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A Brief Discussion on the Educational Function of Zhu Zi's "Feelings of Living in Leisure" (《斋居感兴》): Centered on the Joseon

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Abstract: *Joseon is the land of Zhu Zi's Theory (1130-1200), whose influence is second only to that of Confucius, and the influence of Zhuzi's Confucianism can still be felt even in present-day Korea. Most scholars have focused on Zhu Zi's thoughts, and it is undeniable that Zhu Zi was indeed a remarkable philosopher, but unfortunately, his literary attainments have become smaller and smaller in comparison, and even overlooked. Among the many Zhu Zi treatises published during the Joseon period, the "Annotations of the Four Books" (《四书集注》) were included as subjects for the imperial examinations, the "Primary School"《小学》was used as an initiation book for the royal children, and the only one that was singled out under the name of "poetry" was the "Twenty Poems on Feelings of Living in Leisure" (《斋居感兴二十首》), which appears as a single literary work and is also the most annotated literary work. This study is a study of the twenty poems that appeared as a single literary work and also the most annotated literary work. In this study, we analyze and discuss the educational function of "Feelings of Living in Leisure" (《斋居感兴》) in its form and further elaborate its significance through the acceptance, dissemination, and study of Jejuoems by the literati of Joseon in both public and private settings, in the context of the local academic atmosphere in which the thought of Zhu Zi was accepted in the Joseon Dynasty.*

Keywords: *Sirventes; "Feelings of Living in Leisure" (《斋居感兴》); Joseon Dynasty; Reception of Zhu Zi poetry; Educational function*

Introduction

Joseon is the land of Zhu Zi's Theory (1130-1200). Naturally, the role played by Zhu Zi in the 500-year history of Joseon cannot be underestimated, and in fact, the influence of Zhu Zi can still be felt today. When Zhu Zi is mentioned, his works tend to fall into the category of philosophers and thinkers,but he was also a famous writer. Wang Yinglin (1223-1296) once said that " 翁诗为中兴冠冕 ", and this supreme representative of Southern Song poetry has put Zhu Xi on the top of the poetic history.

There are many famous poems by Zhu Zi, besides the well-known "Spring Day" (《春日》), "Reflections on Reading" (《观书有感》), and "Wuyi Boating Song" (《武夷棹歌》), "Twenty Poems on Feelings of Living in Leisure" (《斋居感兴二十首》) is one of the most influential poems. Suo Jingnan once said, "The Twenty Poems on Feelings of Living in Leisure is a record of Zhu Xi's thoughts on the scriptures he read and wrote at the Hanquan Abode around 1172. According to Bian Dongbo, "Compared to China, the poems of

Vol.2 No.9 2021
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the Sirventes were more widespread in Joseon, being both a favorite book of the scholars and the subject of frequent discussion in the course of studying Zhu Zi. The differences in the understanding of the poetry of Sensing between China and Korea have contributed to the different aspects of the development of Zhuism in East Asia."

Based on previous studies, this paper discusses the educational function of the "Feelings of Living in Leisure" (《斋居感兴》) through its dissemination and reception in the Joseon Dynasty combined with the North Korean literature.

Dissemination and Classicization of "Feelings of Living in Leisure" (《斋居感兴》) in Korea

The earliest publication of the poems can be traced back to Choi Mo's "Notes on Feelings of Living in Leisure" (《斋居感兴注解》) in the reign of King Sejong of Joseon, followed by Lee Jang's "Feelings of Living in Leisure Poems" (《斋居感兴诗》) in the 8th year of King Myeongjong (1553). In addition, "Zhuxizhi"《竹溪志》, which collected and recorded the earliest school of the Joseon Dynasty, "Baiyun Cave Academy", also included "Feelings of Living in Leisure" (《斋居感兴》), so that these 20 poems could be widely read and studied by the scholars.

At a banquet in the 6th year of the reign of King Seonjo (1573), Liu Xichun strongly criticized Su Shi and went to meet the monarch and give advice, wishing to chant the "Sirvent" (《感兴诗》). It is recorded in the "The Record of King Seonjo" (《宣宗实录》) as follows:

> 頃日，上命入東坡詩，臣未知上欲者一二處耶？欲留覽耶？蘇軾爲人，矜豪詭譎，心術不正，發於文詞，亦皆不平。是故芮曄掌學校之政，朱子遺書論曰‘蘇氏以雄深繁妙之文，扇其傾危變幻之習，以故人之被其毒者，淪肌浹髓，而不自知。’今正當拔本塞源，庶乎可以障狂瀾，而東之。 自上若欲興於詩，則有朱子感興詩二十首在，蓋皆五言，凡一千二百六十字之中，天地萬物之理，聖賢萬古之心、古今萬事之變，無不在焉。 音韻鏗鏘，興致悠遠，吟詠之間，意味深長。 以此詩，易在彼幸甚。

As the above-mentioned documents show, Yoo Hee-Chun expressed his request to King Seonjo the Great to replace Su Shi's poetry with sirventes. Thus, it also started the era when the philosophical poetry of Joo Hee dominated the scholarship of the Joseon Dynasty.

The Form of the Educational Function of the "Feelings of Living in Leisure" (《斋居感兴》)

The structure of Zhu Zi's "Feelings of Living in Leisure" (《斋居感兴》), from the first chanting of "Wuji" and "Taiji" to the last chanting of "the magic of speechlessness", can be said to be the same as that of "The Doctrine of the Mean" (《中庸》), which begins with the structure can be said to be the same as that of The Meaning of Nature, which begins with the phrase "Human natural endowment is called 'Humanity (性)' " and ends with the phrase "God is always soundless and odorless". In terms of the order, it also starts with

"one theory", then "all things", and ends with "one theory". Zhu Xi in the "Feelings of Living in Leisure" (《斋居感兴》) pointed out that the Taoist tradition of the universal mind, that is, from Yao Shun Yu Tang Wen Wu Zhou (尧舜禹汤文武周) to the Five Sages of Confucianism (Confucius, Yan Zi, Zeng Zi, Zi Si, Mencius). At the same time, it is pointed out that the spring and autumn brushwork expresses the core of teleology—"respect".

The Joseon dynasty's scholars believed in "Feelings of Living in Leisure" as a text of Zhu Xi's preaching and kept exploring it deeply and adding commentaries or the insights of a hundred schools of thought to it, which greatly contributed to the deepening of the development of Zhuism. In other words, in the eyes of the scholars, the "Feelings of Living in Leisure" was both a group of twenty poems, a literary work, and a textbook of sexology that could learn the essence of Zhu Zi's thought, which made it feasible to learn philosophical ideas through poetry.

And this "poetry teaching" with Joseon characteristics is reflected in the following aspects:

Popularization of Education

The period when "Feelings of Living in Leisure" (《斋居感兴》) gained favor at the state level was the 23rd year of the reign of Jeongjo (the 22nd king of Joseon, 1776-1800), who selected various poems of Juzi and compiled "Odes and Hymns" (《雅颂》) (8 volumes, 415 poems), and "Feelings of Living in Leisure" (《斋居感兴》) was included in the "Ancient Poems" (《古代体诗篇》) and said in golden words, "……. 予乃编朱子之诗，列之学官。". Thus, "Feelings of Living in Leisure" (《斋居感兴》) was officially included as one of the subjects taught by the school officials.

Self-Learning and Self-Reflective

First, the publication of plate engravings and annotations. At present, the surviving annotated engravings of the "Feelings of Living in Leisure" (《斋居感兴》) include Song Shilie's (1607-1689) "Answer to the Questions of Zhu Zi's Sirventes" (《朱子感兴诗答疑》), Shen Chao's (1694-1756) "Explanation of Zhu Zi's Sirventes" (《朱子感兴诗解》), Ren Shengzhou's (1711-1788) "Collection of Explanations of the Various Commentaries of Zhu Wen Gong's Feelings of Living in Leisure Poems" (《朱文公先生斋居感兴诗诸家注解集览》), Li Zongshu's (1722-1797) "Zhu Zi's Sirventes of Various Families Collected and Explained" (《朱子感兴诗诸家集解》), Nan Peng' (1870-1933) "Yun Tao Zheng Yin Annotated" (《云陶正音注解》).

Second, it is a daily learning material integrated into life. For example, Jin Shengduo once wrote that "...Stay for so long and only read Zhu Zi's Sirventes" in "Farewell words to Nan Sheng and Guo Peng"(《赠别南生云举国鹏并序》); In "Farewell Nephew Jiang Han's words"(《赠再从姪江汉序》), he worte "...Still stay here for more than 50 days, during this period, speak The Great Learning, The Doctrine of the Mean, Zhu Zi's Sirventes and so on"; Li Huang once wrote that "There are a lot of Hui An's books at home, and I usually close the door and read them quietly when I am in good spirit..." in "Popost to Hui An" "Mr.Tui Xi's Collection, Volume 43" (《书晦庵诗帖后》 （《退溪先生文集》卷 43); Li Zongzhu said that Zhu Zi's sirventes are seventh eighth and ninth three pieces, One sentence, two sentences, three sentences, it can be

Vol.2 No.9 2021
https://doi.org/10.37420/j.cer.2021.068

used as the basis of further study, but not as the direction of initial study...” in "Ancient Hadith to Bisun" ("Mr. Back Hou Shan’s Collection" volume 16) (《书与駓孙古训要语后癸丑》（《后山先生文集》卷 16) The records of the Joseon scholars studying "Feelings of Living in Leisure" (《斋居感兴》) that can be searched in the currently open documentary records are as many as thousands of records.

Significance of the Prevalence of "Feelings of Living in Leisure" (《斋居感兴》) in Joseon

The prevalence of the "Feelings of Living in Leisure" (《斋居感兴》) in Joseon followed the development of Zhuism. Throughout the Joseon dynasty, it actually changed and developed.

First, the early stage of Joseon. Since the founding of the Joseon dynasty in 1392, there was an urgent need for a new religious philosophy to replace the Buddhism of the Goryeo dynasty. It clarified the roots of Taoism and the nature of teleology, excluded heresies, and pointed to a moral civilization based on Confucian and Mencian studies. During this phase, the scholars accepted and actively studied various writings of Zhu Xi and actively quoted poetic phrases within the "Feelings of Living in Leisure" (《斋居感兴》), which did not react as a form of sub-rhyming poetry, but actively absorbed the intentions and orientations in the "Feelings of Living in Leisure" (《斋居感兴》), aiming to succeed in making Zhuism a political philosophy.

Second, the mid-term stage of Joseon. Zhuism had become a political philosophy in Joseon, and neo-confucianism became a goal for scholars to study and pursue. The study and research practice of scholars on Zhu Zi's writings became deeper and more diversified during this period, and the "Feelings of Living in Leisure" (《斋居感兴》) became more entrenched and reached an important position. This period saw the emergence not only of various forms of works such as commentaries, annotations, and postscripts, but also of sub-rhyming poems. In the course of this development, local characteristics were gradually formed and deepened, and representative ones emerged in the Joseon Dynasty itself: "respect" and "righteousness".

Third, the late Joseon period. After the overthrow of the Ming dynasty, Joseon began to believe that only the Joseon itself could clarify the meaning of the "Spring and Autumn Annals" (《春秋》). The scholars of the late Joseon period also thought so, and thus Chinese thought became more and more inflated.

Concluding Remarks

The "Feelings of Living in Leisure" was accepted as a form of poetic teaching in the Joseon Dynasty, and writing poetry was always respected by the Joseon scholars as one of the most refined forms of literary literacy. In fact, Chinese characters were imported, and not only the Joseon Dynasty, but also other dynasties that existed on the Korean peninsula, had absorbed Chinese books for study and exchange. The Joseon Dynasty deserves special attention precisely because of its 500-year-long reign, the ruling group's push to form a learning atmosphere, and its strong will to replace the Middle Kingdom as the country of Chinese thought. All of these created the acceptance and dissemination of the "Twenty Poems on Feelings of Living in Leisure" (《斋居感兴二十首》) in a smooth manner, allowing both the study of excellent literature through poetry and the study of theory through poetry, killing two birds with one stone.

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