

Chapter 3

**Analysis and Prospects of Research
Achievements on Zhu Xi Studies and
Yangming Studies of the Ming Dynasty**

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1. Introduction

This report provides a comprehensive analysis of academic papers related to "China: Zhu Xi Studies (Zhuzixue 朱子學) and Yangming Studies (Yangmingxue 陽明學) of the Ming Dynasty" that were published in Korea in 2022. The papers primarily focused on were those registered with the National Research Foundation of Korea, drawing from associated academic societies (research institutes) and indexed in the Korea Citation Index (KCI).

The papers catalogued by the National Research Foundation of Korea encompass those published over a one-year period, from January to December 2022. To compose this report, the research journals analyzed were categorized according to the foundation's classification method, as follows: 26 specialized philosophy journals, 4 Confucian studies journals, 4 humanities journals, and 1 Chinese language and literature journal.

Upon analyzing the aforementioned academic journals, a total of 17 papers pertinent to the topic "China: Zhu Xi Studies and Yangming Studies of the Ming Dynasty" were identified. To facilitate a concise understanding of the overall content, this report will first introduce the papers categorized by theme, followed by a detailed analysis and evaluation of the key papers.

2. Classification by Topic

1) Papers Related to Yangming Studies (Post-Yangming Studies) (4)

1

Choi, Jae Mok

The Body as a Field of Mind Embodied – Based on Wang Yangming's theory of

mind-body –
YANG-MING STUDIES
The Korean Society of Yang-Ming Studies

2
PARK SUNGHO
Comparison of Wang Yang-ming's Liangzhi and Jeongsan's
Empty-Spiritual-Knowledge: Focusing on the Subject and Method of Mindful
Practice
Studies in Confucianism
Confucianism Research Institute

3
Kim, Sea-jeong
Wang Shouren's Philosophy of Innate Knowledge and Ham Seok Heon's Thought
on Ssi-al(seed)
Studies in Confucianism
Confucianism Research Institute

4
Lee Sanghun
Meaning and Character of Taizhou Yangming schools' philosophy
Studies in Confucianism
Confucianism Research Institute
of Research Achievements on Zhu Xi Studies and Yangming Studies of the Ming
Dynasty

Choi Jae Mok's paper titled "The Body as a Field of Mind Embodied – Based on Wang Yangming's theory of mind-body –" states in its introduction that it refers to recent advancements related to embodied cognition. In fact, traditional Western philosophy and early cognitive science often overlooked the role of the body, perceiving it merely as a peripheral device of the brain. However, beginning in the 1980s, a new assertion emerged, opposing this view and emphasizing the centrality of the body. It argued that the body should be reintegrated into our understanding of the mind. This perspective was widely introduced to the Korean academic community through Francisco Varela's *The Embodied Mind*.

Recently, papers deciphering Jeong Je-Doo's 鄭齊斗 Learning of Mind (xinxue 心學) in terms of body perspective and medical heart seem to be

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in line with this trend. Furthermore, the concept of "physiology (shengli 生理)" that is central to Jeong Je-Doo's theory, with its abundant physical elements, presents a notably intriguing intersection.

Let us now delve into Choi Jae Mok's discourse. "Yangming does not separate 'body and mind (shenxin 身心),' referring to them as one unified entity. It almost seems apt to condense and represent them with a single character. The academic study concerning the 'body-mind' is defined by Yangming as the 'Theory of Body and Mind (shenxinzhixue 身心之學).' ... According to Wang Yangming, the 'body' is the 'embodiment of the mind,' and the 'mind' represents the 'conscious focal point of the body.' In other words, the 'body' was the 'form = physical manifestation or functional expression of the mind.' Conversely, the 'mind' was the 'conscious apex of the body = a pinnacle of cognitive activity or the core.' ... Within this cyclical structure of individuality and transcendence, the body consistently maintains its equilibrium. This is orchestrated by the 'spiritual clarity (lingming 靈明) = innate knowledge (liangzhi 良知),' which operates the body's individual-transcendent modules. Innate knowledge serves as both the principle and the force that establishes the center of individuality and simultaneously unifies with the world to form another center. This innate knowledge oscillates between these two centers. The body embodies this kind of mind."

The author's capability to craft novel expressions is evident in this paper. However, the arguments presented do not introduce anything particularly new.

Park Sung Ho's paper, "Comparison of Wang Yang-ming's Liangzhi and Jeongsan's Empty-Spiritual-Knowledge: Focusing on the Subject and Method of Mindful Practice," contrasts Yangming School of Thought with Won Buddhism. Jeong San (鼎山, 1900-1962) was the disciple of Park

Chung-Bin (朴重彬, 1891–1943), the founder of Won Buddhism, and made significant contributions to establishing and grounding the teachings of Won Buddhism by assisting Park. After Park's death, Jeong San became the second-generation spiritual leader of the sect. On a related note, a comment about Jeong San by the late Professor An Byeong Uk of Soongsil University, featured in a Dong-A Ilbo article titled "The Most Beautiful Face," reads: "Of all the Korean faces I have seen in my life, the most beautiful was that of Teacher Jeong San, whom I encountered at the Won Buddhism headquarters in Iksan. It's a face I'll remember for a lifetime. I was deeply moved, pondering how much one must refine oneself to possess such a face, radiating wisdom and compassion."

Turning to Park Sung Ho's perspective, he asserts, "This paper aims to compare Wang Yangming's concept of 'Innate Knowledge' (liangzhi 良知) with Jeong San's idea of 'Silent Spiritual Wisdom' (gongjeokyeongji 空寂靈知) from the standpoint of the subject and method in Heart-Mind Study. The objective is to broaden our understanding and application of the intrinsic connection between these two concepts. ... From the viewpoint of Heart-Mind Study, both Innate Knowledge and Silent Spiritual Wisdom serve as subjects, which, in their profound emptiness, allow various intentions and discriminations to manifest according to the responsive action of spiritual clarity. Simultaneously, they judge the morality of these intentions and choose appropriate actions. Furthermore, in terms of the method of Heart-Mind Study, personal desires and ignorance mask and distort the essence of Innate Knowledge and Silent Spiritual Wisdom. They are the root causes of misconceptions. Thus, a shared emphasis is placed on preventing oneself from being swayed by external stimuli or personal cravings and on restoring one's innate nature to ensure the complete functioning of these concepts."

Kim Sea Jeong's paper, titled "Wang Shouren's Philosophy of Innate Knowledge and Ham Seok Heon's Thought on Ssi-al (seed)," juxtaposes the philosophy of innate knowledge with Ham Seok Heon's (咸錫憲, 1901–1989) 'Thought of Seed.' The author remarks, "I have been exploring the path of sustaining life with Confucian philosophy at the core, amidst certain problem consciousness and necessities. Specifically, I have sought aspects such as the organic worldview, ecological perspective, and paths of care and coexistence within the philosophical ideas of Wang Shou Ren (王守仁, 1472–1528). This paper intends to extend such inquiries by broadening the scope to Ham Seok Heon's 'Thought of Seed.' ... Although Wang Shou Ren indeed opened up the possibility for the common people to become the main agents of their lives and history, due to historical constraints, most of them couldn't stand firmly as the primary actors in their own stories. For that, they had to wait for Ham Seok Heon. ... It is the 'seeds' that must become the main actors, uniting hand in hand to address the present-day human societal issues of competition, conflict, marginalization, and dominance, as well as the existential threats posed by environmental degradation and climate change. Perhaps the path of sustaining life based on care and coexistence, rooted in 'Batal' (the nature) and innate knowledge, is the very message Wang Shou Ren and Ham Seok Heon wished to convey to us."

Lee Sang Hun consistently publishes research outcomes on post-Yangming studies every year. His paper, "Meaning and Character of Taizhou Yangming schools' philosophy," continues in this tradition. In fact, there has been considerable research accumulated on Taizhou 泰州 philosophy. Among the post-Yangming schools of the time, it occupied a position in the realm of metaphysics, and the Taizhou school was the focus of many scholars who sought to find modern implications within Yangming's teachings.

Lee Sang Hun comments, "Taizhou scholars transcended the Confucian perspectives of their time. They recognized the individuality and free will of each entity, affirmed desires, and emphasized the equality of all people. They proclaimed the equality of all beings as being one and the same (wanwuyiti 萬物一體), and based on this, they sought to actualize their ideal society of equality. ... These Taizhou scholars showed interest in diverse topics such as innate knowledge ready made (xiancheng liangzhi 現成良知), the natural flow of the inherently enlightened good heart–mind, the everyday life of the common people, the unity of all things, equality, desires, and the ideal society. They discussed ways to realize these concepts. Through such efforts, Taizhou scholars sought to move beyond the formalistic elements that traditional Confucianism held, aiming for a more liberated Confucian spirit and worldview. ... However, despite their efforts, Taizhou scholars could not overcome the real–world limitations of their time when formalistic Confucianism dominated. As a result, their claims were either reduced to mere blind freedom or hollow subjectivity, or dismissed as excessive enthusiasm, ambition, or talent. Their value was either belittled, or their arguments were evaluated as extremist logic that denied the political and historical realities of their era."

Lee Sang Hun's writings faithfully follow many of the research findings previously published on the topic.

2) Papers on the Practical Implementation of Yangming Studies (5)

1

Kim, Minhø

A Leadership Concept from the Viewpoint of Yangming's Philosophy of Mind Studies in Confucianism

Confucianism Research Institute

2

Kim, Minho

A Study on the Action of Life through Zhiliangzhi to Resolve Social Conflicts
YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

3

Han Jeonggil

Methods for Resolving Conflicts and the Virtues of the Leader from the Viewpoint
of Yangming Studies

YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

4

CHO JISUN

A Study on Methods of Wang Yang-Ming Philosophy's Pain Emotion Understanding
and Empathy Education to Solve Conflicts in Korean Society

YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

5

Kim, Sea-jeong

Subject of Innate Knowledge in Confucianism, and Weaving One Body with Others
Studies in Confucianism

Confucianism Research Institute

In 2022, numerous papers were published addressing Yangming Studies from a practical perspective, necessitating a separate compilation. In truth, during the Ming Dynasty, Yangming Studies' ascent to prominence was greatly influenced by its popularization through educational lectures. There is nothing particularly remarkable about the approach of applying Yangming Studies from a practical perspective.

Kim Minho's paper, "A Leadership Concept from the Viewpoint of Yangming's Philosophy of Mind," applies Yangming Studies to the field of leadership. In fact, discussing leadership is not exclusively confined to Yangming Studies. Confucianism, which advocates "cultivating oneself and rectifying others" (xiuji zhiren 修己治人), is in itself a commendable leadership theory. Nevertheless, I wonder what motivated the author to

choose Yangming Studies.

Kim Minho states: "Upon verifying the basis of Yangming Studies against the core essence common to various leadership concepts derived from traditional leadership research, I found that in the aspect of 'interaction between the leader and members,' the relationship between the leader and the members is one of mutual intimacy, leadership extends to loving care of even non-human subjects, and the leader and members are perceived as one entity. In the context of 'attributes as a process,' leadership is the leader's self-realization and a journey cultivated through self-refinement toward ultimate goodness. From the 'shared objective' perspective, it originates from the recognition of all beings under heaven and earth and manifests as bestowing vitality and realizing a harmonious organic society. Lastly, in the dimension of 'response to change,' a leader's task is to comprehend change as it is and to discern the appropriate course of action based on one's innate knowledge (liangzhi 良知). The innate knowledge serves as the benchmark for decision-making amidst change. Summarizing the above insights, this paper defines leadership from the Yangming Studies' perspective as 'the vitality that enables effective responses to change by mobilizing all members as a unified entity.'"

Subsequently, in Kim Minho's paper titled "A Study on the Action of Life through Zhiliangzhi to Resolve Social Conflicts," he addresses the poignant issue of social conflicts in our society.

Let's hear his views on how the principle of vitality (sheng 生) in the realization of innate moral knowledge (zhiliangzhi 致良知) can resolve social conflicts: "This study was conducted to illuminate the possibility that the realization of innate knowledge (liangzhi 良知) could serve as a foundation for alleviating social conflicts through its role in fostering growth in both the agent and the object. To elucidate this, I sought to demonstrate that the

proposition 'The great virtue of heaven and earth is called sheng 生' (tiandizhidade yue sheng 天地之大德曰生) from The Commentary on the Appended Texts (Xici Zhuan 繫辭傳) of the Book of Changes (Zhouyi 周易) can be connected to the principle of sheng 生 through the theories of yin-yang, four seasons (sishi 四時), five elements (wuxing 五行), four beginnings (siduan 四端), and four virtues (side 四德), ultimately leading to the innate knowledge. …… The vitality (sheng 生) in the realization of innate moral knowledge (zhiliangzhi 致良知) can be concretized as the integrated growth of talent (cai 才), virtue (de 德), and essence (ti 體). Summarizing the above, this paper defines the wholeness of life from a universalistic perspective of all beings under heaven and earth as 'a state where the talent, virtue, and essence of life are wholly preserved and grown upon the cyclical rhythm of the five elements.' Since the vitality of the realization of innate moral knowledge simultaneously augments the wholeness of life in both the subject and the object, it has been suggested that it can indeed serve as a basis for resolving social conflicts."

However, while Kim Minho does connect the realization of innate moral knowledge (zhiliangzhi 致良知) with conflict resolution, no particularly novel insights seem to be presented.

On another note, Han Jeonggil critically examines the conflict-ridden Korean society and explores solutions in Yangming Studies to alleviate and moderate such situations.

Let's consider what Han Jeonggil discussed in his paper titled "Methods for Resolving Conflicts and the Virtues of the Leader from the Viewpoint of Yangming Studies." He writes, "Wang Yangming 王陽明 perceived the reality of his time as a dire situation, where the toxicity of opportunism had become habitual, and the resulting mutual disputes were no different than facing imminent death. He identified the root causes of strife in 'selfishness (zisi

自私)' and 'material desires (wuyu 物欲)'. He believed that these obscured the inherent nature that regards all of heaven and earth as one entity, leading to conflicts. He proposed 'introspection (fanqiu 反求)' and 'self-restraint (keji 克己)', along with awareness of innate moral knowledge (liangzhi 良知) and the realization of innate moral knowledge (zhiliangzhi 致良知), as the solutions to such strife. Yangming Studies asserts that a leader should be someone capable of actualizing liangzhi 良知. According to Wang Yangming, leaders must love and care for the populace, have a clear recognition of the spirit of the times, and be aware of the epochal tasks they must accomplish. They must also have a lucid understanding of the direction the society they lead should take. Furthermore, leaders should possess the practical skills and methodologies to undertake such tasks. Moral integrity and execution capability are required virtues to equip oneself with these practical skills. And the implementation of policies that reflect the will of the people, along with the awakening and enhanced participation of the masses, are presented as the methods of practice.“

In Cho Jisun's paper titled "A Study on Methods of Wang Yang-Ming Philosophy's Pain Emotion Understanding and Empathy Education to Solve Conflicts in Korean Society," Cho seeks solutions to mitigate the pronounced confrontations and conflicts evident in Korean society.

Let's delve into Cho Jisun's perspective: "For the sustenance and advancement of our society, fostering empathy among its members and resolving conflicts are imperative. To this end, emphasizing education that cultivates empathic abilities is essential. Interestingly, humans often react and empathize more directly to others' sorrow or pain than to their joy or happiness. ... Within the context of Yangming philosophy, pain stands as an emotion that sensitively and powerfully influences the recognition and realization of innate moral intuition (liangzhi 良知). It is a crucial emotion

that interlinks everything from the concept of 'the unity of heart and reason' (xinjili 心即理) to 'the realization of innate moral knowledge' (zhiliangzhi 致良知) in all of Wang Yangming's teachings. ... While previous studies have primarily focused on the significance and value of joy within Yangming philosophy, they have often neglected the role and importance of pain. Consequently, ... this paper examined the role and significance of painful emotions in Wang Yangming's three main doctrines. Furthermore, it interpreted Wang Yangming's concept of 'sincere compassion' (zhengcheng ceda 真誠惻怛) as a sensitivity towards pain in innate moral intuition. The realization of such a sincere compassionate moral intuition, the paper argues, is not only a method to recover sensitivity to pain but also a foundational practice of empathy."

Kim Sea-jeong's paper, "Subject of Innate Knowledge in Confucianism, and Weaving One Body with Others," explores the function of the innate moral knowledge (liangzhi 良知) subject in a consumer and conflict-ridden society. "The ways in which the 'subject,' the 'other,' and the 'relationship between the subject and the other' are understood and defined vary. This paper delves into how the 'subject' and the 'other,' as well as their relationship, are perceived and defined within the context of Yangming Studies, one of the philosophical streams within Confucianism. ... In Chapter 5, titled 'Realization of the liangzhi 良知 Subject and Becoming One with the Other,' the paper discusses the concept of achieving the true subject through realizing the innate moral knowledge, exploring the notions of 'the realization of innate moral knowledge' (zhiliangzhi 致良知) and 'loving the people' (qinmin 親民). It further examines the culmination of innate moral knowledge realization through becoming one (yiti 一體) with the other (wanwu 萬物)."

In summary, while the works of Kim Minho, Han Jeonggil, Cho Jisun, and

Kim Sea-jeong are significant in that they confront and address pressing issues in our society, their revelations appear to not transcend a general claim that Yangming Studies offers elements to alleviate societal conflicts.

2) Ming Dynasty Scholarly Papers (4)

1

Oh Gyeol

The Reconstruction of the Monism of Human Nature : The Ideological Content and Exemplary Significance of Chen Que's Theory of Human Nature
The Journal of Toegye Studies
Toegye Studies Institute

2

BYEONGSAM SUN

A Comprehensive Rivew of Cao Duan's Lixue as a Founder in Ming Dynasty's Confucianism
Journal of Korean Philosophical History
The Society for Korean Philosophical History

3

BYEONGSAM SUN

A Study on Cao Duan's Lixue Analyzing Tai Ji Tu Shuo Shu Jie(太極圖說述解) and Tong Shu Shu Jie(通書述解)
THE STUDY OF CONFUCIANISM
THE KOREAN SOCIETY OF CONFUCIANISM

4

Cho Nam-Ho

The Syncretic Character of Zhan Ruo-Shui's Philosophy in the Point of it's Critic by Luo Qin-Shun
TAE-DONG YEARLY REVIEW OF CLASSICS
Tae Dong Institute of Classic Research

Chen Que (陳確, 1604–1677), while not widely known in Korean academic circles, is an important realist scholar from the transition period between the Ming and Qing dynasties. Oh Gyeol summarizes the significance of Chen Que's philosophy in "The Reconstruction of the Monism of Human

Nature : The Ideological Content and Exemplary Significance of Chen Que's Theory of Human Nature" as follows: "Chen Que opposed the dualistic approach of Song Dynasty Confucian scholars who divided human nature (renxing 人性) into 'nature by heavenly mandate' (tianmingzhixing 天命之性) and 'nature by temperament' (qizhixing 氣質之性), all based on the premise of Mencius's theory of innate goodness (xingshanlun 性善論). He believed that qi 氣 (energy or temperament), qing 情 (emotion), and cai 才 (talent) are all constituents of human nature, and that evil originates from postnatal habits. He argued that by 'expanding and fully utilizing one's talents' (kuochongjincai 擴充盡才), the inevitability of goodness can be realized, and his arguments are characterized by a relatively rigorous logical structure and system."

Furthermore, the historical significance of his philosophical stance is articulated as: "The singular theory of human nature reconstructed by Chen Que bridges the philosophies from Yangming (陽明) and Jishan (戴山) above, and paves the way for the philosophies of Yan Yuan (顏元) and Dai Zhen (戴震) below. Not only did he critique the strict moral stance of 'preserving heavenly principle and eliminating human desires' (cunlimieyu 存理滅欲), but he also embodied the progressive trend of 'expressing emotions and achieving desires' (daqingsuiyu 達情遂欲). This makes his work exceptionally significant within the scholarly traditions around the Ming–Qing transition."

Seon Byeong-sam has published two articles on the achievements of his research on Cao Duan (曹端, 1376–1434), who is recognized as a foundational figure in Ming Dynasty Confucianism. His first paper, "A Comprehensive Review of Cao Duan's Lixue as a Founder in Ming Dynasty's Confucianism," provides a holistic explanation of the grounds for labeling Cao Duan as the cornerstone of Ming Dynasty Confucian thought.

Seon Byeong-sam states, "Cao Duan is not a widely known figure in the Korean academic community. However, Cao Duan is invariably mentioned in works or overview papers discussing the Confucian history of the early Ming Dynasty. As historical evaluations have indicated, this is because Cao Duan serves as the foundational figure in Ming Dynasty Confucianism. I conducted a comprehensive examination of Cao Duan's Neo-Confucianism from both practical and theoretical perspectives. Firstly, the practical aspect focused on the life of Cao Duan and the evaluations of his contributions. It's notable to mention the early founding circumstances of the Ming Dynasty in which Cao Duan operated and his lifelong dedication as a Confucian scholar, educating many Confucian students. Secondly, the theoretical examination was carried out in the context of the relationship with Zhou Dunyi's 周敦頤 Neo-Confucianism. Cao Duan authored Explanation of the Diagram of the Supreme Ultimate (Taijitushuo Shujie 太極圖說述解) and Explanation of Penetrating the Book of Changes (Tongshu Shujie 通書述解), establishing himself as the first figure to prominently showcase Zhou Dunyi's ideas during the Ming Dynasty. This paper centers on the evaluation of Cao Duan as the foundational figure of Ming Dynasty Confucianism, offering a comprehensive examination of the essence of Zhu Xi's Neo-Confucianism and the unique features of Heart-mind studies in Cao Duan's philosophy. It is my hope that this research, which examines the continuity of the spirit and direction of Ming Dynasty Neo-Confucianism, especially its Heart-mind studies, will act as a catalyst for future studies on Cao Duan's Neo-Confucianism, which, rather than being innovative (chuangxin 創新), heavily carries the traces of reverence for the ancient (fagu 法古)."

Subsequently, the study delves into two works that are invariably covered in the research on Cao Duan's scholarly thoughts: Explanation of the Diagram of the Supreme Ultimate (Taijitushuo Shujie 太極圖說述解) and

Explanation of Penetrating the Book of Changes (Tongshu Shujie 通書述解). “Historically, Cao Duan has been esteemed as the pillar of Ming Dynasty Neo-Confucianism and is also regarded as the Zhou Dunyi of the Ming Dynasty. This paper examines Cao Duan's Neo-Confucian thought primarily through these two works. Just as the Diagram of the Supreme Ultimate (Taijitushuo 太極圖說) and the Penetrating the Book of Changes (Tongshu 通書) encapsulate the essence of Zhou Dunyi's Neo-Confucianism, Explanation of the Diagram of the Supreme Ultimate (Taijitushuo Shujie 太極圖說述解) and Explanation of Penetrating the Book of Changes (Tongshu Shujie 通書述解) represent the core of Cao Duan's Neo-Confucianism. Firstly, the Explanation of the Diagram of the Supreme Ultimate is divided into two parts: the graphical representation of the Supreme Ultimate and the textual elucidation thereof. In the graphical elucidation, Cao Duan directly adopted Zhu Xi's original interpretation of the Diagram of the Supreme Ultimate, revealing his own views through marginal notes. In the textual elucidation, while he adopted portions of Zhu Xi's annotations, Cao Duan articulated his perspectives, centering the discussion on the stances that “the Supreme Ultimate represents Principle” and “the Supreme Ultimate embodies Active Principle.” Secondly, the Explanation of Penetrating the Book of Changes consists of the ‘General Overview of the Penetrating the Book of Changes,’ the commentary on the Penetrating the Book of Changes, and the ‘Postscript to the Penetrating the Book of Changes.’ In the ‘General Overview of the Penetrating the Book of Changes,’ by presenting the praises of the predecessors regarding the Diagram of the Supreme Ultimate and the Penetrating the Book of Changes, Cao Duan indirectly elucidates his understanding of both works. In the ‘Postscript to the Penetrating the Book of Changes,’ Cao Duan furnishes concrete evidence to show that the two Cheng brothers inherited Zhou Dunyi's Neo-Confucianism. This becomes a

significant material in establishing Zhou Dunyi as the pinnacle of Song Dynasty Neo-Confucianism. The discussion revolves primarily around the viewpoints on 'Sincerity, the Consistency of the Way of Heaven and the Way of Man,' and the study emphasizing 'Inner Stillness as Primary.'"

Seon Byeong-sam's aforementioned papers have proficiently introduced the characteristics and historical significance of Cao Duan's scholarly thoughts to the Korean academic community.

Luo Qinshun 羅欽順 is the scholar most frequently cited by Joseon Dynasty Confucianists among the Neo-Confucian scholars of the Ming Dynasty. As is well known, Yi Hwang 李滉 rejected Luo Qinshun's theory of Principle and Material Force (liqi 理氣) as a monistic doctrine. In contrast, Yi Yi 李珥 assessed that Luo's academic originality surpassed that of Yi Hwang. While Luo revered Zhu Xi's Neo-Confucianism, he also advocated revisions. He asserted that principle (li 理) is the orderliness of material force (qi 氣), criticizing the dualistic perspective that separates li 理 and qi 氣 as distinct entities. Luo proposed the concepts of the heart/mind of the way (daoxin 道心) and the heart/mind of man (renxin 人心) and distinguished their relationship analogous to body and function, nature and emotion, which is markedly different from Zhu Xi's standpoint.

Cho Nam-ho, in his paper "The Syncretic Character of Zhan Ruo-Shui's Philosophy in the Point of it's Critic by Luo Qin-Shun," addresses Luo Qinshun's critique of Zhan Ruoshui, a prominent figure in the Heart-Mind school of the Ming Dynasty, alongside Wang Yangming. Zhan Ruoshui, advocating the principle of recognizing the heavenly reason in everything and everywhere (suichu tiren tianli 隨處體認天理), aimed to integrate the teachings of his mentor Chen Baisha 陳白沙 with those of Wang Yangming's realization of innate moral knowledge (zhiliangzhi 致良知).

According to Cho Nam-ho, "Luo Qinshun disparagingly likened Zhan

Ruoshui's philosophical stance to that of Yang Xiong 揚雄 and further belittled his academic competence as inferior to Yang's. ... Zhan, summarizing his conciliatory philosophical stance, contended that one must expand their heart/mind and discern the heavenly principle in every aspect of the universe. To achieve this expanded state of mind, one's heart/mind should attain centrality and balance (zhongzheng 中正), which, once reached, naturally responds and corresponds with nature (ziran 自然). Zhan claimed that his principle of recognizing the heavenly reason everywhere inherited the teachings of Cheng Hao 程顥 and Li Tong 李侗 and, having received the endorsement from Chen Xianzhang 陳獻章, he professed his philosophy as the orthodox continuation of the Song and Ming scholarship. ... In essence, while on the surface his teachings resembled the Heart–Mind school's (Xinxue 心學) emphasis on realizing the innate nature of the heart/mind, in reality, he followed the scholarly tendencies of Cheng Yi 程頤 and Zhu Xi 朱熹, emphasizing the investigation of things to realize the principle (gewu zhizhi 格物致知). From the Neo–Confucian perspective, Zhan's theory of the unity of li 理 and qi 氣 presupposes a division inherent in the term 'unity' (he 合). His discussions on centrality do not adequately address what lacks this centrality, and his discourse on human and material nature does not clearly differentiate between the inherent nature of heaven and earth (tiandizhixing 天地之性) and the nature of temperament (qizhizhixing 氣質之性). Luo points out these issues. From the Heart–Mind school's viewpoint, Zhan evaded discussions on Chen Xianzhang's 陳獻章 ontology. His principle of recognizing the heavenly reason everywhere was not derived from a profound experience, and his teachings of 'non–forgetfulness and non–augmentation' (wuwang, wuzhuchang 勿忘, 勿助長) were akin to superficial experiences. Luo raises these concerns, revealing the problems stemming from the compromising tendencies in Zhan Ruoshui's philosophy,

which lacks analytical depth from a Neo-Confucian perspective and fails to explain the enlightenment of the heart/mind's essence from the Heart-Mind school's perspective."

4) Comparative Studies of Ming Dynasty Confucianism and Joseon Confucianism (3)

1

Park, Yong-tae

A Documental Archaeology as the Practical Schools of Confucianism in Late Ming and Early Qing Dynasty and the Formation of Joseon Silhak in the 18th Century
– With The Seongho-school of Kiho-Namin and the Bukhak-school of Noron
DAEDONG CHULHAK

The DaeDong Philosophical Association

2

Jung, Jong Mo

A comparative Study on the interpretations of Toegye and Ganquan about 'Li(理)'
Philosophical Investigation

Institute of Philosophy in Chung-Ang Univ.

3

Dan Yunjin

A Comparative Study of Wang Fu-ji and Jeong Yak-yong's Commentary on
<Moderation(中庸)> Chapter 1, 'What Heaven has commanded is nature'

The study of the Eastern Classic

The Society of the Eastern Classic

Park Yong-tae's paper, titled "A Documental Archaeology as the Practical Schools of Confucianism in Late Ming and Early Qing Dynasty and the Formation of Joseon Silhak in the 18th Century – With The Seongho-school of Kiho-Namin and the Bukhak-school of Noron," addresses topics frequently discussed in Practical Learning (Silhak 實學).

Let us consider Park Yong-tae's words: "The Evidential Studies (Kaozhengxue 考證學) of the Qing Dynasty championed a methodological approach of innovating by reverting to ancient ways (faguchuangxin 法古創

新) and acquiring new knowledge by revisiting the old (wenguzhixin 溫故知新). This school of thought was rooted in classical idealism. However, the Confucian scholars of Joseon who adopted the 18th-century Evidential Studies expressed concerns about its focus on narrow textual interpretations and philological exegesis. They questioned the academic pragmatism of such an approach and couldn't shake off the fear that Evidential Studies would devolve into empty, theoretical speculations without practical merit.”

He continues, “During the transitional period between the Ming and Qing dynasties, we often observe a very positive and receptive attitude in the Joseon Confucian community towards the three major scholars of the Ming era - Gu Yanwu 顧炎武, Huang Zongxi 黃宗羲, and Wang Fuzhi 王夫之. These scholars were characterized by their advocacy for practical and applicable knowledge.”

He explains the reasons for their acceptance as follows: “The Evidential Studies of the Late Ming and Early Qing periods that emphasized practical application was fundamentally different from the Song Dynasty's neo-Confucianism, which posited public and private interests as opposing concepts. The cautious embrace of the former seems to have originated from the Seongho 星湖 school. Moreover, within the Northern School (Bukhak 北學), the endorsement was not for the modern capitalistic structures of personal and greedy desires, but for the realization of public interest within the national community. This acceptance of public goods and desires doesn't deviate from the Confucian perspective on worldly matters and even lays the theoretical foundation for the school of utilisation of the thickness of life (yiyonghusaeng 利用厚生).”

Park Yong-tae's research explores elements that could potentially link the bitterly opposed factions of Gihonamin 畿湖南人 and Noron 老論, under the common discourse of Practical Learning. He examines this through the

lens of relationships with the major scholars of the late Ming and early Qing periods.

Yi Hwang 李滉 argued for the concept of 'manifestation of principle' (lifa 理發) during the Four-Seven 四七 Debate. Later, Yi Yi 李珥 contended that lifa 理發 should be interpreted as 'movement of principle' (lidong 理動) and criticized Yi Hwang's mutual-arising theory (hoballun 互發論) for violating the fundamental principles of Zhu Xi's teachings. Zhan Ruoshui 湛若水, a figure who enriched the academic world of the Ming Dynasty with Yangming School of thought, also founded the Ganquan 甘泉 School, a significant branch of the Ming Dynasty's Heart/Mind Learning. As a direct disciple of Chen Baisha 陳白沙, Zhan criticized the Zhu Xi teachings which had, according to him, deteriorated into vulgar studies. He shared a profound intellectual bond with Wang Yangming 王陽明, considering him a kindred spirit.

Jung Jong Mo's paper, "A comparative Study on the interpretations of Toegye and Ganquan about 'Li(理)'," seeks to identify potential historical and philosophical links between these two figures, Yi Hwang and Zhan Ruoshui.

Jung comments, "This paper examines the understanding of li (理) by Zhan Ruoshui and Yi Hwang, both pivotal figures in the 16th-century East Asian Confucian tradition, and particularly contrasts their philosophies from the perspective of Heart/Mind Learning (Xinxue 心學)."

Comparisons between Yi Hwang's and Yangming's Heart/Mind Learning were once a hot topic in the Korean academic circle. Now, Jung aims to introduce a synthesis between Yi Hwang's and Zhan Ruoshui's Heart/Mind Learning. He states, "As is well-known, in 16th century Chinese Confucianism, the tradition of Heart/Mind Learning bifurcated into Yangming's and Zhan Ruoshui's branches. Concurrently, in Joseon, Yi Hwang

revealed tendencies of Zhu Xi's Heart/Mind-centered teachings. While many prior studies have discussed the similarities and differences between Yi Hwang's and Yangming's Heart/Mind Learning, this paper affirms the categorization of Yi Hwang's philosophy as 'Heart/Mind Learning'. However, it posits that when compared, it aligns more closely with Zhan Ruoshui's Heart/Mind Learning than with Yangming's."

Dan Yunjin's paper titled "A Comparative Study of Wang Fu-ji and Jeong Yak-yong's Commentary on <Moderation (中庸)> Chapter 1, 'What Heaven has commanded is nature'" contrasts the views of two figures esteemed as exemplary practical scholars from China and Korea respectively. For this endeavor, Dan delves into the first chapter of The Doctrine of the Mean (Zhongyong 中庸), specifically the line "Heaven's Mandate is Called Nature. (tianmingzhiweixing 天命之謂性)"

Dan Yunjin summarizes their positions as follows: "Upon examining Wang Fuzhi's 王夫之 and Jeong Yak-yong's 丁若鏞 interpretations of 'Heaven's Mandate is Called Nature' from the first chapter of The Doctrine of the Mean, several observations can be made. Firstly, Wang's understanding of 'Heaven' (tian 天) is that of an impersonal and non-interventionist natural entity, formed from accumulating qi 氣. To Jeong, 'Heaven' is a spiritually clear, intangible ruling entity, resembling a personal God. In the context of Yin-Yang and Five Elements, for Wang, 'Heaven' represents the movements of Yin-Yang and the Five Elements (wuxing 五行), which are both substance and function. Jeong counter-intuitively argues that Yin-Yang and Five Elements emerge as light shines or is obscured, implying that there is no substantive essence but only a play of light and shadow. Secondly, Wang emphasizes that 'Mandate' (ming 命) signifies 'ordinance'. For Jeong, 'Mandate' resonates with the voice of moral mind-heart (daoxin 道心). Thirdly, regarding 'Nature' (xing 性), Wang doesn't entirely negate that

nature equates to the principle of life, but he diverges from Zhu Xi by asserting that this 'principle' is the 'qi 氣's principle'. Jeong stresses that 'Nature' implies 'inclination'. The focus of Wang on 'Mandate' and Jeong on 'Nature' from the same phrase 'Heaven's Mandate is Called Nature' showcases their contrasting perspectives. However, both converge on the point of confining 'Mandate' and 'Nature' only to humans, emphasizing human practicality. Fourthly, in their mode of articulation, both Wang and Jeong draw upon the established works of preceding scholars as their theoretical foundation, critically engaging with and quoting from these past Confucian thinkers."

Through a comparative analysis of the first chapter of *The Doctrine of the Mean*, we can scrutinize the perspectives of Wang Fuzhi and Jeong Yak-yong. However, for a comprehensive exploration of the thoughts of Wang and Jeong, or a broader comparative study between Chinese and Korean philosophical traditions as initially posited by Dan Yunjin, a more extensive array of examples seems requisite.

2) Research Paper on Confucian Classics (1)

1

CHO HUIJEONG

A Study of 『Daxuesicun(大學私存)』 by Jiben—a Yangmingist Commentary on the
Classical Text

YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

In the history of Classical Confucian studies, the Ming Dynasty is often regarded as a period of stagnation. Scholars of the Yangming school advanced the notion that 'the mind is principle' (xinjili 心即理), criticizing Zhu Xi's pursuit of investigating the principle within things (jiwuqiongli 即物

窮理) as a mere academic exercise focused on establishing external principles. Furthermore, the motto "the classics are footnotes to the mind" became widely accepted within the Yangming school. Regardless, while Classical Confucianism emphasized reverence for the classics and advocated for objectivity, the School of Mind (Xinxue 心學) challenged the authority of the classics and championed subjectivity, leading to fewer achievements in Classical Confucian research.

Cho Huijeong's paper titled "A Study of 『Daxuesicun(大學私存)』 by Jiben—a Yangmingist Commentary on the Classical Text," introduces the Classical Confucian research of a scholar from the Yangming school. Ji Ben (季本, 1485–1563) remains relatively unknown in Korean academic circles. In post–Yangming studies, Ji Ben often appears as a debating counterpart to Wang Longxi 王龍溪. Ji Ben proposed the "Dragon Alertness Theory" (longtishuo 龍惕說) and critiqued the innate knowledge ready made (xiancheng liangzhi 現成良知) argument presented by scholars like Wang Longxi.

Cho Huijeong introduces Ji Ben, stating, "Ji Ben, a direct disciple of Wang Yangming, belongs to the Zhejiang Wang school (Zhezhong Wangmen 浙中王門). He appreciated the free spirit of the Yangming leftists, criticizing any indulgence in desires and emphasizing the heart/mind as the ultimate arbiter. Distinctively, he rejected the traditional analogy of the mind to a mirror, proposing instead the 'Dragon Alertness Theory', where the mind is likened to a lively and fearsome dragon. Concerned that scholars might neglect the classics in favor of empty rhetoric, he dedicated himself to exploring the classics, penning over 120 works over two decades."

She continues, "The dearth of research on Yangming–styled Classical Confucianism can be attributed to an internal factor: the emphasis on experiential understanding and praxis over textual adherence, and an

external factor: the lack of research material. Amidst this backdrop, Ji Ben's Private Notes on the Four Books (Sishu sicun 四書私存) stands out as a valuable resource for researching Yangming-styled Confucian classics."

What then is the structure of Private Notes on the Four Books? "It comprises a preface, main text, and appendix. The original text of The Great Learning (Daxue 大學) is presented first, followed by Ji Ben's own annotations. This format closely mirrors Zhu Xi's The Preface of the Annotations on the Great Learning (Daxue Zhangju Xu 大學章句序). Most annotations in Private Notes on the Four Books either critique or agree with Zhu Xi's views, reflecting an intention to elevate Yangming-styled Confucian classics to the same stature as Zhu Xi's Confucian classics. However, Ji Ben's Private Notes on the Great Learning (Daxue sicun 大學私存) doesn't adhere strictly to Wang Yangming's version of the ancient text of the Great Learning, but instead divides it into seven chapters. This can be seen as Ji Ben's own interpretation of Wang Yangming's teachings, emphasizing sincerity while seeking to understand the intent of the classical texts independently.

Ji Ben also places emphasis on the relationship between The Great Learning and The Doctrine of the Mean. In summary, Ji Ben's perspective on The Great Learning is characterized by his unique understanding of the objects in 'investigating things' (gewu 格物), his study method of 'diligent solitude' (jindu 謹獨), and a structure connecting 'knowing the limit' (zhizhi 知止), 'sincerity of intention' (chengyi 誠意), 'not deceiving oneself' (wuziqi 毋自欺), 'diligent solitude', 'investigating things', and 'unity of knowledge and action' (zhixingheyi 知行合一). Research on Private Notes on the Great Learning marks the beginning of studying Ji Ben's Confucianism and his intellectual system. We anticipate active research in the future, including studies on Private Notes on the Four Books and Compilation on Explaining

the Principles (Shuolihuibian 說理會編)."

Current research on Ming Dynasty Confucian studies is intermittent but ongoing. Jeong Jedoo 鄭齊斗 greatly valued Confucian studies and left significant contributions. Many perceive this as a distinguishing feature of Korean Yangming studies, different from Chinese Yangming studies. Therefore, comparing the contributions of Chinese Yangming scholars like Ji Ben with Korean perspectives can significantly deepen and enhance discussions within the Korean academic community.

3. Analysis and Critique of Key Papers

In the intellectual history of the Ming Dynasty, the dominant thought is Yangming Studies, also known as Mind Studies. This poses the question: how should we evaluate the scholarly milieu of the early Ming period, before the emergence of Yangming Studies as the prominent school of thought?

Seon Byeong-sam's paper, "A Comprehensive Review of Cao Duan's Lixue as a Founder in Ming Dynasty's Confucianism," addresses this issue.

Let's consider Seon Byeong-sam's perspective: "When observing the entirety of Confucian scholarship during the Ming Dynasty, the most overlooked period is undoubtedly the early Ming Confucian thought. ... When centering on Yangming Studies (Mind Studies) in Ming Confucian history, scholars from the early Ming period who continued the teachings of Zhu Xi often get relatively less attention. Moreover, the general trend of this era was to refine and internalize the knowledge inherited from the past, with an emphasis on its practical application."

He continues, "Currently, there are two complementary viewpoints in academia regarding the evaluation of early Ming Confucian history. For convenience, I'll refer to them as the 'traditional perspective' and the

'modern perspective.' The 'traditional perspective,' as pointed out by Huang Zongxi 黃宗羲 in *Records of Ming Scholars* (Mingru xue'an 明儒學案), contends that Confucian scholars in the early Ming period merely adhered to Zhu Xi's teachings without bringing about any innovative thought, rendering their academic contributions of limited value. On the other hand, the 'modern perspective' argues that given the novel intellectual shifts, especially the emergence of Yangming Studies, which occurred in the middle of the Ming period and wasn't a result of external influences, the early Ming period should instead be regarded as the foundational bedrock that nurtured later Ming Confucian thought. This perspective emphasizes the need for a more attentive examination of this period."

Seon Byeong-sam adopts what is referred to as the modern perspective, viewing Cao Duan 曹端 as the seminal figure in Ming Dynasty Confucianism. He argues, "An exploration into the philosophical thought of Cao Duan, considered the pioneering figure of Ming Dynasty Confucianism, becomes a pivotal link in evaluating early Ming Confucian history. This is because, within Cao Duan's philosophical framework, one can concurrently examine both the essence of Zhu Xi's teachings and the unique features of Mind Studies."

How, then, was it possible for Cao Duan to harmoniously integrate the elements of Zhu Xi's teachings and Mind Studies, which historically stood in opposition and conflict? Seon Byeong-sam poses the question, "How can we comprehensively understand the juxtaposition in Cao Duan's philosophy, where elements that could potentially conflict – the essence of Zhu Xi's teachings and the characteristics of Mind Studies – coexist? Drawing inspiration from Liu Zongzhou's 劉宗周 statement that even if one were to consider Cao Duan as the Zhu Dunyi 周敦頤 of today, it would not be an overstatement, this paper seeks to holistically examine the dual essence of

Zhu Xi's teachings and Mind Studies in Cao Duan's philosophical thought."

A focal point of this analysis is the recognition of Cao Duan as a successor to Zhou Dunyi's scholarly thought. "As is well known, both the Zhu Xi school and the Yangming school regard Zhou Dunyi's philosophical thought as the ideological origin for their respective schools. This implies that elements characteristic of both Zhu Xi's teachings and Yangming Studies can be identified within Zhou Dunyi's philosophy. By the same logic, one can assert that these dual elements can also be discerned in Cao Duan's philosophy. To elucidate, just as Zhou Dunyi, in the early Song Dynasty, established the foundational principles based on the consistent thread of 'Heaven's decree and innate nature' (tianmingxinxing 天命心性), Cao Duan too, rooted his philosophy in Heaven's decree and innate nature. He sought to reestablish the core spirit of Confucianism, which had been compromised by heterodox views during the Yuan Dynasty's rule by ethnic minorities."

Seon Byeong-sam's "A Comprehensive Review of Cao Duan's Lixue as a Founder in Ming Dynasty's Confucianism" provides concrete evidence to support his aforementioned claims.

The correlation between Cao Duan and Zhou Dunyi is vividly depicted through the analysis of Cao Duan's Explanation of the Diagram of the Supreme Ultimate (Taijitushuo Shujie 太極圖說述解) and Explanation of Penetrating the Book of Changes (Tongshu Shujie 通書述解). Just as the Diagram of the Supreme Ultimate (Taijitushuo 太極圖說) and the Penetrating the Book of Changes (Tongshu 通書) encapsulate the essence of Zhou Dunyi's philosophical thought, the Explanation of the Diagram of the Supreme Ultimate and Explanation of Penetrating the Book of Changes represent the core of Cao Duan's philosophical teachings. "Liu Zongzhou 劉宗周 associates the foundational principles of Cao Duan's philosophy with those of Zhou Dunyi. This viewpoint of Liu Zongzhou can be corroborated through

Cao Duan's Chronological Biography (Nianpu 年譜). In the entry for his 56th year in the Chronological Biography, it's noted that 'Cao Duan expressed the profound meaning of The Diagram of the Supreme Ultimate (Taijitu 太極圖) through Illustration of the Monthly River's Radiant Reflection (Yuechuanjiaohuitu 月川交輝圖) and his own poetry, referring to himself as the Son of the Moon (yuetianzi 月天子). Scholars subsequently addressed him as the Master of the Monthly River (yuechuan 月川).' In reality, Cao Duan was the first to introduce Zhou Dunyi's thoughts to the Ming Dynasty in a significant way through his writings Explanation of the Diagram of the Supreme Ultimate and Explanation of Penetrating the Book of Changes."

Firstly, in the Explanation of the Diagram of the Supreme Ultimate, Seon Byeong-sam discussed the perspectives that 'The Supreme Ultimate is the Principle (li 理)' and "The Supreme Ultimate is the Living Principle (huoli 活理)." Subsequently, in the Explanation of Penetrating the Book of Changes, he centered his discussion on the viewpoints concerning 'Sincerity (cheng 誠), the Consistency of the Way of Heaven (tiandao 天道) and the Way of Man (rendao 人道),' and the stance on 'Mainly Tranquility (zhujing 主靜) in Study.'

The discussion illuminating the nature of Toegye studies 退溪學 is one of the areas that has garnered attention in the Korean academic community. At one point, there was a heated debate in the Korean academia about the character of Toegye's heart-mind studies. No one denies that Yi Hwang was a follower of Zhu Xi studies. However, positioning Toegye as the progenitor of Korean Neo-Confucianism complicates matters due to the need to distinguish the characteristics of Toegye's Neo-Confucianism from that of Chinese Zhu Xi studies. In this process, heart-mind studies emerged, which, in fact, has a close affinity with Yangming studies.

Jung Jong Mo's "A comparative Study on the interpretations of T'oegye

and Ganquan about 'Li(理)'" is an attempt to replace Yangming's heart–mind studies with Ganquan's 甘泉 heart–mind studies. As the study suggests, "In 16th century Chinese Confucianism, the tradition of heart–mind studies differentiated into Yangming's and Ganquan's interpretations. Concurrently, in Joseon of the same era, T'oegye revealed the heart–mind tendencies of Zhu Xi studies. Meanwhile, existing research has debated the similarities and differences between T'oegye's and Yangming's heart–mind studies. This paper posits that T'oegye's philosophy can be categorized as 'heart–mind studies' but argues it shares more parallels with Ganquan's heart–mind studies than Yangming's."

So, what basis does Jung Jong mo have for focusing on Ganquan 甘泉? "There are primarily two reasons. Firstly, Yangming's heart–mind studies is introspective and subjective, affirming the autonomy and subjectivity of the mind. In contrast, Ganquan's heart–mind studies emphasize the universality, objectivity, and activity of the Heavenly Principle (tianli 天理) and Dao, asserting that it permeates both the mind and matter. To Ganquan, the essence of the mind (xinti 心體) is not trapped within an individual's subjectivity but rather embodies the universal nature that encompasses and penetrates the cosmos. Based on this, we can refer to Ganquan's philosophy as the study of the union of mind and matter (xinwuheyi 心物合一), or the study of undifferentiated oneness (hunyizhixue 混一之學). T'oegye, too, frequently emphasizes this union of the Heavenly Principle, essence of the mind, and the objective world. Secondly, the core of Ganquan's study methodology lies in recognizing the heavenly reason in everything and everywhere (suichu tiren tianli 隨處體認天理), emphasizing the cultivation of sincerity and reverence (chengjing 誠敬). This perspective sees the Heavenly Principle or Dao as projected everywhere, regardless of subjectivity or objectivity. Similarly, Toegye contends that the Heavenly

Principle permeates both humans and the world, and recognizing and embodying it with a heart of reverence is the essence of study. In terms of both ontology and study methodology, Ganquan's and Toegye's philosophies exhibit significant resonance, calling for a comprehensive comparative study in this context."

The attempt to link Toegye's heart–mind studies with Ganquan's, rather than Yangming's, is refreshing. However, if we recall that scholars initially sought to define Korean Zhu Xi studies through Toegye and, in this process, focused on Toegye's heart–mind studies and its correlation with Yangming's, this research seems to inherently have some limitations.

4. Evaluation and Prospects

Among the 17 papers examined, research related to Yangming studies (comparisons with Yangming heart–mind studies, etc.) has the highest representation. This indicates who the most prominent figure is within the study of Ming Dynasty Confucianism in the Korean academic community.

In terms of papers related to the Ming and Qing Dynasty Confucianism, there were 18 papers in 2020, 24 in 2019, 17 in 2018, and 26 in 2017. Of the 17 papers on Ming Dynasty Confucianism (specifically Zhu Xi and Yangming studies) this year, the majority focus on Yangming heart–mind studies. This demonstrates that the range of figures being studied in the field of Korean East Asian philosophy is not diversified. From this observation, one can infer that the scope of research in Korea is not broad and also suggests that there might not be a large community of researchers in this area.