



# 退溪學叢書

第Ⅱ部  
第1卷

## 陶山全書

社團法人 退溪學研究院

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退溪學叢書 第Ⅱ部  
第1卷 陶山全書一

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## 〈退溪學叢書〉刊行에 즈음하여

解放後 無分別하게 導入된 西歐物質風潮의 影響으로 崩壞直前に 이르는 우리의 傳統美風을 되살리고 우리 自身의 價値觀을 再整立하는 동시에 「哲學있는 民族—韓國」의 이미지를 世界에 부각시키고자 退溪學研究院이 創立된 것은 一九七〇年 十二月 二十日이었다.

爾來 十八年 研究院은 이러한 目的을 達成하기 위하여 機關誌 「退溪學報」(季刊), 「退溪學界消息」(月刊) 및 「退溪全書」를 비롯한 研究文獻들을 繼續 刊行하였으며 國際學術大會도 연이어 召開하였다. 이리하여 「退溪學報」는 今年 六月로 五十八輯에 達하였고 其他 單行本은 十二種 約二十萬권에 이르는 文獻을 刊行 普及하였으며, 國際學術大會 또한 美國 西獨 日本 臺灣 香港 等 三大洲에 걸쳐 前後 九次를 召開하였고 今年 九月에는 올림픽大會와 때를 같이 하여 서울 올림픽大會 組織委員會의 後援下에 第十次 退溪學 國際學術大會를 韓國精神文化研究院에서 盛大히 召開키로 決定되었다. 이러한 꾸준한 努力의 結果 退溪學에 對한 急激한 國際的 關心이 高潮되어 研究資料에 對한 要請이 研究院에 殺到, 「退溪學叢書」의 刊行이 時急한 課題로 登場하였다. 그러나 이것은 너무나 龐大한 事業으로서 一個 民間團體의 힘으로는 임두도 낼 수 없는 노릇이었다. 多幸히도 이러한 研究院의 苦衷을 헤아린 뜻있는 분들이 三年 前인 一九八六年 末 定期國會에서 發議, 「退溪學叢書」刊行에 對한 資金 支援을 年次的으로 政府豫算에 反映하는 案이 通過되었고 文教當局에서도 흔쾌히 이를 執行하여 年來的 宿願이던 本叢書의 刊行이 햇빛을 보게 된 것이다.

本叢書는 第Ⅰ部 學報篇, 第Ⅱ部 單行本篇으로 構成되는데 每冊 六〇〇頁 基準으로 總三四冊에 達하는 龐大한 文獻이므로 政府의 支援에 따라 年次的으로 刊行해 나가게 될 것이며 既刊行된 六冊 및 今次의 「陶山全書」를 合하면 十冊에 達하며 既刊 六冊은 既히 世界各國에 配本을 完了하였으며 「陶山全書」 六〇〇〇帙(二帙四冊)도 不遠配

本될 豫定이다。

이 叢書의 配本은 世界各國 學界로부터 많은 讚辭를 받고 있다。 더우기 이 叢書는 各國 學者들의 보다 深度있는 退溪學 研究에 一助가 될 뿐더러 哲學있는 民族으로서의 韓國의 이미지를 크게 부각시켜 주게 될 것이다。

끝으로 이 叢書가 刊行되도록 物心兩面을 支援을 아끼지 않았던 國會、文教部 및 關係諸位에 다시 한번 深甚한 謝意를 表한다。

一九八八年 六月 三〇日

社團法人 退溪學研究院

理事長 李 東 俊

## A message from publisher

The Toegye-hak Study Institute (TSI) was founded on Dec. 20, 1970, with the aims of restoring our beautiful traditional customs and promoting the image of Korea and its people with philosophy.

Since its foundation 18 years ago, the TSI has published a quarterly journal "Toegye-hakbo" and several other books to effectively achieve these goals. We have also sponsored the annual International Conference on Toegye School of Neo-Confucianism.

The 58th issue of the journal was published last June, and about 200,000 documents of 12 different kinds were released. The international scholarly meeting on Toegye and his thought was held nine times in such countries as the United States, West Germany, Japan and the Republic of China. This year, to coincide with the Seoul Olympic Games, the 10th international scholarly meeting will be held at the Academy of Korean Studies, Seoul, in September sponsored by the Seoul Olympic Organizing Committee.

As a result of these constant efforts, the number of scholars, including foreigners, who are extensively studying Toegye and his thought has increased drastically. They have asked the TSI to send materials necessary for their study.

Under the circumstance, the publication of a collection of books on Toegye and his thought has emerged as an urgent task. But it was difficult for a private-level organization to release such a collection because the project required a large amount of money.

However, it was fortunate that a government request to finance the publication of the collection was passed by the National Assembly in 1986.

With the government financial assistance, the collection, consisting of a total of 34 books, will be published on a gradual basis. Six of 34 books are already published and distributed to college libraries and institutions abroad as well as in Korea.

Each book, written in Korean mixed with Chinese characters, consists of about 600 pages. Six thousands copies of *Tosan Chŏnsŏ* (the Complete Work of Toegye), consisting of four volumes, will soon be distributed.

We believe that this collection will help scholars conduct an indepth study on Toegye and his thought.

We would like to express our gratitude to the National Assembly, the Ministry of Education and others which have spared no effort to help us publish the collection.

June 30, 1988

**Toegye-hak Study Institute**

Chairman     Lee Dong-choon

## 跋

人間性에 대한 信賴와 尊敬을 바탕으로 理想의 人格形成과 眞理探究를 畢生の 業으로 삼으신 退溪(李滉)先生은 우리 民族의 영원한 스승입니다.

科學技術의 발달로 인한 거대한 機械文明 앞에서 人間은 疏外되고 矮小化하여 人間の 尊嚴性이 뿌리채 흔들리는 現代에 先生의 人格과 學問은 國境과 思想의 壁을 넘어 세계인의 感動을 일으키고 있습니다.

더구나 금년에는 世界平和의 盛典인 제二四회 올림픽과 제一〇회 退溪學國際學術會議가 서울에서 동시에 열리게 됩니다. 平和를 가장 사랑하던 우리 民族으로서 南北의 分斷・對立은 더할나위 없는 슬픔입니다. 그리고 이러한 슬픔과 矛盾은 다만 우리 民族에만 撞着된 悲運이 아니요, 실로 世界人類의 通患입니다. 그러나 다른 어떤 民族보다 우리에게 더욱 가혹한 이 슬픔과 矛盾을 世界에서 學者나 政治家도 가법게 해결지을 수 없었음도 또한 사실입니다. 이러한 痼結된 것은 결코 남의 손을 빌려 풀 수는 없을 것이며, 당연히 우리의 슬기와 힘으로 풀어야 할 것입니다.

그런 의미에서 이번 올림픽大會는 世界人類의 平和를 도모하는 大祝典인 한편 先生의 學問은 하나의 崇高한 哲學으로서 世界人類의 平和의 共感帶를 形成하는 데 있어 커다란 妙諦가 될 것입니다. 동시에 방대한 《退溪學叢書》중에 특히 先生의 遺著인 「陶山全書」는 이러한 妙諦를 밝고 소상하게 提示한 指針書가 될 것입니다.

一九八八年 六月 三〇日

文教部長官

金 永 植

## 跋

對人間性信賴與尊敬、爲根本的理念、以理想的人格形成、真理研究、爲畢生的事業、如退溪李滉先生、實爲我民族永遠的師表。

第因科學技術的發達、鉅大的機械文明之中、所謂人間、疎外漸至矮小化、人間之尊嚴性、并其根柢掀倒、此是現實的象況。惟先生之人格與學問、無關於國境與思想、能感動世界人之心。

加以今年是世界平和的盛典第二十四回五輪大會、與第十回退溪學國際學術會議、同時召開於我京漢城、以最愛平和的我國民族、南北的分斷對立、是無限的苦悲、且如此苦悲與矛盾、不第唯我民族、撞着於悲運、實爲世界人類的通患。然我民族之苦悲與矛盾、較諸世界諸民族、尤爲苛酷。雖世界的學者和政治家、不能輕易解結、如是痼結、決不可使他人之手解之、當以吾人之智力先之也。

然則此次五輪大會、圖謀世界人類之平和的大祝典、同時先生之學問以崇高之哲學、其在形成世界人類之平和的共感帶、爲無上之妙諦。故就龐大的退溪學叢書之中、特刊先生遺著陶山全書、本書是光明昭詳的提示妙諦之指鍼書。

一九八八年六月三〇日

文教部長官

金 永 植



## Postscript

by **KIM YOUNG-SHIK, Ph.D.**

Minister

Ministry of Education

Republic of Korea

T'oegye Yi Hwang had the greatest confidence in and reverence for human beings; he made human fulfillment his ideal and the pursuit of truth his lifelong task. These qualities were deeply embodied in his learning and have made him the most revered teacher of our people generation after generation. In the contemporary world the advance of science and technology has created a vast technological culture that has alienated human beings and reduced them to a point that threatens the foundations of human dignity. We know T'oegye's thought provides a vital response to this situation, and have experienced its effectiveness in the response it has already evoked from people all over the world.

This year the Tenth International Conference on T'oegye Studies and the Twenty Fourth Olympics, the great celebration of world peace, are taking place simultaneously in Seoul. For our people, who have the greatest love for peace, the North-South division and conflict of our country has been an inexpressible sorrow. The misfortune of this sad conflict has not only injected a contradiction into the midst of our people, but in fact has also been a pervasive trouble for all the people of the world. But it is also true that this grief and conflict, which has been more cruelly felt by our people than any, has not been such as could be resolved by any of the world's thinkers or schools of thought. This stubborn problem cannot be resolved by another's hand; it is appropriate that it be solved by our own wisdom and our own strength. The high values and deep moral sensitivity of T'oegye are esteemed by all our people and can help form a bridge of human understanding that may speed the day of our reunification.

In a broader respect as well we would wish the power of his profound grasp of the human situation might have this effect. The Olympics are a great celebration of mankind's striving for peace.

In a similiar spirit we offer these reflections in the hope that sharing T'oegye's vision might lead to the formation of a deeper bond of unity among the peoples of the world.

(A more full and exact presentation of T'oegye's insight is to be found in his own Collected Works, the *Tosan chŏnso*, which is included as part of the voluminous *T'oegyehak chongsŏ* [Compendium of T'oegye Studies]. This set of volumes has been distributed to many university and national libraries throughout the world. An English translation of T'oegye's masterpiece, the *Sŏngbak sipdo*, has been published by Columbia University Press under the title, *To Become a Sage*.)

## 〈陶山全書解題〉 後記

《陶山全書》 樊南本이 지난 一九八〇年(庚申) 十二月 三十일에 韓國精神文化研究院의 景刊으로 발행된지 어언 八년의 光陰이 흘렀다.

이제 退溪學研究院에서 精文硏의 所藏한 紙型을 빌려 六〇〇〇冊을 새로이 發行하기로 하였다.

돌이켜 생각컨대 一五七〇年(庚午) 退溪先生께서 易簣하신 三十년 뒤 一六〇〇年(庚子)에 《退溪先生文集》이 初刊되었을 때 印行 秩數는 극히 적었고고 이제 殘存된 몇 冊을 상고해 보면 가끔 종이를 이어 붙인 張이 發見되었다. 이는 振古에 없는 大亂을 겪은 그 당시 經濟的 空乏을 짐작할 수 있을 것이다. 博學으로 이름 높던 茶山 丁若鏞(一七六二—一八三六)과 같은 이도 〈陶山私淑錄〉을 쓸 때 《退溪集》 半部 밖에 읽지 못하였다 한다.

이로 미루어 보아 文集 初刊 당시에 있어서 全集 版刊은 생각할 수 없는 사정이었고, 全書가 告成된 一八六九年(己巳)에 이르러서는 비록 經濟的으로는 小康狀態에 있었다 하나 다만 진귀로운 民族遺産이 더 이상 散逸됨을 막기 위했을 뿐, 版刊에 미치지 못했음이 사실이고, 비록 版刊이 되었다 하더라도 극도로 國한된 需要인 만큼 널리 읽혀지기에는 어려웠을 것이다.

이제 前者의 두 世代와는 정세가 크게 달라졌다. 一九七〇年(庚戌) 退溪學研究院이 창설된 이래 十八年 동안 退溪學은 다만 우리 겨레만이 홀로 지닌 학문이 아니라, 온세계 인류가 함께 尊奉하고 공동 연구하는 학문으로 널리 宣揚되었다.

은세계 鴻匠·碩學들이 한자리에 모여 九回의 退溪學國際學術大會를 열었고, 三百餘篇의 論文과 五十餘種의

著書가 出刊되었다. 이러한 추세에 따라, 연구 인구의 급격한 증가에 맞추어 全書의 끊임없는 제공이 하나의 급무로 되었다.

또 이 全書의 우리말 번역이 하나의 커다란 과제가 아닐 수 없다. 一九四五(乙酉) 光復 이후 漢籍 國譯이 「분」을 이루었으나 겨우 民族文化推進委員會의 鈔譯 《퇴계집》과 拙者의 《退溪詩譯注》가 나왔을 뿐이다. 최근 中國 四川大學 賈順先 교수가 全書를 白話로 完譯한 것을 통보해 왔으니 기쁜 소식이 아닐 수 없으며, 앞으로 英·蘇·獨·佛 등 諸譯도 점차 이루어지리라 믿어 마지 않는다.

무릇 학문의 興·替는 晝夜의 明·暗과 政治의 治亂과 人類의 分·合과 다름없는 것이다. 退溪學도 어찌 그와 같지 않으리오. 캄캄한 漆夜가 있는 뒤에 찬란한 아침의 태양을 맞이할 것이요, 여러 차례 動亂을 겪은 뒤에 무한히 격렬했던 것이 점차 온화해지는 것이며, 어찌다가 分裂되었던 民族도 오래 동안 分단의 슬픔을 맞본 뒤면 반드시 합쳐지는 것이 하나의 밝은 眞理이다.

우리는 비록 옛부터 작은 나라라 하나 세계에 가장 아름다운 江山이 있고 가장 온화로운 民族性을 지녔으면서도 불행히 지난날에는 열강의 끊임없는 침략을 받았고 오늘날에는 同室操戈로 祖國 分단의 슬픔을 부둥켜 안았다.

오늘에 있어서 祖國의 統一은 우리 겨레의 유일한 염원이요 國是이다. 무력의 통일보다는 平和의 統一이 최선이 될 것이요, 平和의 統一에는 먼저 思想的인 結合이 급무이며, 思想的 結合은 오로지 우리 先民의 哲言·至訓을 찾아 하나의 指鍼으로 삼아야 할 것이다.

이 《陶山全書》에는 先生의 修己·安人의 眞訣이 갖추어 실려 있다. 어짐과 정의와 예법과 슬기로움과 믿음으로 써 細目을 삼되 마침내 「敬」에 歸結시켰다. 이 글을 學者가 읽으면 哲人이 될 수 있을 것이요, 政治家가 체득하면 혼란을 안정으로, 分단을 통일로 이끌어 갈 수 있을 것이다.

이러한 말은 혹이나 발집 끝끝이나 燕·趙 迂怪한 선비의 말로 홀후하게 생각할런지는 모르나 그 물줄은 옛 역사에서 찾을 수 있을 것이다.

무단 폭정으로 혼란된 秦나라를 漢高祖의 文民政治로 꽃을 피웠고, 무인발호로 패망한 高麗를 世宗大王의 崇儒政

策으로 새로운 기틀을 잡았던 것이다。우리 겨레의 당면과제인 民族統一의 要訣은 偃武・修文에 있다고 생각했을 때 이 《陶山全書》의 거듭 발행은 실로 커다란 의의가 있는 일이 아닐 수 없을 것이다。

一九八八年 六月 三十日

李 家 源 敬識

## 〈陶山全書解題〉後記

陶山全書樊南本、曾以一九八〇年庚申十二月三十日、景刊於韓國精神文化研究院者、今已倏更八個星霜矣。此次自退溪學研究院、借得精文研所藏的紙型、新裱印出六千秩。

溯念一五七〇年庚午、退溪先生易簣、後三十載一六〇〇年庚子、退溪先生文集初刊、當時印行秩數僅少、今就攷諸家殘存幾本、往往發見短楮連結的糊痕。

時經振古所無的大亂、枵然經濟的空乏、可想而知也。世稱博學如茶山丁若鏞（一七六二—一八三六）、自謂嘗撰陶山私淑錄、時僅讀退溪集一半部。

由是觀之、在文集初刊當時、版刊其全書、自是不可思議的事。至一九六九年己巳、全書告成、經濟事情、縱得小康狀態、猶不及於版刊、第止於蒐輯珍貴的民族遺產、不使轉益散逸也。雖得版刊、因為局限的需要、不得廣頒而傳誦也明矣。

今日情勢、則大異於前時兩世代、自一九七〇年庚戌、退溪學研究院創設以來十有八載之間、退溪之學、極度昌揚、不第為我韓族獨自享有的學問、實為全世界人類共通的尊尚、共通研究的學問矣。

間經世界的鴻匠碩學、藹集一堂、召開退溪學國際學術大會者、凡九次、產成三百餘篇論文、五十餘種著書。當此斯學研究人口之急激增加的趨勢、全書之不斷提供、其在本院、白為最大的急務。

且全書之韓譯、為當面的一大課題、因念一九四五年乙酉光復以後、漢籍韓譯、方午成風、而退溪書、則僅有民族文化推進委員會鈔譯退溪集、拙撰退溪詩譯注二種而已。近接中國四川大學賈順先教授來信、以白話完譯陶山全書云、實為斯學界一大喜消息。自此以往、英·蘇·獨·佛諸譯、漸得成就、自無可疑。

夫學問之興替、無異於晝夜之明暗、政治之治亂、退溪之學、亦自無異於是。先有昏黑的漆夜、然後方得朝暉之燦如、

屢更黯黮的動亂、然後無限激烈之情、漸臻溫和、不幸分裂之民族、備嘗分斷之苦悲、必有團合之日、此是明明的真理。我韓自古雖稱偏邦、自有世界最佳麗的江山、最溫和的民族性、不幸在往日力微、受列強之不斷的侵略、今又同室操戈、抱祖國分斷無窮之悲。

其在今日、祖國之統一、是我族唯一之念願也、國是也。既云統一、不以武力、唯以平和、自是無上良策。欲就平和的統一、不可不先以思想的統一爲急務、欲就思想的統一、不可不先尋我先民的哲言至訓、以爲之指鍼、是乃唯一的方法。惟效陶山全書之中、退溪先生之修己治人的真訣、備載焉。以仁義禮智信爲細目、究竟歸結於敬之一字。世之學者能讀此書、可以爲哲人、政治家觀得此義、可以導混亂爲安定、決分斷爲統一。

如是云云、或者以爲非田家堯受之謀、乃燕趙迂怪之士之言、歇後聽之、然其物證、可以搜尋於前史之中。

以武斷暴政、究到極度混亂之亂秦、漢高祖、克用文民政治、開花八百年文化、以武人跋扈、竟致敗亡之高麗、世宗大王、乃以崇儒政策、創造新機運。竊謂吾人之當面課題、實在於民族統一、究厥要訣、實在於偃武修文、當此之時、陶山全書之重印、實有大意義的事業。

一九八八年 六月 三〇日

李 家 源 敬識

## Forward

Since the Academy of Korean Study's photo-reprint edition of the Bönnam edition of *Tosan chonso* (T'oegye's Complete Works) was published on December 30, 1980, eight years have already elapsed. Now we have decided to bring out a new edition of 6000 copies using the direct impressions preserved at the T'oegye Study Institute.

Thinking back, when *T'oegye sonsaeng munjip* (T'oegye's Collected Works), the first edition, came out in 1600 just 30 years after his death, the number of books printed was extremely limited and if one examines one of the few copies extant one finds pieces of paper have been pasted in as extensions. From this one can well imagine the economic deprivation of the time due to the unprecedented upheaval caused by the Japanese invasion of the preceding decade. One as famous for broad learning as Chŏng Tasan (1762-1836) says that when he wrote his *Tosan sasŭngnok* (Record of Personal Learning from T'oegye) he had been unable to see more than half of the Collected Works.

Considering this, one can see that when the first edition of the Collected Works came out the conditions of the times were such that it was not possible to publish the Complete Works. When the Complete Works was finally brought out in 1869, although the economic situation was slightly improved, resources extended mainly to compiling the materials and preventing them from getting scattered and lost, but they were not sufficient for an extensive printing; thus even though it was printed there was an exceedingly small supply so it could not be widely read.

Now the situation is far different from that of those two earlier centuries. In the 18 years since the T'oegye Study Institute was founded in 1970 T'oegye studies has transcended our borders, earning respect throughout the world and becoming a shared object of international research. The International Conference on T'oegye Studies has now met nine times, attended by outstanding scholars from all over the world, and over 300 research papers and over 50 books have been published. In these circumstances there has been such a rapid increase in the number of researchers that furnishing a continuous supply of the Complete Works has become an urgent task.

Also the translation of the Complete Works into our Korean language is a matter of great import. Since our liberation in 1945 although there has been a boom in vernacular translations of works written in literary Chinese, of T'oegye's works there has been only the Minjok Munhwa Chujin Wiwonhoe's translation of selections entitled the *T'oegye chip* (T'oegye Collection), and the *T'oegye si Yŏkju*, (T'oegye's Pomo, Translated and Annotated). Recently the report that Professor Jia, Shun-xian of Sichuan University would do a complete translation of the Complete Works into vernacular Chinese was indeed good news, and there is confidence that in the future there will be a gradual translation into English, Russian, German, French etc. as well.

Indeed the rise and decline of learning is not unlike the light and dark of day and night, or the



alternating order and disorder of the political world or mankind's divisions and reunifications. How could T'oegye Studies be an exception? After the pitch dark of deep night one meets the sun of a bright morning; after experiencing upheavals repeatedly the pityless violence gradually becomes calm and harmonious and somehow the people that has long experienced the sadness of division will certainly reunite. This is the clear truth.

Although from of old we are but a small country we have some of the world's finest landscape and our people is one of the most harmonious in the world. But in the past unfortunately we have been endlessly invaded by the great powers and today we have been made to embrace the sad experience of living as enemies under the same roof in a land divided. Now the unification of our land is the single longing of our people and the goal of our national policy. Rather than a union of weakness, a peaceful reunification would be best; but for a peaceful reunification the issue of a unification of our thought is urgent. For a conjunction of our thought, we can look to the wise teachings of our people's forebears to point the direction.

In the *Tosan chŏnsŏ* the authentic essence of Master T'oegye's approach to cultivating himself and giving peace and well-being to others is contained. Although there are the diverse categories of humanity, righteousness, propriety, wisdom, and trustworthiness, he sees them all as culminating in *kyŏng*, "mindfulness," or "reverence." If a scholar understands this word he can become wise, if a politician comprehends it he can settle what is disturbed and unite what is fractured. Although one might be inclined to dismiss these as the words of a simple rustic or naive scholar, they have been proven by history. When limitless violence brought China's Ch'in to disorder, the Han dynasty's founder Kao Tzu made it blossom by cultivating a civil mode of governance. And in our country when the powerful military clans brought the Koryŏ dynasty to ruins it was the great king Sejong's policy of fostering the Confucian literati that gave it a new foundation. When one thinks that the essence of the problem of national unification that confronts our people is a matter of giving weaponry a rest and cultivating the civil side, the repeated publication of this *Tosan chŏnsŏ* cannot but take on great meaning.

1988. 6. 30

Lee, Ka-won