

BUDDHIST IDEAS IN THE WORKS OF KIM SI SEUP

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ABSTRACT

This article provides information about the life, work, and genre in the works of one of the writer of classical Korean poetry, the creator of the fantastic novella, Kim Si Seup, who is better known as Me Voldan. The reasons for his renunciation of his noble position and encouragement to travel are analytically stated.

Keywords: Choson, history of Korean literature, Korean literature, period, poetry, novel, genre, prose

INTRODUCTION

Interest in Korean history, culture, language and literature has been increasing in recent years. This is due to the fact that young people are increasing their passion for learning not one, but several foreign languages. Currently, the number of personnel who are fluent in three or four foreign languages is increasing, as the division observed. There are also a number of cooperation projects between foreign countries and the Republic of Uzbekistan. Therefore, opportunities arose to do research not only on the Korean language, but also on Korean literature. This article is about the life and work of Kim Si seup (時習時習 1435-1493), who lived and worked in Korea in the Middle Ages, known as the founder of the fantastic novel genre.

METHODS AND LEVEL OF STUDY

The scientific article is covered on the basis of generally accepted literary methods, comparative-logical analysis, sequence, principles of literary impartiality.

A number of studies have been carried out on representatives of Korean literature created in the Middle Ages. During this period, many scientific articles on socio-political, cultural, literature were written, short video materials and even movies were made. There are a number of orientalist who have worked effectively in this regard. Among them there are a number of studies on the development of medieval Korean literature. Among them, L.A. Andropova¹, who conducted research on Korean culture, M.I. Nikitina², who conducted research on Korean literature, A.L. Jovtis, P.A. Pak Ir 3³, M.V. Soldatova⁴, V.D. Barannikov⁵, I.V. Korneeva on the literature of the Lee (Choson) period⁶, S.O. Kurbanov⁷ and V.M.

¹ Andronova L.A. *Kultura Korei*. Ch.1. Tomsk: Izd-vo Tomskogo politexnicheskogo universiteta.2014

² Nikitina M. I. *Drevnyaya Koreyskaya poeziya v svyazi s ritualom i mifom* // M: Izd-vo "Nauka" – 1982. – 328s; *Koreyskaya poeziya XVI-XIX vv. v janre sidjo: (Semanticheskaya struktura janra. Obraz. Prostranstvo. Vremya)*. – SPb.: Syentr «Peterburgskoye Vostokovedeniye», 1994. 312 s.

³ Jovtis A.L., Pak Ir P.A. *Koreyskiye shestistishiya (sbornik stixov koreyskix poetov XIII-XIX vekov)*. – Alma-Ata, 1956. s. 148

⁴ Soldatova M.V. *Stanovleniye nasionalnoy poezii v Koreye v pervoy chetverti XX veka*. Vladivostok: DVGU, 2004.-188 s.

⁵ Barannikov V.D. *Xrestomatiya po literature*. M. 1996,s.250

⁶ Korneyeva I. V. *Predstavleniya ob obrazovanii i uchenosti v koreyskoy literature perioda Choson: 1392-1910*. Avtoref. dis. ...kan. fil. nauk. – M.,2009

⁷ Kurbanov S.O. *Istoriya Korei: s drevnosti do nachala XXI v*. SPb.: Izd-vo S-Peterb. un-ta, 2009.,

Tikhonov⁸, who covered the history of Korea from the early to modern times, Kim Dae Heung from foreign researchers⁹, Peter Lee, who conducted research on the history of Korean literature¹⁰, modern Uzbek V.N.Kim, U.T.Saydazimova, I.L.Pak, among the orientalist, were featured in a number of books¹¹. There are many studies on the period before the early stage of Korean literature, but there are still many studies that need to be studied, and their study is considered relevant today.

DISCUSSION

When one gets acquainted with the history of Korean literature, one can see that the main focus is ahead of other genres in the development of the poetic genre. However, the genre of small stories came later. A new age genre story, novella, developed after them a novel that became a presenter.

In Korean history, the Joseon period (1392-1910) is rightfully regarded as the "Golden Age" of Korean literature. Because during this period, the Korean National script was created in 1443, as well as the works of many masterpieces of Korean literature and culture. It was during this period that serious changes took place in Korea in all aspects of the life of society – politics, economy, culture. During this period, education was manifested in all aspects of Korean life due to the need to acquire knowledge and strive for sciences. A number of genres created in Korean literature during the Middle Ages caused changes in the educational system. As mentioned above, although the Korean National script was created in 1443, although there were poetic works written in this script in the XV-XVI centuries, artistic prose was also created in the "Hanmun" for these two centuries.

Kim Si Seup, one of the medieval writer, founder of fantastic novella, known as Me Voldan, was born in Seoul to a military official. He learned to write from his grandfather at the age of 3 and was known as a talented poet due to his ability to write in Hansi. However, when he heard the news that Prince suyang (the future king Sejo) had deposed King Danjong (1452-1455) and seized the throne himself at the age of 21, he lost faith in Confucian ideology and its realities. He then shaved his hair and became a Buddhist monk, and his name became Soljam (雪岑.).

At a young age, he gave up his official class and spent his life wandering the country in a state of upheaval. Kim Si Seup left many remarkable works, thinking extensively about the three doctrines of "dignity", "儒佛道" (i.e. Confucianism, Buddhism, an abbreviated form of Daoism combined). His posthumous work, "梅月堂集" ("Maevoldang" collection), is now considered to be 23 chapters in 6 volumes.¹²

He initially tried his work in poetry and wrote many poems. In the poems of his pen, "the peasant's grievances", "the suffering of the peasants living on the mountain", he described the difficult life of the people.¹³

⁸ Tixonov V.M. Istoriya Korei. T. 1. S drevneyshix vremyon do 1876 goda. – M: Muravey, 2003, s. 373.

⁹ Kim DeXen. Klassicheskiye poetichniye pesni Korei // Seul: Izd-vo jenskogo universiteta Ixva – 2009.-141s.

¹⁰ Peter. H. Lee. A History of Korean Literature//Cambridge: Cambridge University Press – 2003 – 580c

¹¹ V.N.Kim, U.T.Saydazimova, I.L.Pak.Organilayotgan mamlakat adabiyoti. – T.:ToshDSHI nashriyoti, 2010. – 192 b., Kim V.N., Pak I.L., Saydazimova U.T. Literatura strani izuchayemogo yazika (Koreya): uchebnoye posobiye. - Tashkent, 2009.

¹² <https://library.ltikorea.or.kr/writer/200499>

¹³ V.N.Kim, U.T.Saydazimova, I.L.Pak.Organilayotgan mamlakat adabiyoti. – T.:ToshDSHI nashriyoti, 2010. – P.103

Kim Si Seup is known as a writer of poetic works, he is considered the founder of the novella genre in Korean literature. While the prose works of many authors before him appeared to be processed into oral stories, which were mostly common among the people, the writings of Kim Si Seup were based on his creative imagination. In Kim Si Seup novels, the language of prose is poetically perfect. Parallelism and rhythmic Organization of phrases give it special clarity, show the pathos of the speech of the heroes - the perfection of their appearance or the exciting beauty or grandeur of the landscape.

Kim Si Seup left many prose and poetic and artistic works worthy of his attention. He wrote these works based on his experiences during the time of his travels and his own experiences.

The works of Kim Si Seup are about the joys of the world watered with Buddhist ideas, and the transience of the moles world, and the futility of striving for happiness and wealth to man. These are necessarily novelettes of the fantastic genre, and the heroes in it have a fairy-tale character. The underwater kingdom of the world ("a party at the Dragon's Palace"), the king of Hell Falls into the Yamarachji Kingdom ("About Namyombu") or is entertained by a beautiful woman who turns out to be a fairy or the soul of a dead woman ("the game of yut at the Manbok temple", "entertainment in the Pubyok shed").¹⁴ The kingdom of the Dragon and the king of hell is full of wonders, where even the wise and righteous king in the imagination of wise people Reigns. Once a person, tired of the injustice of this world, has fallen into a magical kingdom for a little while, of course, the person does not come back to his previous life, or chooses secularism or dies.

The heroine of the novel "Entertainment in the Pubyok shed" meets a woman of a perfect level in every possible way, but the same fairy girl, and the hero's happy moments will be a dream. Liyan in the novel "The Game of yut at Manbok temple" marries a beautiful girl. He is pleased that he has reached his love, but the beautiful wife turns out to be the soul of the dead woman, and her house, a thorn. This novel of his is philosophical and patriotic, in which the hero of the novel sees the ruins of the capital of the Times of the ancient early kings and weaves a poem about the noble kings, the glory of the land of that time, who no longer return.

As "About Namyombu" is a philosophical-inspired work, it depicts the conversation of Pak, a student in Confucian doctrine, with Yamarachji, the king of hell. The hero in it believes that Pak is based on the universe and states in a form that relies on rational politics. In this, it is surprising that the king of hell joined his opinion. Confucian ideas praise geniuses as sages who are engrossed with intelligence and perception. Kim Si Seup's liberal views on politics of the time were directed against mysticism, religious ritual and udums of Buddhism, shamanic beliefs among the people.

In the Kimo Mountains, located to the south near the ancient Kyonju capital, he writes his stories together in his collection "new stories from Mountain Kimo".

"New stories..." - the ideal characters in Korean literature are the first collection of stories depicting an image of a poet, a guy who values beauty and a beautiful girl with elegant manners, capable of playing musical instruments.¹⁵

¹⁴V.N.Kim, U.T.Saydazimova, I.L.Pak. O'rganilayotgan mamlakat adabiyoti. – T.:ToshDSHI nashriyoti, 2010. – P.105

¹⁵ Istoriya svetov. Koreyskaya klassicheskaya proza. // A.Trosevich. Leningrad:Xudojestvennaya literatura, 1991. <http://maximalibrary.org/knigi/genre/b/425483?format=read>

The novel "Student Lee looked beyond the wall (moored)", included in this collection, tells about the love of a guy and a girl, however, as always, in a cruel world, as with the plot of Kim Si Seup novels, people cannot be happy, so the love of a guy Lee and a girl, that is, the life of the heroes of the story, ends when the girl dies in this, Li chooses to do the world and eventually dies. In this novelette, Kim Si Seup rates student Li: "The student Li lived near the Nathangyo bridge in Sondo. He is eighteen years old, dazzling in appearance, blessed with the talent of heaven. Every day, the student goes to Lee Kukhak school, where he learns from the secrets of poetry."¹⁶.

The events of this novel will take place in a state of tragic events at the time of the uprising of the red Lancers on the Korean Peninsula. In 1351, a peasant uprising in most Chinese provinces resulted in an army formed from peasants invading the Koryo state in 1358-1359. As a result of this, the capital of Koryo, Kodyon (now the city of Keson), Pyongyang-Yan, and other cities, would fall under plunder. These processes, that is, the Tribulation caused by such a situation in the country, will also be tested for the novella heroes Lee and Soy. He advances in his novel the idea that happiness is a deposit, that happiness is more like a thought than real life. It seems that this Korean writer relies on a tradition in his works that he believes only exists and is acceptable to himself. This tradition is more pronounced in some works, while in some works it is less pronounced.

In his final novel, Kim Si Seup describes a bright and beautiful landscape in the underwater palace of the Dragon King, and in it the King summons a young scientist and poet from the world of people with the aim of writing a beautiful scroll on his new throne. It is known that in the countries of the Far East, calligraphy from ancient times was appreciated, individuals with the ability to write ideographs beautifully, as well as poets who create new poetry were respected. As everyone knows, since Korea is surrounded by the sea, fairy tales about the king of Dragons under water and people who went to him are woven in large numbers. These stories, however, were made up of fishermen whose characters were not intellectual people.

In the novel of the medieval writer Kim Si Seup, two traditions were harmonized: folklore, which goes back to the novellas "in Vienna", and folklore, which goes back to the fairy tales of fishermen, the first tradition gave the poet a plot (a trip to the Dragon of a scientist young man), and from a folk tale Kim Si Seup mastered the poetic style, his language, is considered as perfect as his prose works.

CONCLUSION

It is advisable to note the following in the manner of conclusion to the issue:

The reason why Kim Si Seup lost faith in Confucian doctrine and its realities was because Prince Suyang (the future king Sejo) heard the news that King Danjong had been dethroned and taken the throne himself.

In his works, Kim Si Seup approaches Buddhism from a doctrinal point of view, believing that worldly ambition, joys are fleeting and unrealistic, and for this reason, striving for them is a vain attempt.

¹⁶ Kim Sisip. Kimosinxva (Noviye rasskazi s gori zolotoy cherepaxi). Seoul, 2006. – P.33.

As the plots in the Kim Si Seup novels are diverse, in the case of the end of the novel, The Writer's fantastic idea interprets as if all the events took place in a dream, and in the end, the main idea of all the works emphasized the reality of this world, the vanity of the mole world to collect, the Kim Si Seup was the first writer in Korean literature who expand the storytelling possibilities of traditional genres and was able to write about the fate of a loving couple.

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