views of Yangming-Doctrines through Critical Interpretation between Korean Jeong Jedo and Japanese Nakae Toju of Yangming philosopher on the basis of Daxue Zhangju of Zhu Xi's. Comparative Analysis about the way of understanding Gyeokmulchiji mentioned by Zhu Xi's Lixue and Wang Yangming's Xinxue. The Same and Different on philosophical problem of TiYong and ZhiXing raised by Yangming from Xiangshan's and Zhu Xi's [12-14]. The Different Analysis of the interpretation on Daxue itself and Need of Gyeokmulchiji through reference data left by Korea scholar Jong Yahgyong and Vietnam scholar Le Quy Don. The Different Opinion about teaching subject on Daxue, and disagreement between the Gyeokmulchiji of Yamaga Soko's and QiongLi of Cheng Zi's and Zhu Xi's. The Difference of Cause and Effect of Gyeokmulchiji's by scriptures Ordering of Cheng Yi's and Zhu Xi's about Lawsuit and Buwang of Daxue [15-17]. Reinterpretation and Comparison of Gezhi and Zhiliangzhi between Gongfulun and Renshilun of modern scholars. Comparison in practice Methodology between structure and contents of Zhu Xi's Gewuzhizhi and Won-Buddhism's Sari Yŏn'gu [18-19].

Consulting advanced researches until now, various researches have been processed, and Most Studies are applied science for Comparative Studies with Methodology in their respective fields. Therefore, Studying the Origin of

Mul intrinsically should be surely done to accomplish Fundamental Understanding about Li-Doctrines of Song-Ming Dynasty. Hence, this manuscript is going to have three sub headlines which are the Concept of Mul and the relationship of SilChe and Sa on the Mul, Purpose and Method of GyeokMul. It will suggest the Clue for solving difficult philosophical questions on Li-Doctrines of Zhu Xi such as Cognition of Origin and Existence about thing. It will also give the Principle of Possibility for the Practical Use in various fields. They are going to be studied and organized on the basis of the original texts 'Sishuzhangjuzhu, ZhuziYulei and ZhuziDaquan' of Zhu Xi and the other relevant materials.

2. Concept of Mul

2.1. *Mul's Original Meaning*

It is said that Seong (cheng) is The Ending and Beginning of Mul in Zhongyong Scriptures [21]. Seong is the Origin and Cause of the existing Mul. It is that Mul should be existed from Seong. Therefore, Mul has essentially Principle of Being to be the Realizability of Existing and Eternity collectively [21].

Zhu Xi defines "Mul has the Form" [27]. Personally, Mul becomes to be accepted with the human of Five Senses. Sense Target is essentially Thing itself without any relationships with the cognitive subject. Comprehending the concept of Mul as Thing, is not limited to something that has a fixed shape judged by the human Senses. Because, Sense giving only a sense of something, the concept of Form would be cognized and inferred into Metaphysics and Physical Science on the philosophy of category. This includes Ontology as well as Epistemology [25].

Zhu Xi's point of views about Mul are summarized as follows: All Thing have become owing to Sil-Li (Existence-Noumenon). Hence, after gaining definitely this Li, this Mul should be existed. If the Li being gone, the Mul should be gone and nonexistent at an end. Therefore, if the Sim (xin) of human do not always take faithfulness, even if what to do, seems nothing. So Gunja would be esteemed with the Seong [21].

This sentence says that Mul has principle of Being and principle of Existing. Principle of Being which is the principle of Existing, forms the Mul's concept. Understanding the Essence of Mul's in the cognition, is to absolutely have perception of these two contents.

Zhu Xi refers the Category of Mul's: Mugeuk-I-Taegeuk (wuji-er-taiji) is only One Phrase. Like ChungMakMuJim (absolute truth-fullness), there are after all not any shapes but Li is truly there. It is clear on TaeGeuk-Do (drawing). (...) MuGeuk-TaeGeuk directly means the Li without Form. So-called Taegeuk is solely the Li of I-Gi-O-Haeng (er-qi-wu-xing), not being the TaeGeuk with a separate Mul. Referring Li, cannot talk to Yu, referring Mul, cannot talk to Mu [28].

There is essentially no relativity of Yu (existence)-Mu (nonexistence) in Mugeuk-I-Taegeuk. This signifies the Sole Sil-Li without any Form, and Taegeuk becomes to be the Li

of all Being. Thus, between Yu and Mu, the Li indicates Necessity Existence and Chance Existence on the ground of Mul. So in the category of human cognition, Necessity and Chance of all Being would be on the Mul.

Zhu Xi gives an answer to a scholar Liu Shuwen, “Even if Gi (qi) is out of existence, there is Seong all the times. (...) Seong is Omnipresence as Substance of Mul everywhere” [27]. This advocates Mul is Necessity Existence. Through intelligent processes by means of the human of five senses and cognition, the Form of Mul should be recognized. It finally says the concept of Mul as Substance.

2.2. *Li as Universal Form of Mul*

Zhu Xi insists Mul with the Form: Cheon-Do (Providence) is always hovering over, and then all Thing should develop in harmony with It. Generally speaking, Sound, Color, Shape, and All that sorts of thing in Cheon-Ji are the Mul. There is already to be this Mul [23].

The comprehensive Meaning of Mul's is all creature existent in nature and what given to human of five senses and cognition. The human senses can perceive Extension with the nature of things. This perception has immediate connection with the Li of things. It is metaphysical cognitions that can define things on the basis of human senses. According to the Standard of Form's Image, can call Shape of thing Name and infer Universal Concept of thing through abstract cognition process [28].

So far, there are no separate relationships between Mul to be accepted by the human of cognition and Mul itself. However, the question is raised, what is the result of recognition out of thing with the human of five senses? Here is the question about what is given to human the sense of emotion and intelligence activities. Considering them, the Mul-Concept of Zhu Xi's is the Mul of GyeokMul (gewu).

He explains “Getting to the Mul, and Completely achieving the Li of Mul” [27]. The Concept of Mul is on the category of GyeokMul. All derived from all Thing owing to human Emotion and Intelligence activities, are to be GyeokMul. To completely accomplish Li of Mul, have to do mental activities on the formed image from external things. If like this, the concept of Mul absolutely needs the recognition process of intellectual abstraction.

This means that it had needed a new rule about Recognition, BonSeong (Innate Nature), Object and Subject to establish Mul-Concept as the object of an objective awareness during the Song Dynasty. About this, Cheng Yi (A.D. 1033-1107) asserts it with SaMul: After don't have to say SaMul, Mul can be called just the Mul. From one's Self to all Thing, realizing so much the Li being everywhere, then will it be fully realized to the fullest [20].

SaMul being classified from Mul, means all Phenomenon that have relationship with human cognition. So, only transcending this classifying, then just so-called Mul that has the possibility of all categories which the cognitive subject would consider as the object of Recognizing. The reason transcending this classifying is The Why the Universal Principle is omnipresent in all Thing [20]. Defining Mul that

has the Universal-Li, could set all Thing to be in objectivity through intelligent processes. Setting objectivity of object up means the Universal-Li as the Subject of all Thing.

2.3. *Mul's Category and Li*

On the basis of the Universal-Li, Zhu Xi further states Mul as “Mul is like Sa. Integrally studying the Li of SaMul, will after all come to the Utmost Stage” [21]. SaMul is the Concept that has all objects which include All thing and Human-Matter. SaMul is the general Concept covering All thing and their Phenomenon as the Object of Recognizing.

Zhu Xi explains SaMul as “All making access and response in front of one's very eyes, are Mul” [28]. The Mul as the object of Recognizing is all JaYeon (Nature). Hence, the category of GyeokMul is to be not only Object of thing but also Universal Idea. Recognizing the Universal Idea means SangDal (Divine Providence) [28]. It can possibly interpret the Li of Mul's such as Sa (Things), Chik (Principle of the Word) and Beop (Law of the Word) by SangDal.

Zhu Xi interprets the Li of Mul with Transcendence and Phenomenon: There is always Li in the heavens and the earth and all Thing. There is the Li of hand in hand and the Li of foot in foot. If hand cannot be raised and foot cannot walk, what the Li has perfectly done! (...) Mul-Li is the DoRi of SaMul. Hence, in the Beginning, there were not another-Li in the heavens and the earth and all Thing [28].

Li is in existence in every Mul, and this Li would become DoRi (Rightness Way of Li) of the SaMul. Each Mul having its Chik as DoRi is to be manifestation in an orderly way [21]. This means that thing has its the Li-Chi (Rightness Way of things) of reality in common.

Zhu Xi explains Li-Chi of Mul's as “If there is the Mul in existence already, the Cause to become the Mul is DangYeon-Chik (Naturalness-Principle). Endlessly, it does” [23]. Judging from this, the Principle of Individuation on Mul, should be recognized as the Chik and Beop of SaMul's Essence. It is the Category of Mul's as objectivity, and cognitive subject can naturally recognize the knowledge as the Li of Mul's.

3. Relationship of SilChe and SaMul

3.1. *SaMul with Being and Essence*

Cognizing the SilChe (Substance) of SaMul classified from the concept of Mul, is to understand that Principle of Being is to be the Realizability of Existing on all Phenomenon. On the basis of this, all objects would be understood into Li and Sa (Things). This division leads to knowing the Substance of Mul that could be recognized and realized. To know the Substance of Mul, it transcending the problem how subjective thinking responds to objective thing, have to recognize the Coincidence of Essence and Phenomenon on Mul [30].

Zhu Xi mentions Mul and Sa in division as follow, “Mul is like Sa” [24], and “If Mul is said, Li is always on its Mul with being never apart” [28]. In philosophy, Being makes

Thing be its own Being in objectivity, and Essence makes the Thing be the object. Mul is in existence as the Being because of the two concepts without human cognition [40]. Instantly, Saying “Mul is like Sa”, is to cognize the Li as Substance of Thing in which Being and Essence are immanent. So, Sa would reasonably disclose the DoRi that defines the Thing on actuality.

In this respect, Li of Mul’s is undoubtedly actualized by Sa, and human cognition is inevitably needed about Sa. Thus, Zhu Xi states that the subject and object must be One: Thinking of all Thing more and more is to get to the Geuk. Exerting influence over for a long time, and then one day if getting to HwalYeonGwanTong, should get to absolutely know the Both Sides of inside and outside, Detail and Coarseness of all things. And then Sim-JeonCheDaeYong always awake on, it is said that Recognition is at the Utmost [24].

This means that the subject and object must be One for cognition purpose. Human cognition (composing dividing) regarding Li of Mul’s as the object, is to know the Being and Essence of Mul’s. Therefore, the Being and Essence of Mul’s recognized through intelligent processes, are restored to guaranteeing the Mul’s Reality and Value as SaMul.

3.2. *SilChe as Unification of Subject and Object on SaMul*

Recognizing the existence as GyeokMul, the Object-Li and the Cognized-Li should never be seen differently. It is the reason why the Principle of the Object and the Cognized essentially all means the Sil-Li (Existence-Noumenon) in the existent thing. Understanding the Sil-Li to be perceived through human intelligence has a perception on the Essence of external things. Straightly, Principle of existence is to be Principle of the perception of things. Of course, there is essentially Difference, but Principle of existence and Principle gained through intelligent processes are to be the One on the Phenomenon [30].

In accordance with these claims, Zhu Xi asserts to cognize SilChe: No saying Gung-Li, but GyeokMul (...) only is thoroughly to understand SilChe on the existent thing. So-called SilChe could be absolutely recognized on the existent thing. A ship being made, and set it afloat on the water, (...) and then men pushing the ship on the land, should know that it is not moving on the land. It is said to be SilChe [28].

This claims the SilChe that can combine Phenomenon-Principle and Individuation Principle of the thing. Sil-Li is said to be SilChe. Sil-Li is the Li of experience as well as the Li of thing in itself. So, GyeokMul is to cognize the SilChe with the Two Concepts. This is also said to be the DoRi (Rightness Way of Li) that Li of Mul is Changed on the Reality. The Concept combining the Li of thing itself and the Li changed on the reality, is the SilChe as DoRi.

Zhu Xi advocates that the thing’s true should be identified only by understanding SilChe: If there is a Mul, there is absolutely the Li. Li has no Shape, being hard to know it. However, Mul has a sign of its own, being easy to see it. Looking for the Li with these things, will be further wiser and no any differences on all Recognizing between Sim and

Eye. Then to accept Sa has no any mistakes [27].

If there is a Mul, there is absolutely the Li that can make the Mul be existent. This Li Omnipresent in Mul that is matter, cannot be instantly intuited. Directly no recognizing the Li with the intuition, but according to a Situation of things, SilChe of things can be perceived. Cognizing that the principle of existent things is SilChe, is to see the thing’s True. Thus, to see the thing’s true is to understand the Li Changing still on the Reality [27].

3.3. *Li of SoIYeon and SoDangYeon as SilChe of SaMul*

Zhu Xi states “CheonMyeong (TianMing) is to mean that Cheon-Do (Providence) is always hovering and giving over Mul. It is the DangYeon-Li as Cause of things” [35]. The principle of things trying to be existing is the Sa (Things) as SoDangYeon-Li (Naturalness-Li), and the Reason is SoIYeon-Li (Providence-Li). Judging from this, to understand SilChe of things is to cognize SoDangYeon-Li and SoIYeon-Li on the reality. The relationship of SoDangYeon and SoIYeon with Sa is that to know SoDangYeon-Li of things is to have knowledge of a Sa to be going. Having knowledge of a Sa to be going gets to cognize SoIYeon-Li, then eventually to know SangDal (Divine Providence) wholly [28].

Indeed, knowing the meaning of Sa’s on the Mul is to comprehend the Reality of things and Existence of laws that can make a judgment for Truth and Falsehood. Sa is the SilChe as the One of concept gained between intelligent cognition processes and actual experience. Zhu Xi explains the SilChe with Yang Shi (A.D. 1053-1135), “Ji is to appreciate the Sa, Gak is to realize the Li” [28]. Ji is to know SoDangYeon-Chik (Naturalness-Principle), and Gak is to know SoIYeon-Li.

To know SoDangYeon is to know the DoRi of things on the actuality. To know SoIYeon is to know the Utmost Cause to make all Thing be its own existence [28]. The ultimate purpose of this advocating is in Cheon-Li (Divine Providence-Li) coming into view, and the Beginning of Recognition about Cheon-Li is in appreciating SoDangYeon as DoRi on the actuality. Establishing SoDangYeon is the directing Point of human intelligence to understand the Reality of things. Finally, knowing the SilChe of Sa’s is to actualize the Truth and Falsehood that should be exposed on the Mul [20].

4. Purpose and Method of GyeokMul

4.1. *Meaning of GyeokMul*

GyeokMul is to understand Li with the objective basis. It is written in Daxue Scriptures. Zhu Xi believed that If there is a Mul, there is absolutely Omnipresent Li everywhere. Therefore, GyeokMul is the study that cognizes the Immanent Li of things on the basis of understanding Noumenon of things.

4.1.1. *GyeokMul’s Value and Gung-Li’s Shortcoming*

Zhu Xi says GyeokMul as follow: No saying Gung-Li

(qiong-li) but GyeokMul in the Daxue, is the reason why saying Gung-Li usually has no place to grasp the SilChe of things on the presence, so only GyeokMul. Bringing HyeongHa-Gi (physical science) to look for HyeongSang-Do (metaphysics) is to be unisolated between two concepts. And so, it is said to be GyeokMul [28].

This elicits GyeokMul's value and Gung-Li's shortcoming. Gi (qi) is the shape of thing, but Do (Way) is Li-Chi (Rightness Way of things) of thing [27]. The Essence of thing such as Pure Idea without a Shape cannot be intuited instantly. However, realizing the Form of thing by intelligent processes by means of senses and cognition, can have a knowledge of the Essence as the Innate Object of recognition (innate ideas).

Zhu Xi explains the way of GyeokMul "Ui (aim of things) is all created by SaMul, SaMul being from an outside world, but Ui would be naturally formed from an inside world which is only between Evil and Right" [27]. In this way, GyeokMul can infer the immanent Li from SaMul.

4.1.2. Li as Purpose of GyeokMul

In the way of GyeokMul, Zhu Xi advocates to gain the Principle (Rightness Way of things) of all things: Upside from Mugeuk and Taegeuk (wuji-er-taiji) down to a grass, a tree and an insect, they have Li of its own. If not reading a book, cannot know DoRi of the book; if not looking for a Sa, cannot know DoRi of the Sa. So, if not seeking a Mul on the actuality, DoRi of the Mul is nothing there. Pursuing an affair, know what it is a result [28].

Maintaining GyeokMul, is to let other people learn the actual Knowledge on the SaMul. Residence, Food and Language should be all absolutely done by this way. All sorts of object including the heavens and the earth and all things are mentioned in the category of GyeokMul. Because they have the Li of their own from Taegeuk to all things, GyeokMul would be done for Everything. It can even cover the Morality such as InUi (renyi) and all Law of the existence. Hence, cognizing a Mul is to know what the Li of Mul's is [26].

The method of cognition which obtains a real knowledge is to get to each thing to investigate thoroughly the Li. Maturing the result of cognition in the thing on actuality, and then completing a real knowledge is to be the purpose of GyeokMul. Zhu Xi explains this "Rice, Barley so on, the time to plant and harvest are different, the land of productive and desolation, thick and shallowness are different. If planting a vegetation, there is also absolutely the Li" [28]. In this statement, GyeokMul is said to elicit the objective knowledge that can synthesize a real common law and knowledge as well as universal concept that discloses Being and Essence. Immediately, the purpose of GyeokMul is to gain comprehensive the knowledge of objectivity which can unite Principle of Metaphysics and Physical Science.

4.2. Method for Recognizing on the Sim

4.2.1. Self-Examination about GaekGwan and GaekChe as Representation of the Sim

Zhu Xi suggests his opinion about what a thing on the Sim

(xin) to obtain objectivity: Referring to him (Chen Shuxiang), saying GyeokMul, Mul is Sim, and Gyeok is staying and stopping in the Sim. (...) Not reading the writings of SeongHyeon (Saint) with Equanimity, pressingly let one's Sim put stay on the thing perceived in the Sim. Consequently, urgently have one's Sim grasp the writings of SeongHyeon with it [28].

To only cognize What of a thing perceived on the Sim has no the clear separation between subject and object. Putting emphasis on the thing perceived in the Sim, lets exclusively one's Sim put stay on the Representation of the Sim to understand truth of thing. As a result, it would lack the objective knowledge. This points out the lack of analyzing and synthesizing the recognition of things between Idea and Reality, Essence and Phenomenon. Therefore, the method of GyeokMul described by Zhu Xi's, is analyzing and synthesizing the Imaged Representation of things sensed by the Sim, then, understanding the Immanent Li on the Phenomenon [39].

4.2.2. Method for Recognizing the SilChe of GaekGwan and GaekChe on Integrating Recognition

Not hesitating objects being due to an act of recognition formed only by the Sim, Zhu Xi chooses Gung-Li (qiong-li) which pursues the external things aimed by Practicing: GyeokMul should be acted on one's situation. BakHak (boxue), SimMun (shenwen), GeunSa (jinsi) and MyeongByeon (mingbian), they are all the GyeokMul. To get only by the Sim is afraid of getting to the places to be acted, and then GyeokMul should not be properly acted consistently on one's situation because of obsession [28].

This is a result of self-reflection of exclusively focusing on the Image reflected on the Sim from the external things. Focusing only on the Image of Sim's could be a result of obsession. Consequently, Zhu Xi mentioned four examples to overcome that. How to practice the Immanent Li on the Phenomenon is well exposed as follows:

Retrospecting about Seong (cheng) in his body is to take a look at back the own body that really has the Li such as In (ren), Ui (yi), Chung (zhong) and Hyo (xiao). The Li of things on Accepting Method already has been there. So they are naturally acted on the own body [27].

Getting over looking for the Li reflected on the Sim, then Embodying the Li of things on own practice is true Meaning of GyeokMul's. The whole process of GyeokMul is to cognize Sil-Li of the things, and personally Embody it as SilChe on the actuality. If it so, should do some more research on what is the truth as the agreement of Knowledge and Experience on the GyeokMul.

4.3. Gaining Truth of Knowledge on Gyeokmulchiji

4.3.1. Method of ChiJi and JiJi and Meaning of JiEon as Finished Stage of Gyeokmulchiji

'MulGyeok-JiJi (wuge-erhou-zhizhi)' is written in Daxue Scriptures, and this asserting is said to be the completion of a knowledge. Zhu Xi declares two methods of cognition about GyeokMul: ChiJi is that Li is in the things, and cognizing it

with Ji of the Innate Own Idea. JiJi is that Li is in the things, and Ji of the Innate Own Idea gets already to the Geuk (the finished) of the knowledge [28].

GyeokMul as the stage of ChiJi is to infer the Li of the thing’s, and the stage of JiJi is to confirm the Li of the thing’s on the reality already. Therefore, the stage of JiJi as a recognizing activity means that the Principle (Rightness Way of things) of things are analyzed and synthesized in reality [24].

Zhu Xi puts the all meanings of this GyeokMul’s on JiEon (zhiyan) written in the Mengzi Scriptures: The core point on a phrase of Mengzi discussing HoYeonJiGi (haoranzhiqi) is JiEon, like that, lots of Studying written in the Daxue Scriptures are to be on the Gyeokmulchiji [28]. JiEon is the Finishing-Stage about Gyeokmulchiji. Therefore, properly comprehending the SilChe of Mul’s, it would be expressed with JiEon.

The value of JiEon is advocated in Daxue huowen Scriptures: JiEon (...) is the stage to thoroughly look for the Li to get to know SoYeon (Reason) of Right, Wrong, Gaining and Losing. (...) Only by JiEon, (...) no question about whatever (things) of the world, (...) no fear about whatever of the world [21]. JiEon is the Stage to fully recognize the Li as Gyeokmulchiji without any questions.

4.3.2. *MulGyeok and MulAILChe as Completion of Cognition and Practice*

Consulting this interpretation about JiEon, MulGyeok is to be the level that principle of the thing’s should be always done in the right direction. At once, not only the Universal-Li but also the Individual-Li should be done in the right direction on the balance of Cognition and Practice.

So, Zhu Xi explains it as follow: First of all, keep uneventfully the Aim of Sim’s in truth to set Sim in the right. Ji is said to be SinMyeong (shenming) of Sim, cleverly cognizing the Li of all thing’s and governing over all thing in the control of Li’s. (...) Human absolutely having the Innate Own Idea and Ability to earn it, even if not letting the Cognition and Practice be done well, consequently, it is no possibility to have not tried the best in the end [23].

Before getting to the MulGyeok, the Way of Sim’s should be set up truthfully. It is the absolutely necessary condition that can unite the Cognition and Practice. So even if Action theory may not be applied to the Innate Own Idea and Ability, but in this case of MulGyeok, Human Efforts should be really demanded in one’s environment. Eventually, BonSim (benxin)-Ji being inherently given, should be the Ji being actualized on its phenomenon with making an effort and overcoming one’s environment. This is the Truth-Ji as MulGyeok [28].

Zhu Xi affirms MulA-ILChe (wuwo-yiti) on the base of BonSim-Ji that can unite the Li of all thing to All: Mul (Thing) and A (Me) is the One-Li, and Mul is coming out and A is coming into view. This is the One of the ways of Recognizing and Practicing. If the Li of a Mul should get to be cognized, then the Ji of the Sa (Things) gets to be gained. Therefore, there is any nothing of separation between Mul

and A [27].

This is the Utmost stage as MulGyeok that is the One of Mul (Thing) and A (Me). In everything, Li-Chi (Rightness Way of things) of reality coming by itself means that BonSim-Ji of Human’s always has tried the best in the end. This is the purpose of GyeokMul which constitutes a harmonious Wholeness of Ji and the object of Ji’s. Therefore, if the Li-Chi of Things coming up, it is the Ji of Mine. And the BonSim-Ji of Mine is absolutely to become the Li of Mul’s after Gaining the Utmost-Ji through ChiJi [31].

5. Discussion

This Manuscript has discussed Philosophical Analyses with “What IS the MUL” on the Gyeokmulchiji of Zhu Xi’s. These topics are Definition and Category on Li as the concept of Mul, Method of cognition, Practice on what of the cognized. In discussing these contents, the Hardest part is the explanation on the concept such as Li-Chi, Sil-Li, SoDangYeon-Chik, MulGyeok and MulA-ILChe, so on. So, each that Core Concept has been written in the way it sounds in Korean. Indirectly, with () such as SimMun (shenwen), Taegeuk (wuji-er-taiji) and CheonLi (Divine Providence-Li), etc, have been used together with Chinese sound and English meaning. Thus, please search further for the original text presented in reference for more and more Understanding.

In discussing Philosophical Analysis of this manuscript, the Core Emphasis is Definition and Relationship on Li and Mul. Because, along arguing this, Various Notions have been derived on the Gyeokmulchiji. Concerning the derived notions, Sa classified from Mul, and analyzing this classifying could get to Substance of Mul with universal idea. Eventually, coming to the stage of recognizing Principle of Individuation things, can do the Practicing together with Principle of things on the reality. It intends to pursue the Utmost level of recognition that must be so-called MulA-ILChe. Instantly, it is the One of Mul (Thing) and A (Me) as Truthful Knowledge. Hence, the Concepts derived from Li of Mul on the Gyeokmulchiji naturally should be Definition and Relationship with Theory of ontology, cultivating, epistemology, practice in philosophical fields.

With Philosophical Analyses on Li of Mul, would give the helping for comparison of religion and scripture, application science, so on. For example, Universal Idea of Mul for religion philosophy, Substance of Mul on reality for scientific technique, MulA-ILChe as Mul (Thing) and A (Me) for school education and society-morality, psychotherapy. Today, mental difficulty; action problem; studying; society relationship and all in Human’s Life, the starting of solution for them could be the Attracting Point from realizing the Li of Mul. Since the Song Dynasty, what Li of Mul has influenced to various Culture of East Asia, for sure attests that.

6. Conclusion

The Concept of Mul’s essentially has the meaning of Thing itself without any relationships with the cognitive

Subject. The Form of Mul's would be inferred into Metaphysics and Physics. Mul Instantly has Principle of Being that is the Cause of existence and nonexistence, and the Principle making Mul be in existence. Being itself is the Principle that lets the Mul be in existence, and then the Concept of Mul's is to be formed. Thus, the Concept of Mul has been made by human intelligent processes, and SaMul being classified from Mul means all Phenomenon that have relationship with human cognition. Hence, transcending the classifying of Mul and Sa, then just so-called Mul has the possibility of all categories which the Cognitive Subject would consider as the Object of Recognizing. The reason transcending this classifying is The Why Universal Principle is Omnipresent in all Things. Defining Mul that has the Universal-Li, could set all Thing to be in Objectivity through intelligent processes. Setting Objectivity of Object up means that the Universal-Li is the subject of all things. So, recognizing this Universal Idea means SangDal (Divine Providence). It can possibly interpret the Li of Mul such as Sa (Things), Chik (Principle of the Word) and Beop (Law of the Word) by SangDal. Therefore, The Li would become DoRi (Rightness Way of Li) of the SaMul as Principle of Individuation, Each Mul having its Chik as DoRi is to be manifestation in an orderly way. This means that all things have its the Li-Chi (Rightness Way of things) in common.

To know the Being and Essence of Mul's through the Principle of Individuation manifested, is guaranteeing the Mul's Reality and Value. It is to know the Sil-Li (Existence-Noumenon) with the BonSeong (Innate Nature) of the Object in reality. The Sil-Li is the SilChe (Substance) that can combine phenomenon principle and individuation principle of the thing. Thus, GyeokMul is to cognize the SilChe. This SilChe is also said to be DoRi that the Li of Mul is changed on the reality. Hence, the Concept combining the Li of thing itself and the Li changed on the reality, is the SilChe as DoRi. The Principle of things trying to be existent is the Sa as SoDangYeon-Li (Naturalness-Li), and the Reason is SoIYeon-Li (Providence-Li). The Relationship of Being Principle and Individuation thing is to know SoDangYeon and SoIYeon. To know SoDangYeon-Li is to know the DoRi of things on the actuality. Establishing SoDangYeon is the directing point of human intelligence to understand the Reality of things. To know SoIYeon-Li is to know the Utmost Cause to make the thing be its own existence. Therefore, Sa becomes the SilChe as the One of concept gained between intelligent cognition processes and actual experiences. Understanding the Meaning of Sa's on the Mul is to comprehend the Reality of things and Existence of laws that can make a judgment for Truth and Falsehood.

GyeokMul is to recognize the immanent Principle of things with the objective cognition on the Phenomenon. From Taegeuk (taiji) to all things, they have the Li of their own, then GyeokMul would be done for the Everything. GyeokMul has two methods that are ChiJi (zhizhi) and JiJi (zhizhi). ChiJi is to infer the Li of the thing's, the stage of JiJi means that the Principle (Rightness Way of things) of the things is analyzed and synthesized in reality. So, properly

comprehending the SilChe of Mul's, it would be expressed with the JiEon (Word). Thus, MulGyeok is to be the level that principle of the thing's should be always done in the right direction. Not only the Universal-Li but also the Individual-Li would be always done in the right direction on the balance of Cognition and Practice. This is the reason why Embodying the Li of things on own practice is the true Meaning of GyeokMul's. Hence, the truthful GyeokMul is that BonSim (benxin)-Ji being inherently given, should be the Ji being actualized on its phenomenon with making an effort and overcoming one's environment. This MulGyeok is the Mula-ILChe (wuwo-yiti) that the Principle of Mul is coming by itself in every situation. This is the Utmost Stage that is the One of Subject and Object. Therefore, if the Principle of thing comes up, it is the Ji of Mine. This means the MulGyeok that is the One of Mul (Thing) and A (Me).

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