

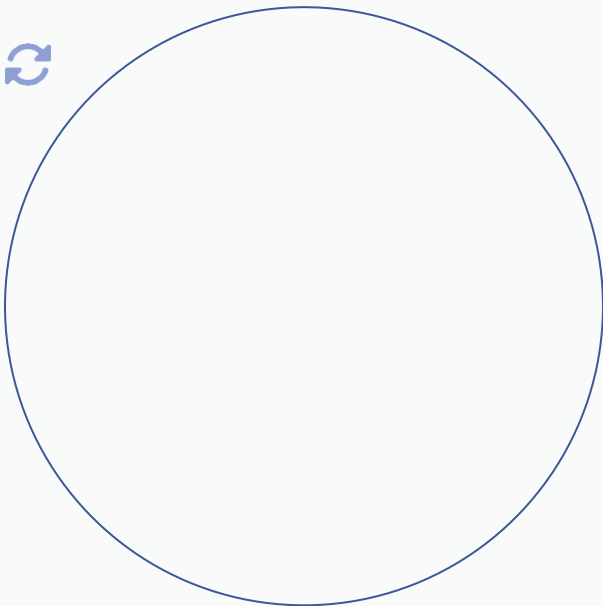
Academic
Presentation

The Cyclic Economic View of Daesoon Thought

A Study of the Economic View
of Daesoon Thought and
Postmodern Economic Ideas

Introduction

The Meaning of 'Sun (巡)'
and the Economic View



- **What is 'Sun (巡)'?**

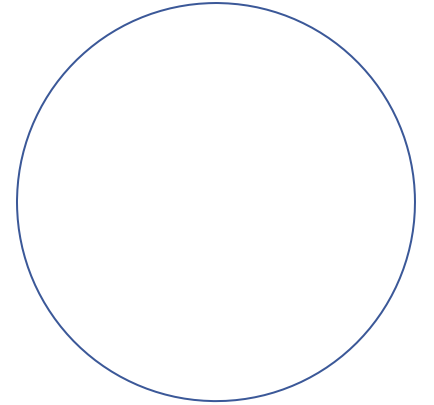
The Meaning of 'Circulation' That Makes
Everyone First

- **The Importance of the Economic View in Daesoon Thought:
Solving Modern Economic Problems Through the Principle of
Economic Circulation**

- **C i t a t i o n f r o m t h e J e o n g y e o n g**

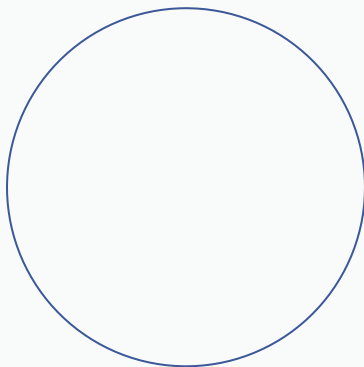
*"My work is to live well when others are dying, and to enjoy glory and blessings
when others are living well."*

Jeongyeong, Gyobeop 1:6



Background

The Relationship Between Religion and Economic Thought



- **The Origins of Modern Economic Thought**

Economic thought originated in the cyclic economic ideas of religion, but in the modern era this origin has been forgotten.

- **Max Weber's Study**

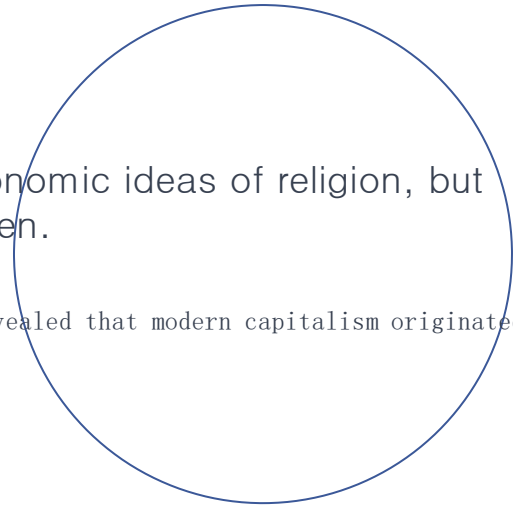
In *The Protestant Ethic and the Spirit of Capitalism*, he revealed that modern capitalism originated in the asceticism of Protestant Christianity.

- **Eastern Religions and Economic Development**

The Three Teachings (Confucianism, Buddhism, Taoism) and Western Religion served as driving forces of economic development; religious thought and economic thought have been historically closely linked.

- **Religious Values and Economic Ethics**

A virtuous cycle in which religion develops ethics, and ethics develops the economy.



Contemporary Significance

The Economic Growth of Korea, China, and Japan and the Three Teachings



- **The Background of Economic Growth in Korea, China, and Japan**

The Link Between East Asia's Remarkable Economic Growth and Its Cultural Foundations

- **Re-examining the Cyclic Economic Thought of the Three Teachings**

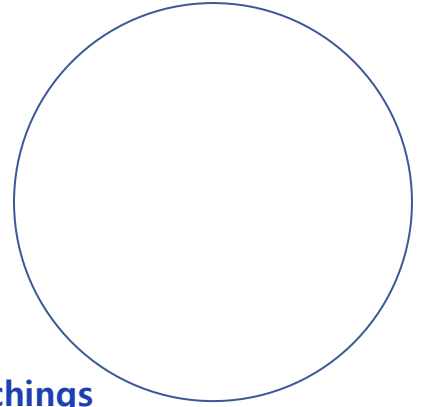
Breaking away from Western-centered economic thought to discover new value in East Asian traditional thought.

- **The Process of East Asian Modernization and Religious-Economic Thought**

The Three Teachings, once regarded as obstacles, are today reinterpreted as a new economic driving force.

- **The Shift Toward Postmodern Economic Thought**

A paradigm shift from the linear, growth-centered Western economic view to the Eastern thought of cyclic harmony.



Circulation and the Economy

The Cyclic Economic View of Daesoon Thought



"Money is a thing created and used through the principle of circulation."

In Daesoon Thought, the economy is understood to circulate like the cycle of the four seasons:



Winter — View of Wealth (Taoism)

A period of accumulation and reserve of resources; the libertarian economic principle.



Spring — View of Labor (Confucianism)

A period of production and value creation through labor; the utilitarian economic principle.



Summer — View of Goods (Western Religion)

A period of abundance and growth; the communitarian economic principle.



Autumn — View of Distribution (Buddhism)

A period of harvest and distribution; the social contractarian economic principle.

- **Contemporary Significance**

A cyclic economic view, rather than a linear one, offers clues to solving modern economic problems.

Between Religions

Circulation System



• The Mutual Circulation of the Three Teachings and Western Religion

A new paradigm for solving economic problems through the complementary relationships among religions.

• Four Economic Ethics

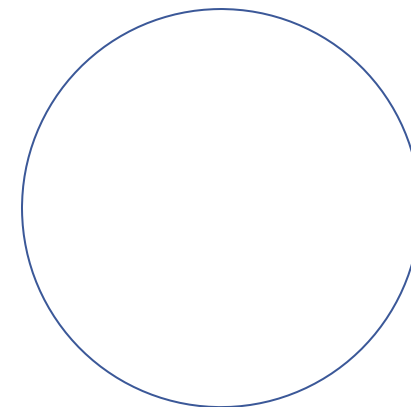
- Libertarianism: View of Wealth (道) — pursuing economic freedom and abundance.
- Utilitarianism: View of Labor (儒) — the value of labor and a pragmatic approach.
- Social contractarianism: View of Distribution (佛) — fair distribution and social consensus.

• The Fusion of Eastern and Western Thought Community-centered management of goods

"Matteo Ricci (Imadu) led the civilizational debts of the East and opened the flourishing of culture in the West."

• Applying the Circulation Principle of Daesoon Thought

Solving modern economic problems through the harmony of the four economic ethics.



Postmodern Cyclic Solution



- **The Principle of Circulation for Overcoming Linear Modern Thought**

A shift from a linear development paradigm to a cyclic paradigm.

- **The Contemporary Harmony of the Four Economic Ethics**

An integrative approach uniting libertarianism (Taoism), utilitarianism (Confucianism), social contractarianism (Buddhism), and communitarianism (Western Religion).

- **Applying the Daesoon Principle of Circulation**

The economic realization of the structures of the Five Phases, Eumyang, Hapdeok, and the spiral (螺線).

- **Solutions to Economic Problems**

Cyclic solutions to the crisis of economic motivation, moral hazard, ideological conflict, and environmental problems.

"Just as in traditional Korean medicine all diseases of the human body can be cured through blood circulation, so today the problems of the modern economy can be solved through the principle of circulation."

Conclu sion

Answers to Economic Problems Through
Daesoon Thought

- The Tenets of Daesoon Thought

Economic harmony through Eumyang Hapdeok, Sinin Johwa, Haewon Sangsaeng, and Dotong Jingyeong.

- The Integration of the Three Teachings and Western Religion

Solving economic problems through the mutual complementarity and balance of diverse religious values.

- Presenting a Cyclic Solution

Building a new economic paradigm within the circulation of religion, ethics, and economy.

- A New Economic Outlook

Overcoming the modern economic crisis through the postmodern principle of circulation.

"Just as blood circulation heals the diseases of the body, so the circulation of the economy solves social problems."



A New Future Through the Cyclic Economic
View

A Study on the Cyclic Economic View of Daesoon Thought

A presentation exploring modern economic problems, the interaction of religion, ethics, and economy, and cyclic solutions, centered on the cyclic economic view of Daesoon Thought.



Presenter:
[Name]



Date: [Date]



Venue:
[Venue]

Research Background and Problem Statement

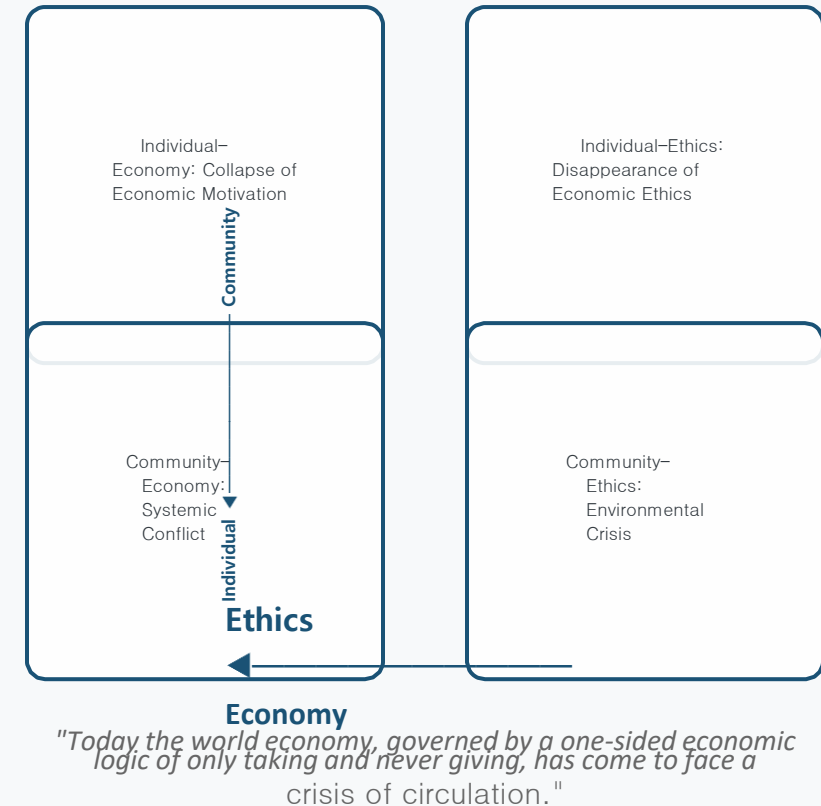
- The Myth of Sisyphus and the Eternal Suffering of Modern People: The Paralysis of Economic Circulation
- The Ethical and Spiritual Crisis Amid Rapid Material Development
- Distrust in the Virtuous Cycle of Economy, Ethics, and Religion
- Modern Society Trapped in Linear Rationalization (the Iron Cage)



"Even amid an extremely developed material civilization, the spiritual suffering of modern people, who know no satisfaction, lies in the fact that their economic philosophy—originating from the Three Teachings and Western Religion—is confined within the frameworks of libertarianism, communitarianism, social contractarianism, and utilitarianism, which cannot solve problems by themselves, and cannot escape those frameworks through the method of circulation."

The Need for the Study: The Paralysis of Circulation and Economic Crisis

- The Core of the Modern Economic Crisis:
The Paralysis of Circulation
- Four Phenomena of Cyclic
Paralysis:
 - 1. Individual–Economy: The Collapse of
Economic Motivation
 - 2. Individual–Ethics: The Disappearance
of Economic Ethics
 - 3. Community–Economy: The Conflict Between Capitalist and
Communist Systems
 - 4. Community–Ethics: The Environmental
Crisis
- Restoring the Circulation of Religion and Ethics as the
Solution to Economic and Social Crises
- An Integrative Solution Uniting Eastern and
Western Thought

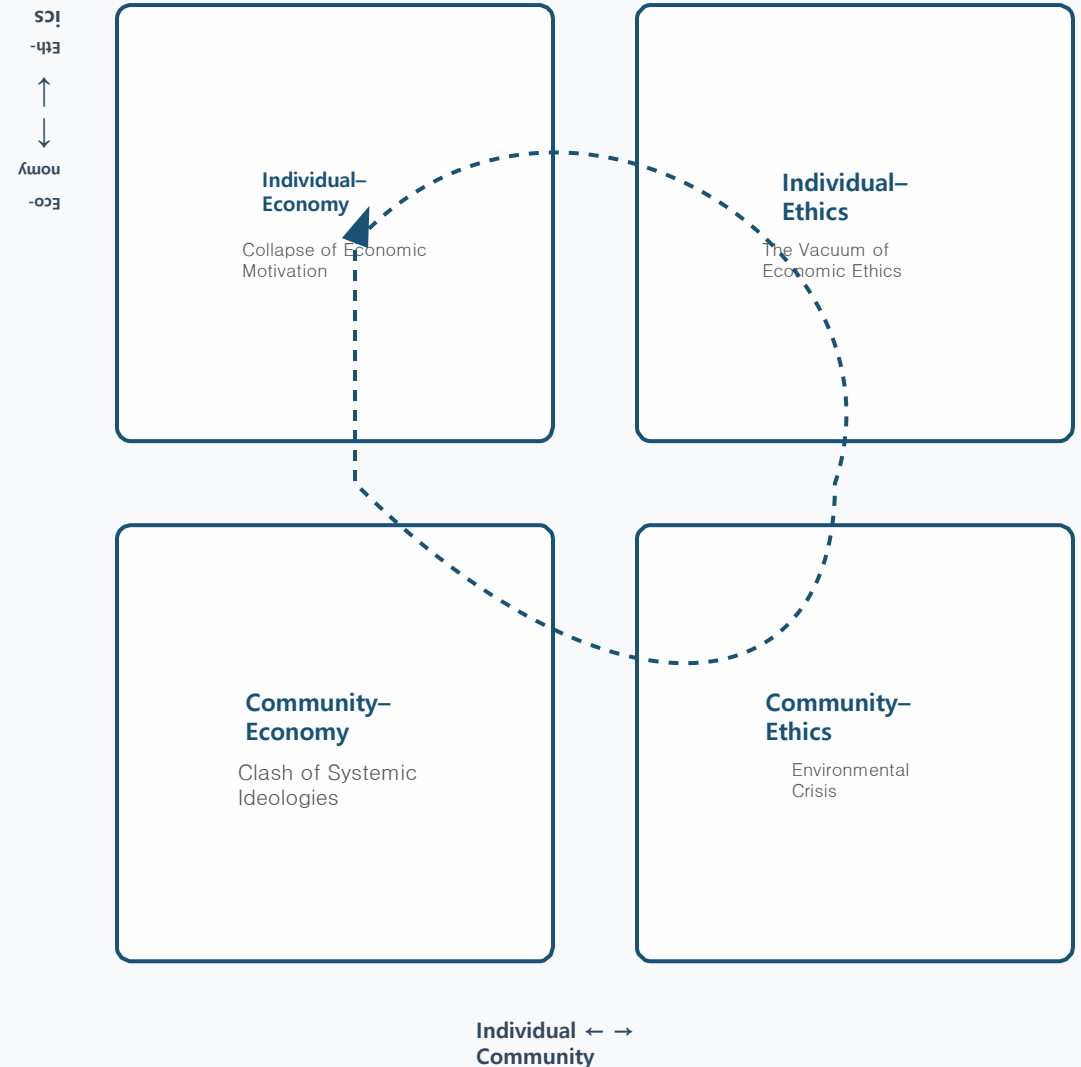


The Structure of Modern Economic Problems

- The Four Axes of Economic Problems:

- 1. Individual–Economy: Collapse of Economic Motivation
- 2. Individual–Ethics: The Vacuum of Economic Ethics
- 3. Community–Economy: Clash of Systemic Ideologies
- 4. Community–Ethics: Environmental Crisis

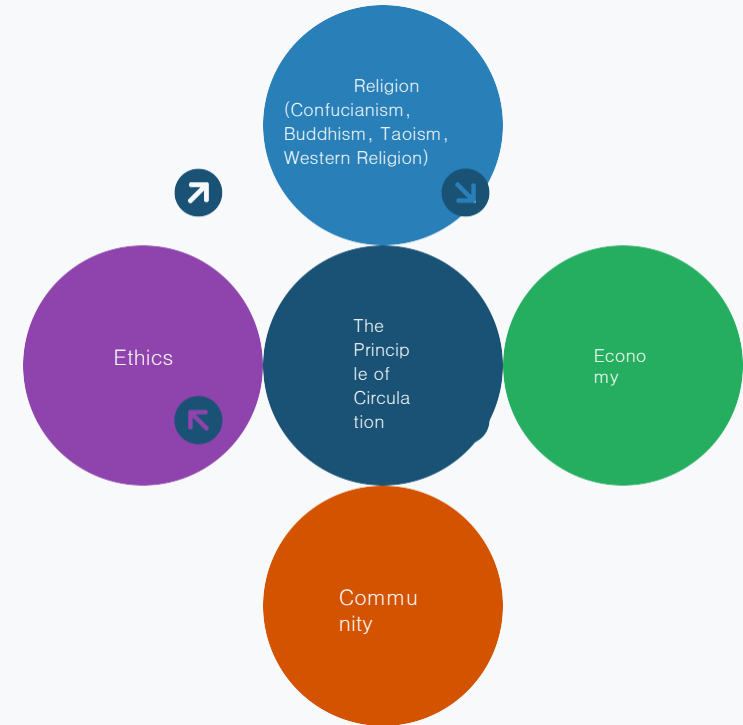
The problems are interlocked, forming a circulatory structure.



The Core Economic Concepts of Daesoon Thought

"Money is a thing created and used through the principle of circulation."

- Emphasizing the mutual circulation of economy and ethics, and of the individual and the community.
- Integrating the strengths of the Three Teachings and Western Religion — pluralistic circularity.
- Pursuing economic balance through cyclic redistribution and circulation.
- The tradition of an economic view that prioritizes the Mandate of Heaven (天命) and ethics.
- 'Virtue (德) is the root, wealth (財) is the branch' — ethics must come first for the circulatory regeneration of the economy to be possible.



The Pluralistic Circularity of Daesoon Thought: an economic view in which religion, economy, community, and ethics mutually circulate and achieve harmony.

The Eastern Origins of Western Economic Thought

- "Imadu (Matteo Ricci) led the civilizational deities of the East and opened the flourishing of culture in the West."
- The theory of the Chinese origins of Western modern civilization (Zhu Qianzhi, Frank, Gavin Menzies, etc.)
- Weber's view of 'economic thought = religious thought' and the circulation of Eastern and Western thought.
- The importance of cyclic exchange as a clue to overcoming the crisis of world cultural identity.

"The West was able to decisively develop the capitalist system because it discovered China, then the wealthiest country."



Matteo Ricci (Imadu) was a Jesuit missionary who arrived in China in the late 16th century and served as an important medium through which Chinese economic thought and culture were transmitted to the West. Through his activities, Eastern economic thought spread to the West, which later exerted a significant influence on the development of Western modern capitalism.

Review of Prior Research

- Three Major Research Axes by Type:
 - 1. Research on the Eastern Origins of Western Economic Thought
 - "Imadu (Matteo Ricci) led the civilizational deities of the East and opened the flourishing of culture in the West."
 - The theory of Chinese origins (Zhu Qianzhi, Frank, Menzies, etc.)
- 2. Research on the Cyclic Economic Theory and Money of Daesoon Thought
 - "Money is a thing created and used through the principle of circulation."
 - Weber, Simmel, Baudrillard, Bourdieu, etc.
- 3. Research on Gift Theory, Complexity Economics, and East-West Cyclic Economy
 - Han Tae-dong's logic of religion; Lee Gi-dong's comparison of Korea, China, and Japan.
 - The historical economic circulation of Mauss, Polanyi, Braudel, etc.

Comparison of Economic–Ethics Methodologies by Religion

Category	Individual–Economy	Individual–Ethics	Communit–Economy	Communit–Ethics
Economic Ethics	Libertarianism	Social Contractarianism	Utilitarianism	Communitarianism
Methodology	Positivism	Phenomenology	Structuralism	Relationalism
Key Scholars	Weber	Simmel	Baudrillard, Bourdieu	MacIntyre, Sandel
Religious Association	Western Religion (Calvinism)	Confucianism	Buddhism	Taoism

The Solution of the Cyclic Economic View

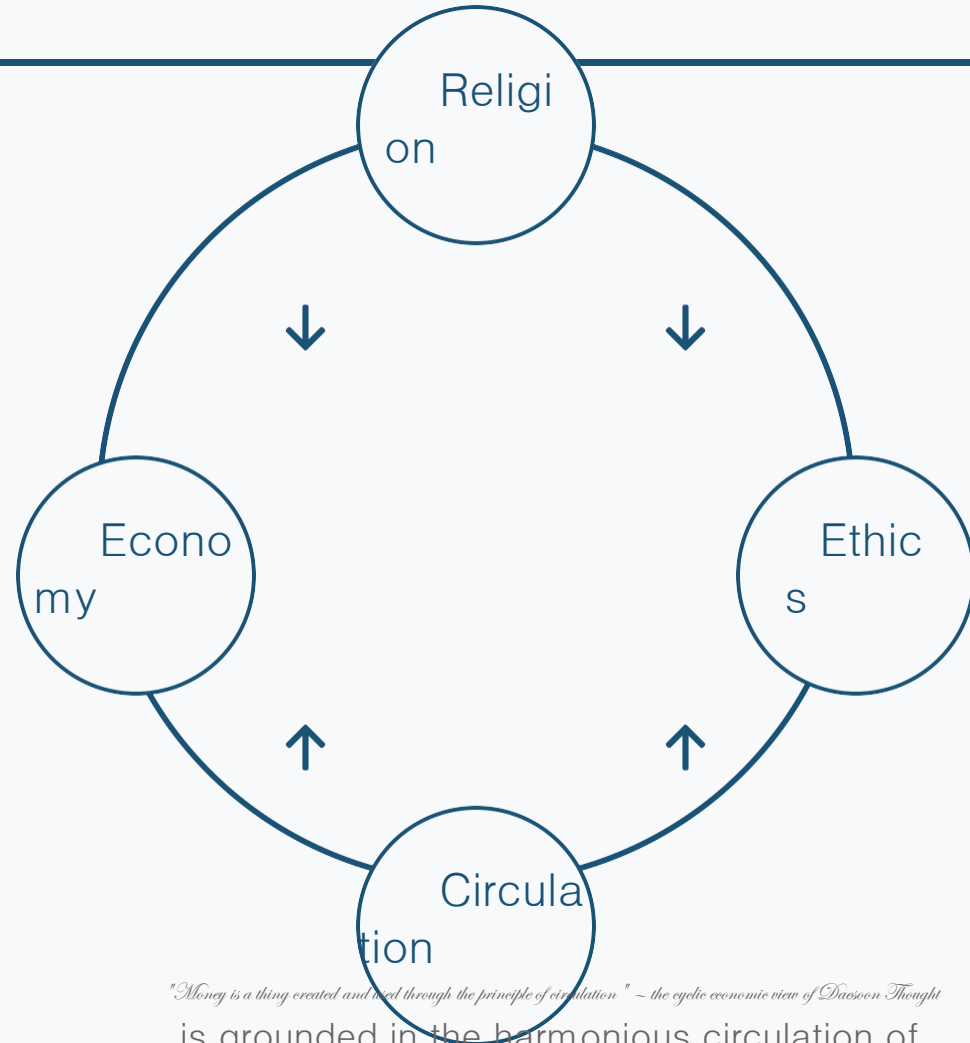
- An Integrative Solution to the Economic and Ethical Crisis
 - Overcoming the limits of linear rationalization (the iron cage) through cyclic thinking.
 - Restoring the harmonized circulatory relationship of religion, ethics, and economy.
- Natural-Scientific Grounds
 - Einstein's cyclic worldview — like the principle of the theory of relativity.
 - Complexity theory — the pluralistic circularity in which the whole is greater than the sum of its parts.
- Concrete Effects
 - Recovery of economic motivation and restoration of ethics.
 - Restoration of balance between individual and community, and between economy and ethics.
 - Fundamental resolution of the environmental crisis and the clash of systemic ideologies.



"Circulation is a postmodern method of solving the various problems of economy and ethics. Just as Einstein solved difficult problems by relativizing Newtonian physics through the circle, circulation is a higher-dimensional movement that reconciles mutually opposing linear movements."

Conclusion and Implications

- Daesoon Thought calls for an economic view in which economy, ethics, and religion are cyclically harmonized.
- The need for pluralistic, cyclic thinking to overcome modern economic problems.
- Presenting the possibility of an integrative application of Eastern and Western thought.
- Proposing the restoration of economic circulation through the harmony of ethics and economy.
- The need for further research and reflection in actual economic policy.



is grounded in the harmonious circulation of religion, economy, and ethics.

The Need for the Study _____

The Cyclic Economic View and the Philosophy of Religion

An Integrative Interpretation of the Modern Economy and Religion
Centered on Daesoon Thought

Table of Contents

- 1 Research Background and Problem Statement
- 2 The Structure of Modern Economic Problems
- 3 The Historical Relationship Between Religion and Economy
- 4 The Concept of the Cyclic Economic View
- 5 The Economic View of Daesoon Thought
- 6 Significance of the Study and Conclusion
- 7 References

Research Background and Problem Statement

The Economic and Spiritual Circulation Problem of Modern People, Inspired by the Myth of Sisyphus

- The spiritual suffering of modern people, who know no satisfaction even amid an extremely developed material civilization.
A dilemma like that of Sisyphus, who cannot place the boulder atop the mountain without the help of an absolute being.
- The Limits of Libertarianism, Communitarianism, Social Contractarianism, and Utilitarianism
The problem of circulation, unable to escape the framework of existing economic philosophies.
- The Need to Restore the Relationship Among Religion, Economy, and Ethics
Seeking "the virtuous cycle of religion and economy, in which religion develops ethics and ethics develops the economy."

"As Weber stated, religion has overcome the economic crises of its age."

The Structure of Modern Economic Problems

The core axes of modern economic problems are divided into four along the two axes of individual–community and ethics–economy.

 Individual–Economy

The Problem of the Collapse of Economic Motivation

The phenomenon in which, despite material abundance, the meaning and motivation of economic activity are lost.

 Individual–Ethics

The Disappearance of Economic Ethics

The phenomenon in which individual economic activity is separated from ethical judgment, resulting in a moral vacuum.

 Community–Economy

The Problem of the Capitalist–Communist Systems

The emerging need to seek a new economic system that transcends ideological confrontation.

 Community–Ethics

The Problem of the Environmental Crisis

The conflict between economic development and environmental conservation, and the need for a sustainable development model.

"Although the internet has made the world an age of empathy in which all people share feelings, today, conversely, technological development means that a single virus can collapse the entire global network; the economic crisis caused by the paralysis of circulation is growing more serious in scale and repercussion by the day, incomparable to past economic crises."

The Historical Relationship Between Religion and Economy

The Influence of Religion on Economic Development and the Circulation Mechanism

Max Weber

The Protestant Ethic and the Spirit of Capitalism: religion as the driving force of capitalist development.

Presenting the concept of the 'iron cage' resulting from linear rationalization.

Karl Marx

"Religion is the opium of the people" — perceiving religion as the superstructure of the economic base.

Interpreting the relationship between religion and economy unidirectionally.

Friedrich Nietzsche

A cyclic worldview through the concept of 'eternal recurrence' and the 'economy of the emotions.'

Suggesting a shift from "God is dead" to a cyclic view of the divine.

The Interaction of Eastern and Western Religions and Economic Ethics

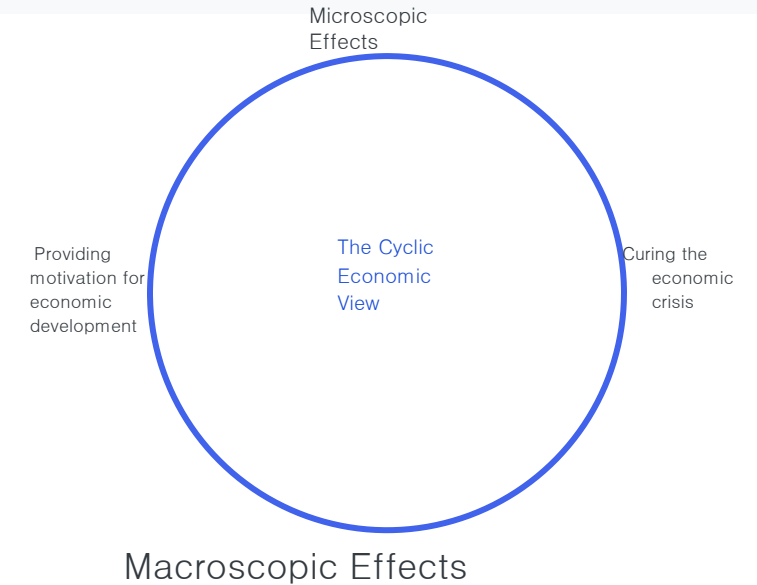
- Confucianism: A communitarian economic view that prioritizes ethics.
"Economy (經濟)" is an abbreviation of "gyeongse-jemin (經世濟民)" (governing the world and relieving the people).
- Buddhism: The harmony of transcendence of the world and an ethical economy.
Emphasizing the balance between distribution and production.
- Taoism: A liberal economic view and natural circulation.
Emphasizing the organic relationship between the individual and the whole.
- Western Religion: The conflict between individual and community, reason and faith.
The relationship between the doctrine of predestination and the spirit of capitalism.

"World religions emerged as a function of justifying the inequality brought about by the economy" — Max Weber

The Concept of the Cyclic Economic View

The Meaning of Circulation (循環) and Its Contemporary Economic Application

- A Postmodern Method of Solution
A higher-dimensional movement that reconciles mutually opposing linear movements.
- The Circulation Principle of the Economic Ethics of the Three Teachings and Western Religion
An integrative approach that develops the strengths of each religion's economic thought.
- The Scientific Justification of Circulation
A principle proven in the natural sciences, just as Einstein relativized Newtonian physics through the circle.



"Money is a thing created and used through the principle of circulation."

— Daesoon Thought

The Economic View of Daesoon Thought

"Money is a thing created and used through the principle of circulation."

- A Cyclic Ethic of Distribution

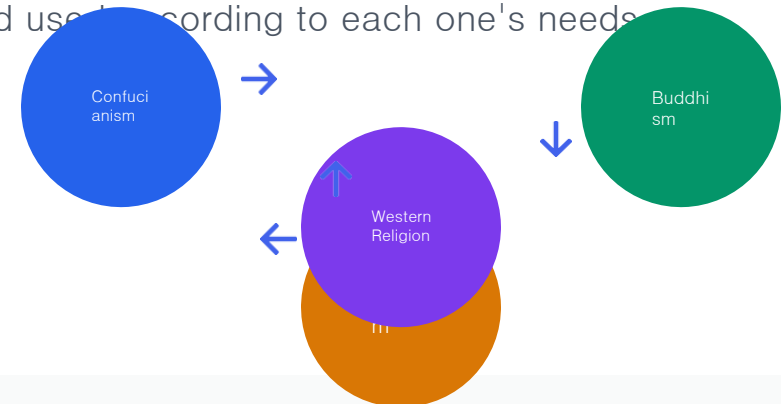
The principle by which all things are created by the Mandate of Heaven (天命) and used according to each one's needs

- The Internal Circulation of the Three Teachings and Western Religion

The Eastern Origins and Integration of Western Thought as Manifested in Daesoon Thought

- The Circulatory Relationship of Individual–Community and Economy–Ethics

An Alternative Economic View for Solving Modern Economic Problems



"Not only do economy and ethics circulate, but the individual and the community are also in a circulatory relationship; therefore all economic problems arising from the two axes of individual–community and economy–ethics can be solved through the cyclic method."

Significance of the Study and Conclusion

A New Integrative Interpretation of Economy, Ethics, and Religion Based on Circulation

✓ The Integration of the Economic Thought of the Three Teachings and Western Religion

The possibility of solving modern economic problems by establishing the circulatory relationships of individual–community and economy–ethics.

✓ The Cyclic Economic View of Daesoon Thought

✓ Presenting an ethic of distribution and the principle of economic circulation through the view that "money is a thing created and used through the principle of circulation."

Implications for Overcoming the Modern Economic Crisis

Presenting an integrative solution to the four problems: the collapse of economic motivation, the disappearance of economic ethics, systemic problems, and the environmental crisis.

Future Research Directions

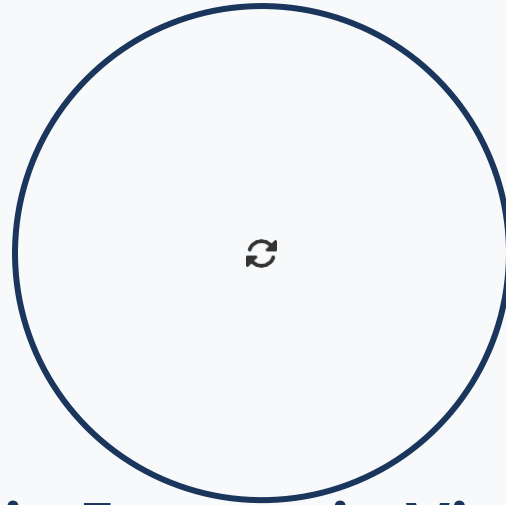
Developing practical measures for the cyclic economic view and models for its

application to modern society; the need for research empirically verifying the economic implications of religious thought.

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The Cyclic Economic View of Daesoon Thought

Review of Prior Research

Academic
Presentation
Materials

Presenter:
[Name]
Date: June 22,

☰ Table of Contents

- 1 Research Overview
- 2 The Eastern Religious Origins of Western Economic Thought
- 3 The Cyclic Characteristics of Daesoon Economic Thought
- 4 The Circularity of Money and Its Correlation with Religion
- 5 Synthesis of the Research and Conclusion



Research Overview



Prior research on the cyclic economic view of Daesoon Thought comprises the following three research areas:

-

The Eastern Religious Origins of Western Economic Thought

- Research from the perspective that Imadu (Matteo Ricci) led the civilizational deities of the East and opened the flourishing of culture in the West.

The Cyclic Characteristics of Daesoon Economic Thought

- The theory of the economic function of money as "a thing created and used through the principle of circulation."

The circularity of money and its correlation with religion.

Research on the cyclic worldview of religion, the cyclic economic view of East and West, and the cyclic worldview of Daesoon.

This study systematically analyzes the interrelation and circulatory structure of Eastern and Western economic thought, centered on Daesoon Thought.

Research Area 1: The Eastern Religious Origins of Western Economic Thought

Research demonstrating that the origins of Western modern economics and civilization lie in Eastern religious and philosophical thought:

-

The Influence of Imadu (Matteo Ricci)

- The perspective that "Imadu led the civilizational deities of the East and opened the flourishing of culture in the West."

The Theory of the Chinese Origins of Western Civilization

- This was common knowledge in Europe until the mid-18th century, but historical distortion arose thereafter. Representative scholars: Zhu Qianzhi, Frank, Gavin Menzies, John Hobson, H. G. Creel, Hwang Tae-yeon, etc.

The Connection Between Economic Thought and Religion

Weber: Eastern religion, which was the foundation of economic development, developed into Western economic thought. The connection between Adam Smith's "invisible hand" and Laozi's "Dao (道)."

Demonstrating that Western economic thought originated in Eastern religion offers important implications for overcoming the identity crisis of global culture.

⇒ Research Area 2: The Cyclic Characteristics of Daesoon Economic Thought



The interaction between economic ethics and the economic function of money as "a thing created and used through the principle of circulation."

The Four Types of Economic-Ethics Theory

Libertarianism

The individual-economic aspect;
Weber's positivist research.

Social Contractarianism

The individual-ethical aspect; Simmel's
phenomenological relational theory.

Utilitarianism

The community-economic aspect; the
structuralist theory of Baudrillard/Bourdieu.

Communitarianism

The community-ethical aspect; the gift-theory
economics of MacIntyre/Sandel.

Cyclic Characteristics

Economy and ethics are in a relationship of mutual interaction like Eumyang;

- ◆ the mutual circulation of monetary value (exchange value, utility value); the capitalist crisis is a crisis of circulation caused by the loss of community; the
- ◆ four forms of economic ethics are in a mutually circulating relationship.
- ◆

"Economic-ethics theory means that economy and ethics are in a relationship of mutual interaction, like Eumyang."

⇄ Research Area 3: The Circularity of Money and Its Correlation with

Religion

● The Cyclic Worldview of Religion

- Han Tae-dong's logic of religion: the Three Teachings and Western Religion are placed in a mutually circulatory relationship.
- Lee Gi-dong's research: Korea, China, and Japan each inherited the traditions of Mencius, Confucius, and Xunzi, respectively, forming different economic systems.



The Cyclic Economic View of East and West

- Polanyi and Braudel: the economy is a parasitic phenomenon grounded in society; when the community collapses, the
- economy also collapses. Marcel Mauss: the gift is more fundamental to social composition than self-interested exchange.
- The economics of the Three Powers of Heaven, Earth, and Humanity (三才) based on the circularity of the Book of Changes (易), and complexity economics.



Research on the Cyclic Worldview of Daesoon

- Yoon Gi-bong: research on the concept of modernity centered on production and the
- redistribution of wealth. Lee Gyeong-won: research on Haewon (解冤, the resolution of
- grievances) as a concept of true modernity.

Ko Nam-sik: research on the aspects of resolving personal and social grievances (Haewon).

When the religion and economy of East and West are understood not as independent domains but as mutually circulating relationships, this offers a cyclic mode of thinking to



Synthesis of the Research



Synthesizing the prior research from the three areas reveals the following interrelations:

The Eastern Religious Origins of Western Economic Thought

The Exchange of Knowledge and
Civilization Between East and
West

The Cyclic Characteristics of Daesoon Economic Thought

The Circulation of the Four
Types of Economic Ethics

The Circularity of Money and Its Correlation with Religion

The Economic View of the
Book of Changes (易) and the
Gift

Key characteristics found in the synthesis of the research:

- Circulatory structure: Eastern and Western economic thought have developed through mutual circulation, and in particular the relationship between the Three Teachings and Western Religion appears as a circulatory structure.
- The connection between economy and ethics: economy interacts with ethics like Eumyang, forming a circulatory relationship among communitarianism, libertarianism, utilitarianism, and social contractarianism.
- The Three Powers (三才) structure: the Three Powers of Heaven, Earth, and Humanity (天地人) corresponds to the economic circulation of production–distribution–consumption and holds important significance in Daesoon Thought.

The cyclic economic view of Daesoon Thought presents a new economic paradigm through the fusion of Eastern and Western thought, the interaction of religion and economy, and a circulatory structure.

💡 Conclusion and Implications



Conclusion of the Study

- The cyclic economic view of Daesoon Thought demonstrates the interconnection of Eastern and Western economic thought.
- It offers a clue to solving modern economic problems through the cyclic relationship between economy and ethics.
- The Eastern religious origins of Western economic thought and the circularity of money are integratively embodied in Daesoon Thought.

Implications of the Study

- Presenting the possibility of the fusion of Eastern and Western thought to overcome the crisis of cultural identity.
- Proposing a shift in the modern economic paradigm through an integrative approach to economy, religion, and ethics.
- Seeking directions for a sustainable economic system and the restoration of community through the cyclic economic view.

**"Money is a thing created and used through the principle of circulation"
— the view of money in Daesoon Thought**

offers insight for a new fusion of Eastern and Western economic philosophy and the restoration of economic ethics.

The Scope and Method of the Study

The Cyclic Economic View of
Daesoon Thought

Presenter:  [Name]

The scope and methodology concerning the cyclic economic view of Daesoon
Thought

- The Limits and Wounds of the Modern Economic View

Today, most people's economic view remains confined to libertarianism, communitarianism, social contractarianism, and utilitarianism—rooted in the Three Teachings and Western Religion—and is thereby wounded.

- A Lack of Understanding of the Circularity of the Economy

There is a failure to properly understand the nature of circulation—that the economy is circulation, and that the seemingly automatic circulation is possible only through the intervention of an absolute being.

- A Cyclic Solution from Traditional Thought

economic thought grounded in tradition, particularly the cyclic economic view of Daesoon Thought.

The modern environmental and social crises paralyze economic circulation, and technological development amplifies that paralysis like a butterfly effect, giving rise to social risk. This can be solved through a new



- The Research Purpose of the Cyclic Economic View

To study the economic thought of Daesoon, which can cyclically heal existing economic thought, and to synthesize existing research achievements through the cyclic methodology of postmodernism, represented by the circulation principle of the Book of Changes, Lacan's theory of circulation, and complexity science.

- Presenting an Integrative Solution

To present an integrative solution to economic, ethical, and religious thought centered on the cyclic economic view of Daesoon Thought, and to apply circulation—as a distinctive characteristic of Korean science—to economic thought.

- The Central Scope of the Study

This study focuses on the solution to the clash between the economic thought of the Three Teachings and Western Religion, and on the concrete form of the cyclic economic view, comparatively analyzing the economic ethics of existing religions and the cyclic economic view of Daesoon Thought.



Research Methodology

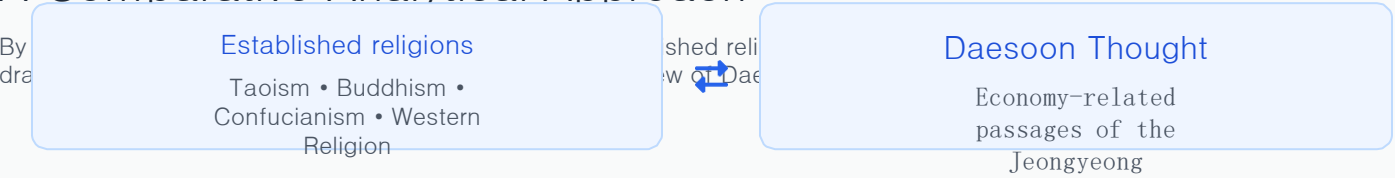
● A Cyclic Analytical Framework

This study applies a cyclic analytical framework drawing on the circulatory principle of the Yijing (Book of Changes), Lacan's theory of circulation, and the methodology of complexity science.

- Cyclical attributes of the Yijing: complementary opposition (待對, Daedae), flow (流行, Yuhaeng), harmonization (中和, Junghwa), return (回歸, Hoegwi), and proliferation (增殖).
- Lacan's theory of circulation: analysis of the cyclic structure of the Imaginary–Symbolic–Real.
- Complexity science: analysis of the cyclic relations and nonlinear interactions within economic systems.



A Comparative Analytical Approach



● A Synthetic Interpretive Methodology

The cyclic economic view is analyzed across four dimensions—individual–economy, individual–ethics, community–economy, and community–ethics—to derive a synthetic interpretation.



Thesis Structure (Chapters I-II)

I

Introduction

Chapter I: Rationale for the study, prior research, scope and method.

- > Contemporary environmental and social crises generate risks arising from the paralysis of economic circulation.
- > Presenting the need for a new economic thought grounded in tradition;
- > the rationale for studying the cyclic economic view of Daesoon Thought.
- >

II

The Economic Views of the Religions

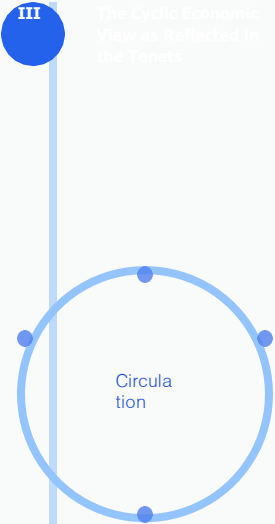
Chapter II: Economy, ethics, and religion; the cyclic economic thought of established religions.

- > View of wealth (saving) – Taoism – libertarianism
- > Theory of distribution – Buddhism – social contractarianism; view of labor (production) –
- > Confucianism – utilitarianism
- > View of goods (circulation) – Western Religion – communitarianism



5
Study

Scope and Method of the Study



Chapter III-1: The cyclic characteristics of Daesoon Thought.

- > Cyclical attributes of the Yijing: complementary opposition (待對, Daedae), flow (流行, Yuhaeng), harmonization (中和, Junghwa), return (回歸, Hoegwi), and proliferation (增殖).
- > Analysis applying complexity science and Lacan's theory of circulation.

Chapters III-2 to III-5: Comparative analysis of the tenets and passages of the Jeongyeong.

Chapter III-2: The Taoist domain.

A complementary-opposition (待對) libertarian view of wealth.

Chapter III-3: The Buddhist domain.

A return-oriented (回歸) social-contractarian view of distribution.

Chapter III-4: The Confucian domain.

A harmonizing (中和) utilitarian view of labor.

Chapter III-5: The Western Religion domain.

A flow-oriented (流行) communitarian view of goods.

i This study relates to the economy specific aspects of Lacan and complexity science that emphasize cyclicity, and remains open to a variety of interpretive possibilities.

Thesis Structure (Chapters IV–V)

IV
Contemporary
value

V
Conc
lusion

Chapter IV: The contemporary value of the cyclic economic view and its response to economic problems.

- > Individual–economy dimension: Eumyang Hapdeok and the restoration of economic motivation.
- > Individual–ethics dimension: Sinin Johwa and the restoration of economic ethics.
- > Community–ethics dimension: Dotong Jingyeong and the restoration of human community.
- > Community–economy dimension: Haewon Sangsaeng and the resolution of the ideological conflict between capitalism and communism.

Chapter V: Conclusion, limitations of the study, Korean thought and globalization.

- > The limitations of this study and the nature of its personal views; confirming the value of the cyclic economic view of Daesoon Thought.
- > Presenting the potential for the globalization of Korean thought and solutions to contemporary economic problems.



● Limitations of the study — a personal view

The entire content of this paper—including the understanding of the Five Phases as a complex system through circulation, and the alignment of the various religions and economic thought with the Five Phases—is not the official position of the Department of Daesoon Studies but merely a personal view.

● A Path toward the Globalization of Korean Thought

The value of the cyclic economic view of Daesoon Thought can serve as a means to globalize not only Daesoon Thought but Korean thought as well. In the process of creating universal value through modern interpretation while remaining grounded in tradition, it provides an occasion to introduce Korea's distinctive cyclic mode of thinking to the world.

A Solution to Contemporary Economic Problems

- The cyclic economic view of Daesoon Thought can serve as a practical solution to contemporary economic problems. Amid a reality in which environmental and social crises paralyze economic circulation, the principles of Daesoon Thought—represented by Eumyang Hapdeok, Sinin Johwa, Haewon Sangsaeng, and Dotong Jingyeong—can bring about the restoration of economic motivation, the restoration of economic ethics, the resolution of ideological conflict, and the restoration of community.



"A new perspective in the study of the cyclic economic view can become the foundation of a future economic paradigm through the harmonious integration of tradition and modernity, East and West, and economy and ethics."





The Economic Views of the Religions and Their Limited Cyclicity

An Examination of the Cyclic Perspective for an Integrated Understanding of Religion and Economic Ethics

June 22, 2025

Professor
[Name]

Korea Institute of Religious
Economics

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1	Introduction and Purpose of the Study	7	The Role of Religion at Each Stage of the Economic Cycle
2	An Introduction to Economic Ethics and Cyclicity	8	A Comparison of Economic Schools and Religious Thought
3	The Relationship between the System of Ethics and Economics	9	Distribution/Consumption by Theory of Value
4	The Cyclic Logic of Each Religion (the Three Teachings and Western Religion)	10	Modern Capitalism and Religious Cyclicity
5	A Comparison of the Views of Eternal Life and Economic Views across Religions	11	Summary Tables and Graphs
6	The Four Theories of Economic Ethics and Their Religious Correspondences	12	Conclusion and Implications

Introduction and Purpose of the Study

- The Contemporary Significance of Religious Economic Views

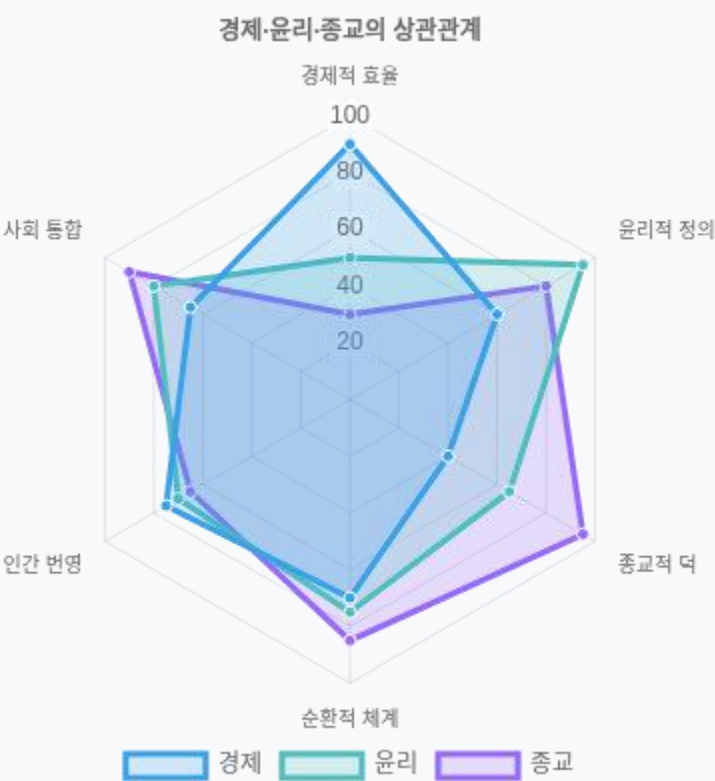
The economic thought of a religion is a core component that gives concrete expression to abstract religious ideas, serving as an important key to grasping their hidden meaning.

- The Correlation between Economy and Ethics

Economy and ethics stand in a very close relationship, appearing simultaneously yet opposed to each other like Janus, and historically they have exhibited a long-term functional relationship with one another.

- The Aim of the Study

Through an integrated understanding of religion, economics, and ethics, this study reexamines the cyclic worldview needed in modern capitalist society and seeks ways to apply the economic ethics embedded in religious thought to the present day.



The Interrelationship of Economy, Ethics, and Religion

An Introduction to Economic Ethics and Cyclicity

● The Oppositional Relationship between Economy and Ethics

Although modern capitalist economics strenuously denies it, economy and ethics stand in a very close relationship, always opposed yet appearing simultaneously like Janus.

● An Inverse Relationship

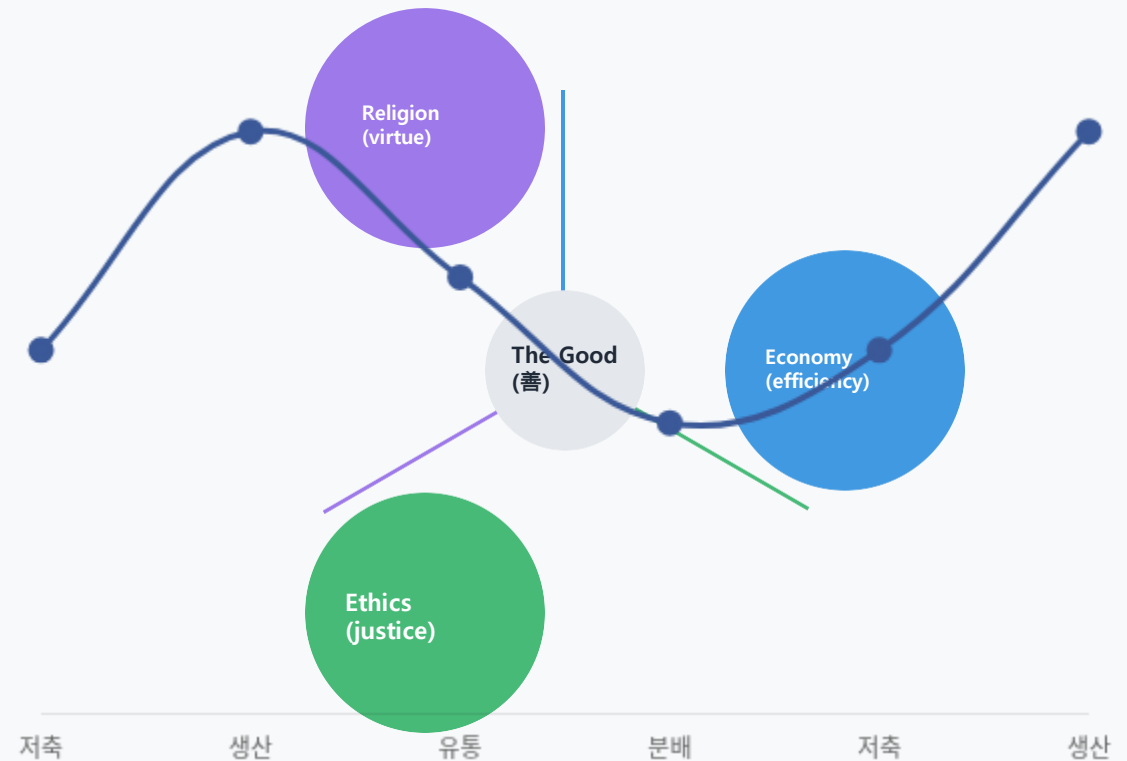
They stand in so close a relationship that the inverse of economy is ethics and the inverse of ethics is economy; historically, economy and ethics have exhibited a long-term functional relationship with one another.

● The Core of Cyclicity

Economy and ethics are integrated around the good (善) and are mediated through the virtue (德) of politics or religion. Each represents, respectively, action, institution, and being.

● The Cycle of Scarcity and Abundance

Wealth arises from scarce resources, ability arises from deficient virtue, and rights arise from limited rectitude (正). All of these form a cyclic structure integrated into the good.



The Cyclic Structure of Economic Ethics

Economy and ethics pursue efficiency and justice respectively, but ultimately they orient toward the common value of the good (善). This cyclic relationship is deeply reflected in religious thought.

The Relationship between the System of Ethics and Economics

The Threefold Division of Ethics

In chronological order, ethics comprises three traditions: Aristotelian ethics, which emphasizes virtue (excellence); Kant's deontological ethics, which emphasizes the right (正); and utilitarian ethics, which emphasizes the good (善).

Object of Evaluation \ Value Concept	Basic value language	Operational value language	Ultimate end
Action	The Good (善)	Efficiency	Utility
Institution	The Right (正)	Justice	Rights
Being	Virtue (德)	Excellence	Ability

Table 2.1 The System of Ethics

The Point of Contact between Economics and Ethics

Like ethics, economics develops its theories around three tasks: action (the good—the marginal utility school), institution (the right—the institutionalist school), and being (virtue—gift-based economics).



The Integrated Structure of Economy, Ethics, and Politics (Religion)

The Integration of Ethics and Economy

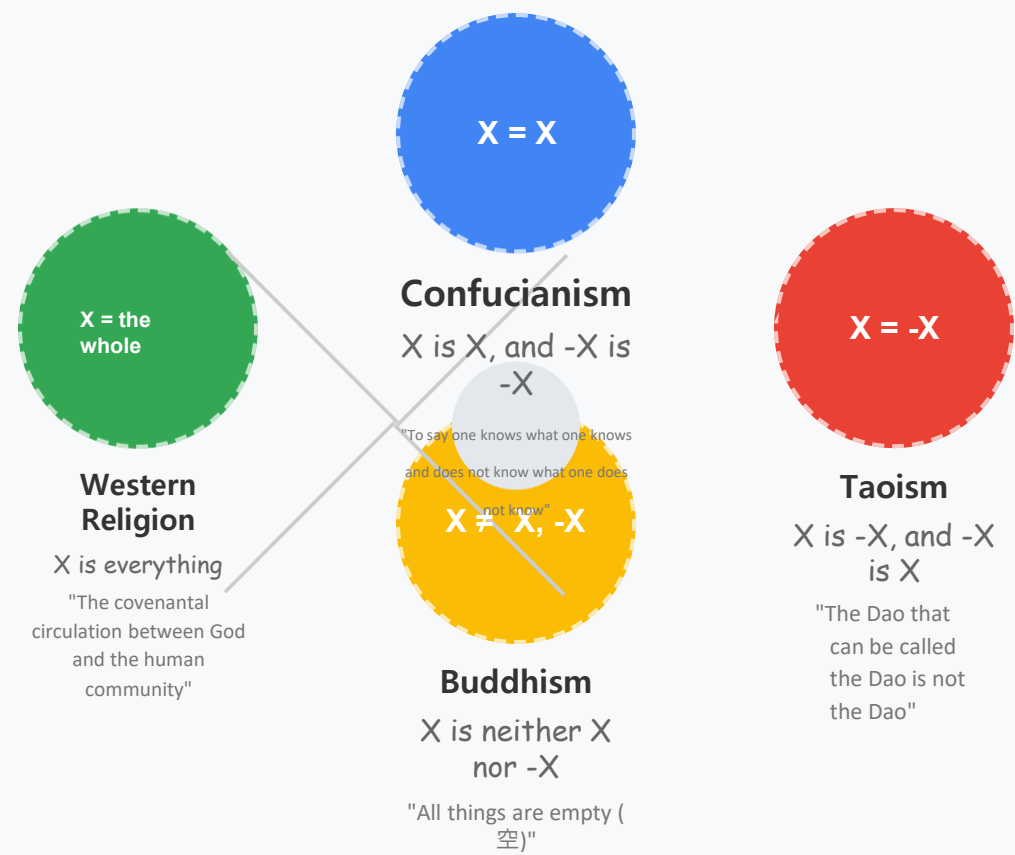
Economy and ethics are integrated around the good (善) and mediated through the virtue (德) of politics or religion. Economy, ethics, and politics (religion) represent, respectively, action, institution, and being.

Freedom as a Common Value Norm

The Cyclic Logic of Each Religion

Comparing the logical systems of Eastern and Western religions according to a cyclic framework of logical thought reveals the following features:

- Confucianism (X is X, and -X is -X)
It emphasizes clear distinctions and duties: the ruler must act as a ruler, and the minister as a minister. It pursues clarity, saying that one knows what one knows and does not know what one does not know.
- Taoism (X is -X, and -X is X)
A paradoxical approach in which the Dao that can be called the Dao is not the Dao. It holds a mutually transformative worldview in which the strongest is the weakest, water; the friend is the foe, and the foe is the friend.
- Buddhism (X is neither X nor -X)
A middle-way worldview in which all things are empty (空). A dependent-origination system of thought that emphasizes that all things are without substance, with neither friend nor foe.
- Western Religion (X is everything)
It emphasizes the covenantal circulation between God and the human community. A comprehensive worldview centered on universal love (博爱), pursuing community over the individual and spirit over matter.



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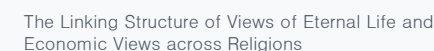
Community-centered & oriented toward the afterlife

Social-contractarian & ethical distribution

Community-centered & present-world production

"X is X, and -X is -X" — circulation within human relations and

"X is -X, and -X is X" — the circulation of non-action and nature, centered on the individual



The Correlation between Economic Views and Views of Eternal Life

- Western Religion (eternal life of the soul) → a circulation-centered economic view (symbolic value, gift); Buddhism (rebirth through transmigration) → a distribution-centered economic view (exchange)

The Four Theories of Economic Ethics and Their Religious Correspondences

The theories of economic ethics form a fractal structure similar to the cyclic logic of the religions, matching as follows:

道

Taoism ↔ libertarianism

Taoism, holding that 'X is -X, and -X is X,' is linked with libertarianism, which emphasizes individual freedom. It orients toward free economic activity that follows the Dao of non-action and nature.

儒

Confucianism ↔ utilitarianism

Confucianism, holding that 'X is X, and -X is -X,' is linked with utilitarianism, which pursues the greatest happiness of the greatest number. It emphasizes public interest and order.

佛

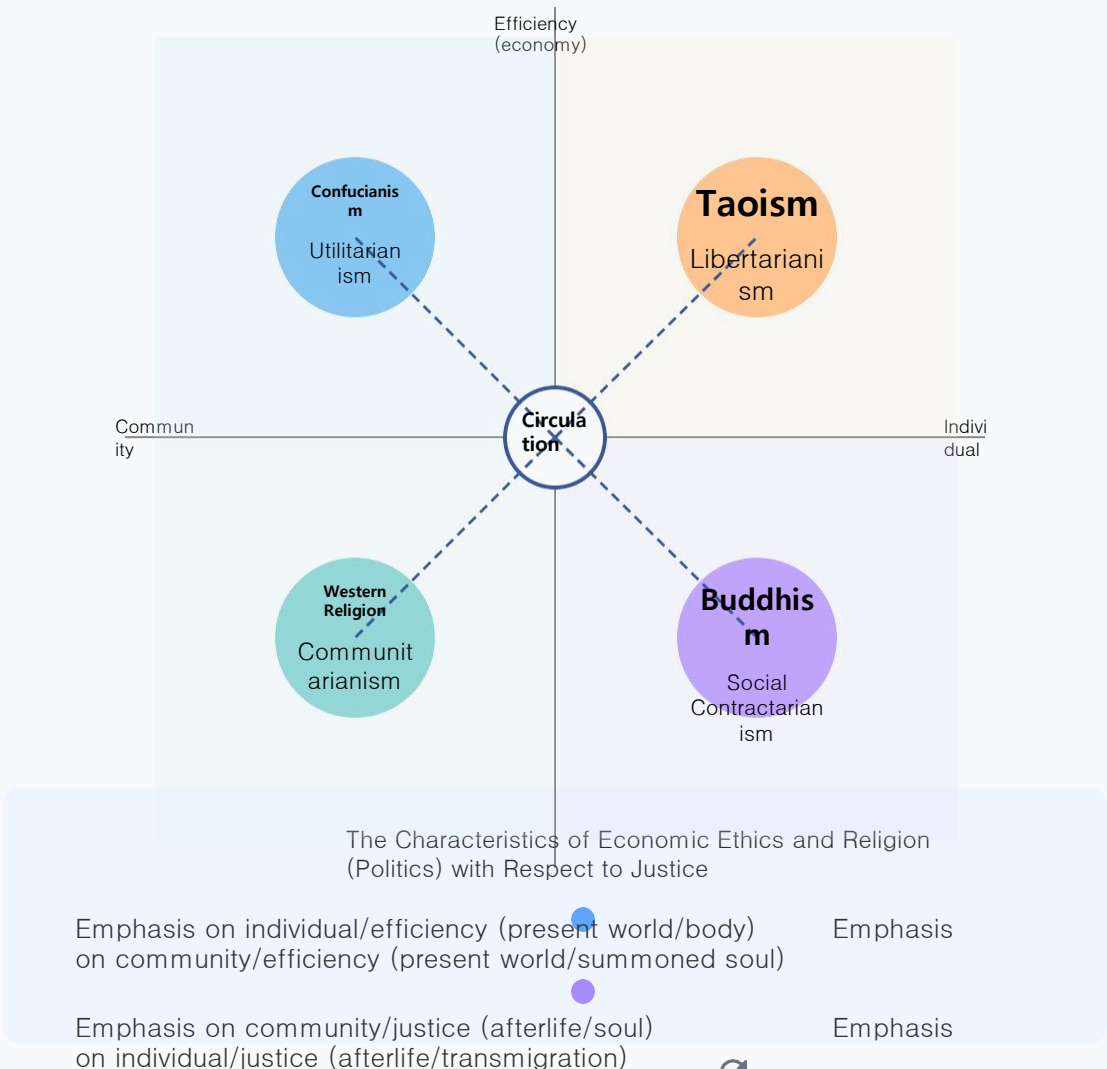
Buddhism ↔ social contractarianism

Buddhism, holding that 'X is neither X nor -X,' is linked with social contractarianism, which emphasizes duties and rights. It orients toward fair distribution that respects individual rights.

+

Western Religion ↔ communitarianism

Western Religion, holding that 'X is everything,' is linked with communitarianism, which emphasizes universal love (博愛). It emphasizes the values of community and sharing.



The Economic Cycle Process and the Role of Each Religion

The Four Stages of the Economic Cycle and the Role of Religion



Saving — Taoism

"X is -X, and -X is X" — Taoism concentrates on economic circulation through a view of wealth (財富論) that prepares the present to provide for the future. It exhibits a libertarian tendency and emphasizes the individual's accumulation of wealth.



Production — Confucianism

"X is X, and -X is -X" — Confucianism organizes people and society with accumulated wealth to engage in production. Through a utilitarian approach, it emphasizes the efficient production of society as a whole.



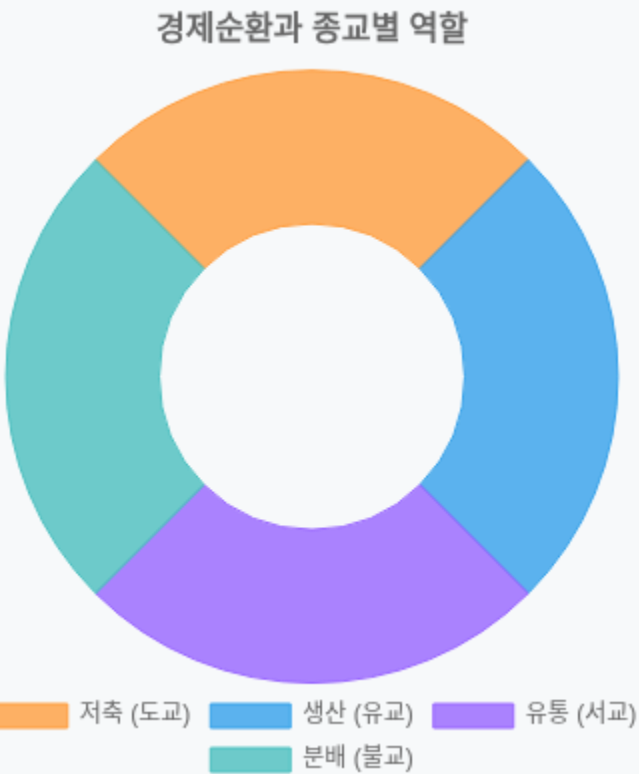
Circulation — Western Religion

"X is everything" — the universal love of Western Religion serves to broadly give and circulate produced goods. Through a communitarian approach, it emphasizes the sharing and giving of society as a whole.



Distribution — Buddhism

"X is X, and -X is -X" — Buddhism concentrates on distribution to achieve social harmony. With a utilitarian approach, it emphasizes the efficient distribution of society as a whole.



The Economic Cyclic Structure and the Role of Each Religion

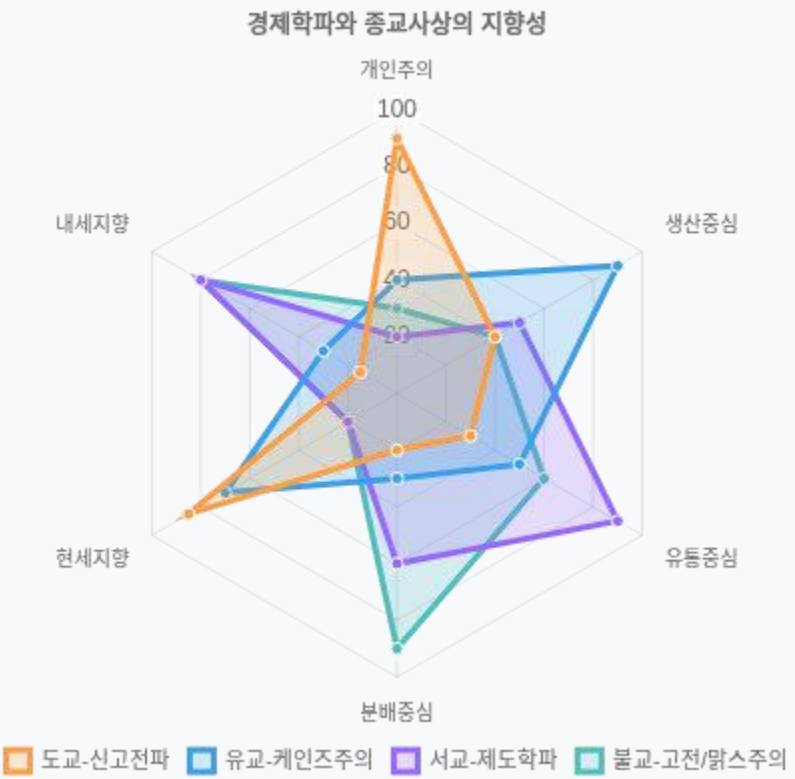
The Characteristics of the Cyclic Economic View

A Comparison of Economic Schools and Religious Thought

The Correspondence between Economic Schools and Religious Thought

The economic thought of the various religions has an essentially similar structure to the major economic schools. The economic views of the religions and the value theories of the schools resemble one another like a fractal structure, and this is an answer to the fundamental questions shared by economy and religion.

Religion	Economic Ethics	Economic view	Economic school	Theory of value
Taoism	Libertarianism	View of Wealth	Neoclassical school	Use value
Confucianism	Utilitarianism	View of Labor	Keynesianism	Sign value
Western Religion	Communitarianism	View of Goods	Institutionalist school	Symbolic value
Buddhism	The Economic-Cyclic Perspective of Religion	View of Distribution	Classical school / Marxism	Exchange value



The Correlation between Economic Schools and Religious Thought

A Comparison of Principal Features

- ▶ Neoclassical school: emphasis on individual utility and freedom
- ▶ Taoism: emphasis on the harmony of the individual and nature

Theories of Value and the Contemporary Issue of Distribution

Each economic school views the value inherent in commodities differently, and this has a direct effect on distribution and consumption.

Use Value

Neoclassical economics: based on the utility of using goods.
Effect on distribution: efficiency-centered, prioritizing individual preferences.

Exchange Value — Classical school / Marxism: value determined by the labor invested. Effect on distribution: emphasis on the fair distribution of labor value.

Sign Value

Keynesianism: value based on social innovation and effective demand.
Effect on distribution: promotes imitative consumption and conspicuous consumption.

Symbolic Value — Institutional school: based on gift-giving and cultural value. Effect on distribution: emphasis on community-centered sharing and circulation.



A Comparison of Distribution and Consumption Characteristics by Theory of Value

The Integration of Baudrillard's Theory of Value
"Every object has four economic values. For example, an apple held in the hand becomes use value when eaten, exchange value when exchanged, sign value when used as a sign, and symbolic value when given to another person."

Conclusion and Implications

✓ Summary of Research Findings

Each religion has its own cyclic system of logic, and it has been confirmed that the Three Teachings and Western Religion are closely linked with the economic cycle of saving–production–circulation–distribution.

The Integration of Economic Ethics and Religion

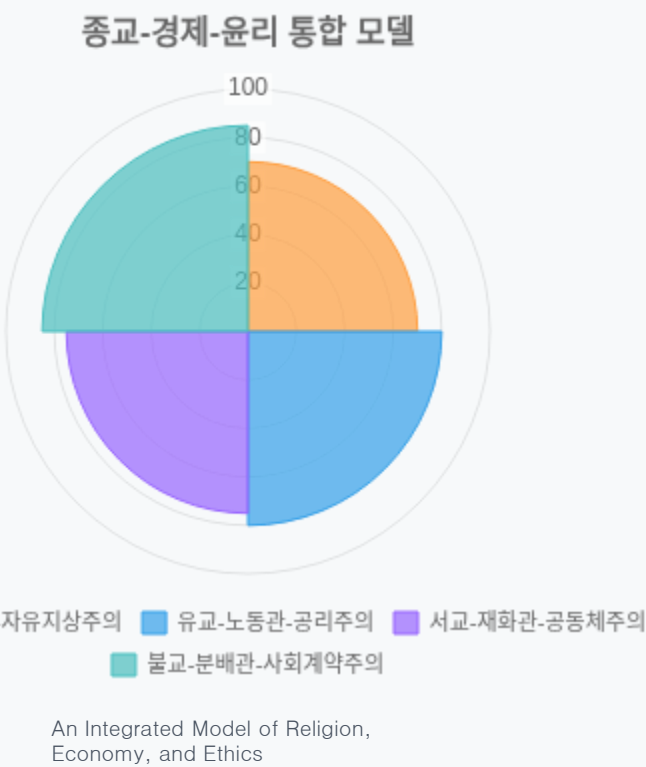
- ✓ Economic ethics (libertarianism, utilitarianism, social contractarianism, communitarianism) and religious thought (Taoism, Confucianism, Buddhism, Western Religion) share similar patterns in a fractal structure.

Contemporary Implications

A cyclic religious–economic view offers an alternative paradigm capable of filling the sustainability crisis and ethical vacuum of modern capitalism. In particular, it can provide the theoretical basis for a transition from the myth of 'infinite growth' to 'sustainable circulation.'

➔ Future Tasks

Practical research is needed to seek ways to apply religious economic thought to the present day, to verify it across diverse cultural spheres, and to integrate it into a sustainable economic model.



The Principal Implications of the Cyclic Religious– Economic View

- The economy is a cyclic system that embodies ethical value. A balance of the four values (use, exchange, symbolic, sign) is needed.
- The religious worldview forms the foundation of economic ethics. The



Economic Ethics and the Cyclicity of the Religions

The Cyclic Structure and Interrelationship of Economic Ethics,
Religion, Ethics, and Economics

Presenter: [Name]

Affiliation: Department of ○○, ○○

University; June 22, 2023



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- 1  The Relationship between Economic Ethics and Religion
- 2  The System of Ethics and Economics
- 3  Modern Economic–Ethical Thought
- 4  The Cyclic Logic of the Religions
- 5  Views of Eternal Life and Economic Views across Religions
- 6  Fractal Structure and Correlation
- 7  The Linkage between Economic Schools and Religious Thought
- 8  Conclusion and Contemporary Significance



An Exploration of the Cyclic
Correlational Structure of Ethics,
Economics, and Religion

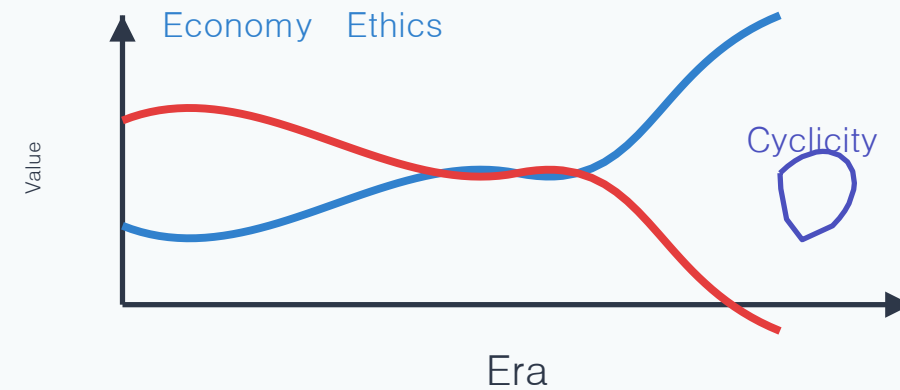
Economic Ethics and the Cyclicity of Religion: Introduction

The economic thought of a religion is a core component that gives concrete expression to abstract religious ideas. It is when a religion is expressed as economic thought that its hidden meaning can be grasped.

Economy and ethics stand in a close relationship, opposed yet appearing simultaneously like Janus. They stand in so close a relationship that the inverse of economy is ethics and the inverse of ethics is economy. The economic thought of a religion appears chiefly in an ethical form.

The relationship among religion, economics, and ethics can be examined in the following order: first establishing a framework centered on ethics, which is close to everyday life; then illuminating its relationship with economics; and finally relating it to religion.

Figure 2.1: The Historical Trajectory of Economy and Ethics



Historically, economy and ethics have exhibited a long-term functional relationship with one another.

Core Concept

Economy and ethics frequently appear in opposing forms yet stand in a mutually complementary relationship, which becomes even clearer in a religious context.

The Relationship between the System of Ethics and Economics

In chronological order, ethics comprises three traditions:

- Aristotle's ethics, which emphasizes virtue (excellence)
- Kant's deontological ethics, which emphasizes the right (正, justice)
- Utilitarian ethics, which emphasizes the good (善, efficiency)

Table 2.1: The System of Ethics

Object of Evaluation \ Value Concept	Basic value	Operational value language	Ultimate end
Action	The Good (善)	Efficiency	Utility
Institution	The Right (正)	Justice	Rights
Being	Virtue (德)	Excellence	Ability

Like ethics, economics develops its theories around three tasks: action (the good—the marginal utility school), institution (the right—the institutionalist/historical school), and being (virtue—gift-based economics).

Figure 2.2: The Composition of the Tasks



Figure 2.3: The Integration of the World of Economy and the World of Ethics



The Four Streams of Modern Economic-Ethical Thought

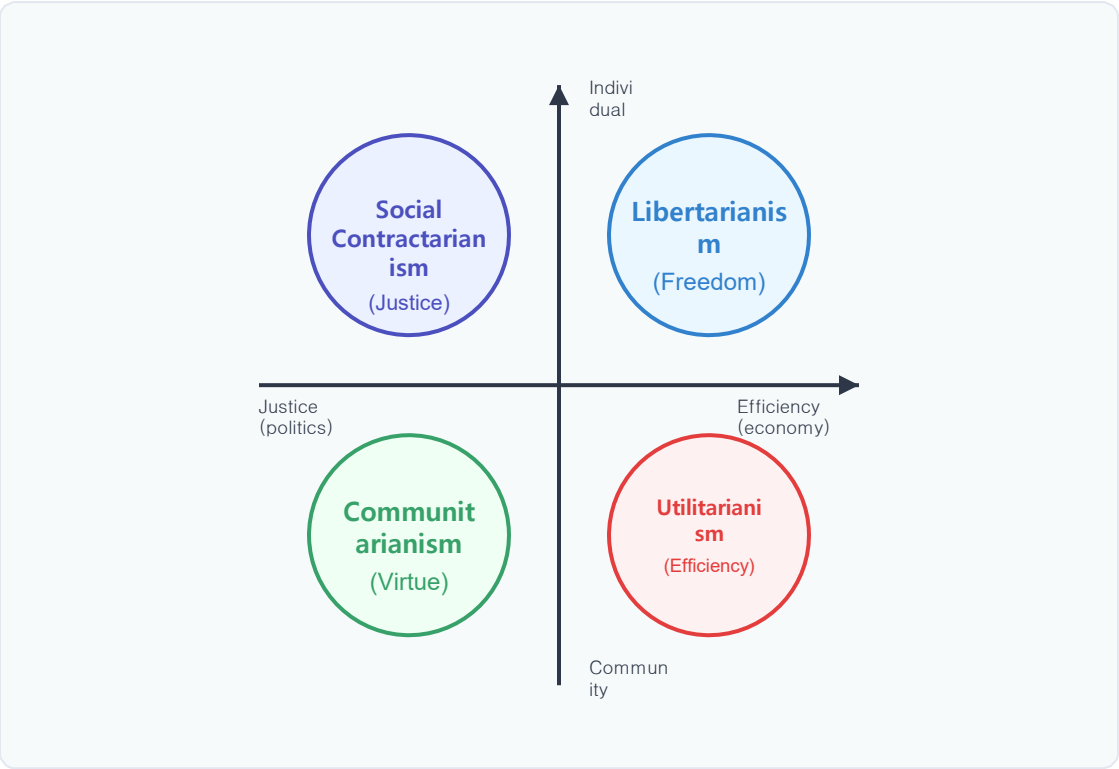
Modern economic–ethical thought can be classified into four principal streams:

- **Utilitarianism:** pursues the happiness of the greatest number, emphasizing efficiency.
- **Social contractarianism:** based on Kant's deontology, emphasizing individual rights and justice.
- **Libertarianism:** places individual freedom foremost and pursues minimal government.
- **Communitarianism:** community-centered, emphasizing virtue (德) and practicality.

Table 2.2: The Standing of Modern Moral Philosophy

Method \ Value	The good (善)—order within institutions	The right (正)—the basic structure of institutions
Individualism	Market equilibrium theory (theoretical economics)	Social contractarianism (justice)
	Libertarianism (freedom)	
Collectivism	Utilitarianism (efficiency)	Communitarianism (virtue)
	Institutional evolutionism (historical–school economics)	

Figure 2.4: The Relationship of the Four Economic Ethics



The Characteristics of the Four Streams of Economic–Ethical Thought

- Libertarianism: individual, efficiency; Utilitarianism: community, efficiency

- Social contractarianism: individual, justice; Communitarianism: community, justice

The Cyclic-Logic Structure of Each Religion (the Three Teachings / Western Religion)

The economic ethics of the various religions can be understood through the composition of the cyclic logic within their doctrinal systems. Because the logical frameworks that cyclic logic can express are limited, the religious thought of the East (and West) is condensed into the Three Teachings and Western Religion.

Confucianism (儒教)

X is X, and -X is -X
"The ruler (X) must act as a ruler (X), and the minister (-X) must act as a minister (-X)"
"To say one knows (X) what one knows (X) and does not know (-X) what one does not know (-X)"

Taoism (道教)

X is -X, and -X is X
"If the Dao (X) is called the Dao (X), it is not the Dao (-X)"
"The strongest (X) is the weakest, water (-X)"; "the friend (X) is the foe (-X), and the foe (-X) is the friend (X)"

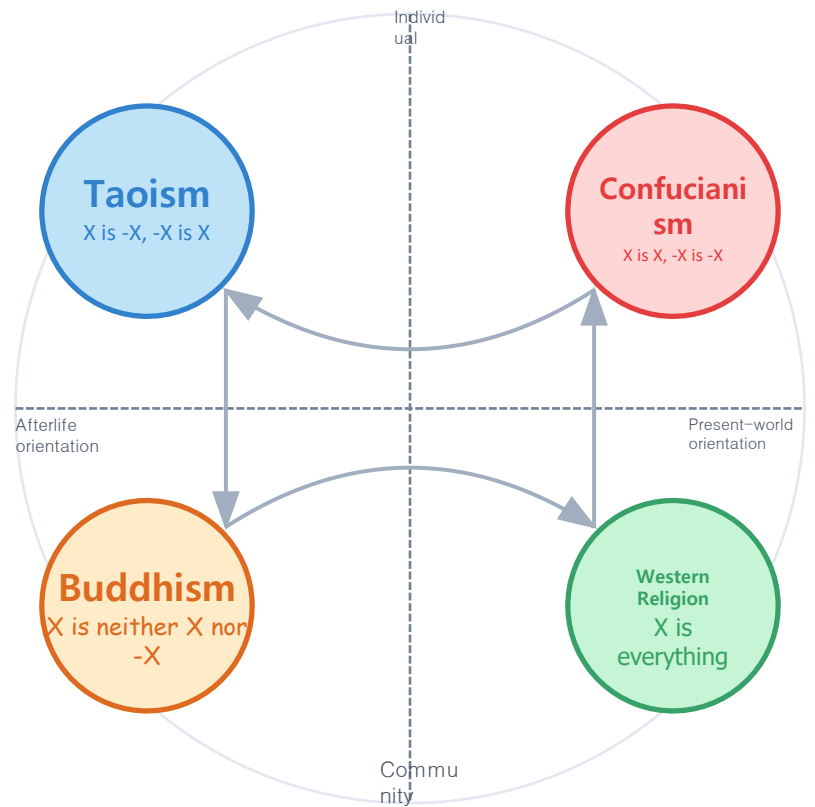
Buddhism (佛教)

X is neither X nor -X
"With 'neither friend (X) nor foe (-X),' all things are empty (空)"; "there is no distinction between matter and spirit, and no distinction between self and other"

Western Religion (西教)

X is everything

Figure 2.5: The Correlation of the Religions



The logical structure of each religion forms a complementary (相補的) relationship, constituting a cyclic structure.

Views of Eternal Life and Economic Views across Religions

The various religions can be divided into four types according to the form of eternal life they orient toward and their individual/community and afterlife/present-world orientations.

Confucianism: regeneration through the summoning of the soul (招魂再生)

Pursues regeneration through circulation within human relations—father and son, ruler and subject.

The logic that matter is matter and spirit is spirit—oriented toward the present world over the afterlife, and toward community over the individual.

Taoism: bodily immortality (肉身永生)

Pursues bodily immortality through the circulation of non-action and nature that conforms to the principle of nature.

The logic that spirit is body and body is spirit—present-world-oriented individualism.

Buddhism: rebirth through transmigration (輪回轉生)

Pursues rebirth through transmigration via the circulation of all things in the Wheel of Dharma according to dependent origination.

The logic in which the distinction between body and spirit disappears—afterlife-oriented

Western Religion: eternal life of the soul (靈魂永生)

Pursues eternal life through covenantal circulation based on the Ten Commandments between God and the human community.

Pursues community over the individual and spirit over matter—afterlife-oriented communitarianism.

Linkage with Economic Views

Each religion's view of eternal life connects to an economic view (view of wealth, view of labor, view of goods, view of distribution), which in turn connects to the respective economic-ethical thought.

Figure 2.6: The Correlation of the Religions' Views of Eternal Life



The Connection between Religion and Economic Views

Taoism → libertarianism

Economic circulation based on the view of wealth; the pursuit of individual freedom.

Buddhism → social contractarianism; equitable distribution, deontological ethics

Confucianism → utilitarianism

Production-centered; the pursuit of the greatest happiness of the greatest number.

Western Religion → communitarianism

Circulation and gift-giving; the spirit of universal love (博愛).

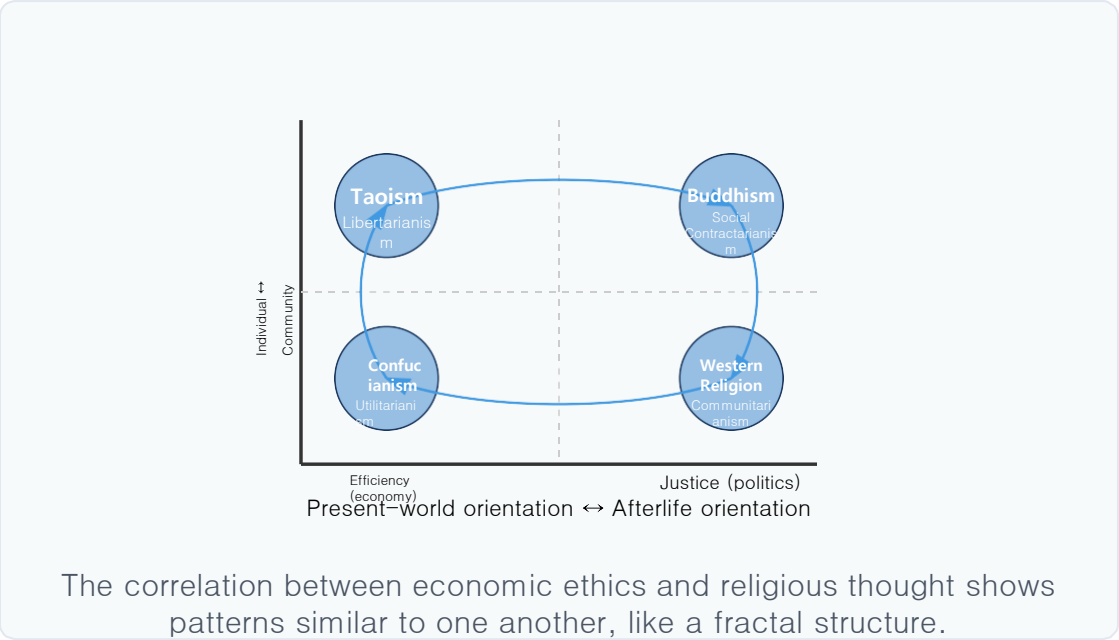
Fractal Structure and Correlation

A fractal (相同性) refers to a structure that resembles itself, characterized by self-similarity in which the whole and its parts have similar patterns. Such a fractal structure is also found in the relationship among religion, economy, and ethics.

- All things exhibit similar relationships to one another like fractals, and this is especially so for economy and ethics as they relate to religion.
- In modern science as well, the smallest atom and the largest galaxy have similar structures. In circulation theory, all things circulate, and structures that exhibit complementary opposition to one another are similar.

- An Emergentist Approach
- Unlike the reductionist method that breaks all things apart to find the ultimate particle, the correlation between economic ethics and religion can be understood through an emergentist and holistic (全一) method that finds laws within the relationships among all things.

Figure 2.7: The Correlation between Religion and Economic Ethics



[Figure 2.4] The Relationship of the Four Economic Ethics and [Figure 2.5] The Correlation of the Religions share common axes (individual-community, efficiency-justice/present world-afterlife), forming similar fractal structures.

The Linkage between Economic Schools and Religious Thought

Table 2.3: A Comparative Table of Religion–Economic Ethics–Economic Theory

	Saving	Production	Circulation	Distribution
Religion	Taoism	Confucianism	Western Religion	Buddhism
Economic thought	Libertarianism	Utilitarianism	Communitarianism	Social Contractarianism
Economic view	View of Wealth	View of Labor	View of Goods	View of Distribution
Economics	Neoclassical school	Keynesianism	Institutionalist school	Classical school / Marxism
Theory of value	Use value	Sign value	Symbolic value	Exchange value

Figure 2.9: The Correlation between Religion and Economic Views

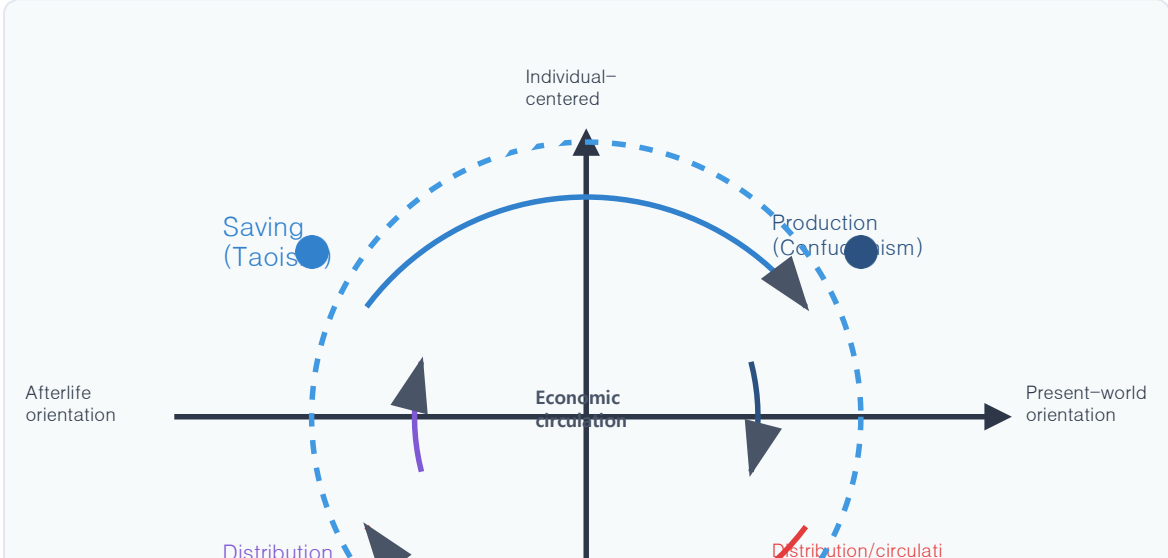
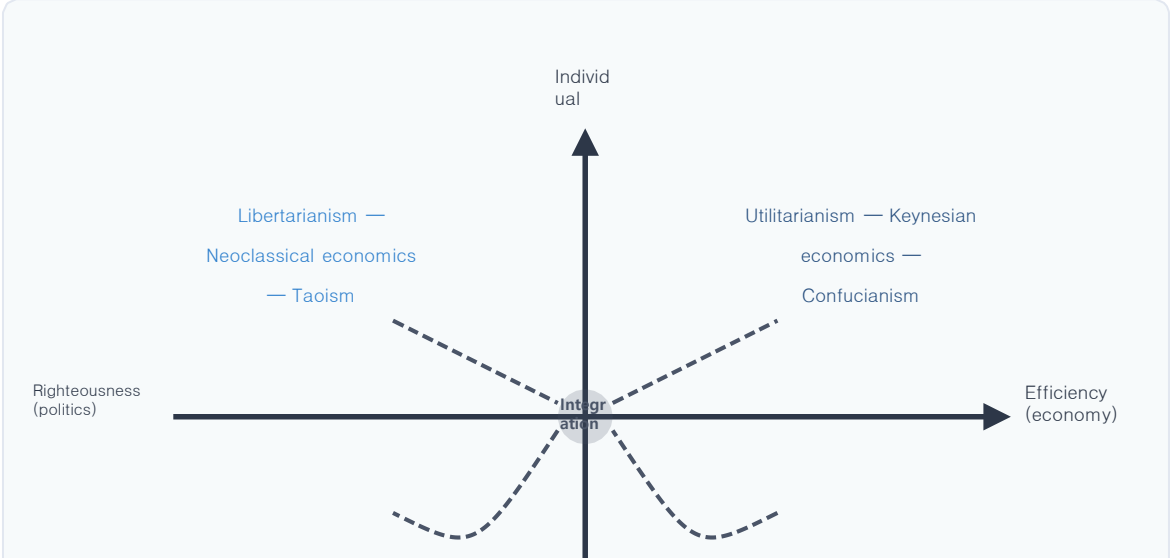


Figure 2.11: Correlation among religion, economic ethics, and economics



Summary and conclusion: the cyclicity of Eastern and Western economic ethics and religion

Examining the economic history and religious cyclicity of East and West, we confirmed that each religion and economic thought stands in a close relationship of mutual influence.

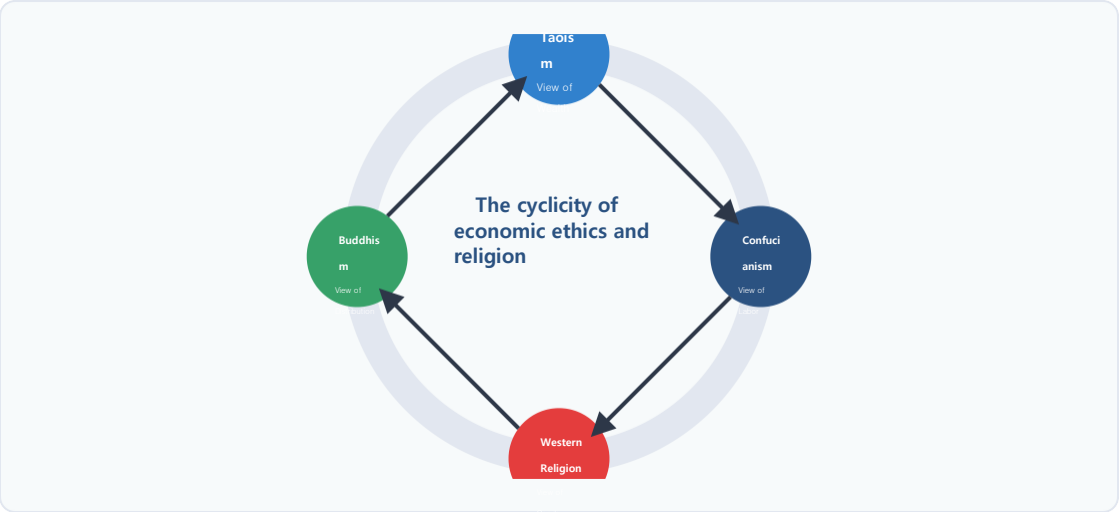
- Western capitalism began with Calvin's Protestant view of wealth, which resembles the Taoist view of wealth.
- Western capitalism developed under the Confucian doctrine of enriching the nation and strengthening its military, which came from China.
- The policy of national wealth and military strength destroyed Eastern cyclicity, and it also destroyed the Western-religious cyclicity of goods as God's promise of salvation.

The modern era has transformed into materialism and casino capitalism, and cyclic religious thought and economic ethics are needed to redeem it.

The cyclicity of economic ethics and religion is not merely a theoretical structure; it can become a source of practical wisdom for a sustainable human society.

** This study offers a foundation for interdisciplinary research on the interconnection of religion, economic ethics, and economic theory.*

Synthesis: the cyclic structure of religion and economics



Comprehensive analysis
Economic ethics and religion each exhibit their distinctive traits within the economic cycle of saving (Taoism), production (Confucianism), distribution (Buddhism), and circulation (Western Religion); their harmonious integration can serve as an alternative for the sustainability of modern society.



Chinese-style Taoist capitalism and the libertarian view of wealth

Understanding modern capitalism through a comparison of Taoist and libertarian economic thought

Presenter: [Name]
Affiliation: [Affiliation]

Date: June 22,
2025



Research background and objectives

- The role of Taoist thought in China's economic values

The capitalist features of Taoism compared with existing Confucianism, Buddhism, and Christianity; analysis of the

- substantive differences and implications between Taoist capitalism and libertarian/neoclassical economics; the implications of the Taoist view of wealth in economic ethics for modern capitalism

- Examining the modern economic crisis and seeking alternatives through the relationship between circulation and freedom



Definition and characteristics of Taoist capitalism

- The Chinese traditional thought closest to capitalism
It is the most popular religion in modern China, and modern China, which places material wealth as its foremost value, appears closer to a Taoist state than a Confucian one.
- Emphasis on wealth, the pursuit of material goods, saving, and practicality
Taoism aligns with the Chinese aptitude for managing money (理財), and the gods of modern Taoist temples are filled with deities that govern wealth.

Political and historical influence

- Mao Zedong relatively favored Taoism; Deng Xiaoping's reform and opening are connected to the flexibility of Taoism; modern China's economic system embodies elements of Taoist capitalism.

Pursuit of practical wealth and adaptability

The linkage of good deeds to future wealth through morality books (勸善書) and ledgers of merit and demerit (功過格), emphasizing a pragmatic attitude and adaptation to reality



Core principles of Taoist economic thought

- The economic cycle: circulation of production–circulation–distribution–saving

Taoism regards 'saving' and 'circulation' in particular as central to economic development, emphasizing a philosophy of saving akin to the 'philosophy of water.'

- A small state with few people (小國寡民) — the minimal–state theory

It regards a minimal, utility–oriented government as the ideal state, a view of the state similar to the libertarian economic outlook.



Absolute equality before the Dao (道)

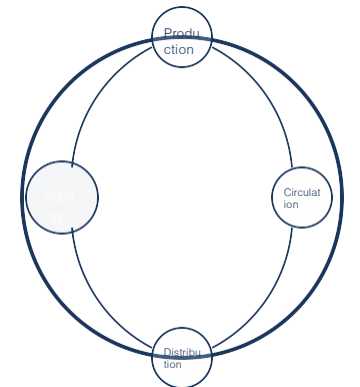
Zhuangzi's theory of innate equality (天生平等說) connects to the libertarian view of absolute equality, such as equality before the law and equality before the market.

- A value theory centered on practical benefit

A regard for practical benefit and an emphasis on utility, similar to the neoclassical theory of marginal utility, aiming at the efficient allocation of resources

- Emphasis on harmony with nature and circulation

The principle of non–action and naturalness (無爲自然) is expressed in economic activity as a natural economic order achieved through saving and circulation.



Overview of comparison with the libertarian economic outlook

- The core of libertarian/neoclassical economics

Respect for private property, minimal government, market autonomy, equality before the law/market, and a focus on individual freedom and utility value

- Commonalities with Taoist capitalism

Respect for saving and freedom, economic efficiency, emphasis on the law of equal marginal utility, and orientation toward a minimal state

- Fundamental differences

Taoism: the 'circulation of nature' is the foremost value; libertarianism: 'human freedom and interest' is the foremost value

- A relationship of tension in the modern sense

Seeking a point of balance between the principle of nature's circulation and the principle of human freedom is the task of modern capitalism.

Taoist capitalism

"Circulation first, freedom pursued"



Libertarianism

"Freedom first, circulation pursued"



Historical influence — the exchange of Eastern and Western thought

- The transmission of Taoism to the West
 - First introduced to Europe indirectly by Matteo Ricci, with its influence spreading through Song–Ming Neo–Confucianism
- Influence on economic theory
 - Adam Smith's 'invisible hand' (non–action and naturalness), the neoclassical theory of marginal utility, and libertarian economic ethics

Calvinism and the Taoist view of wealth

- Calvin's doctrine of predestination and acceptance of usury reflect the influence of the Taoist doctrine of exhorting good and its view of wealth, resembling the perspective of 'wealth as God's grace.'

Intellectual lineage

The Taoist thought of a small state with few people → the laissez–faire economic thought of Confucius and Mencius → the Wealth of Nations and laissez–faire of Calvin and Adam Smith

1585–1610

Matteo Ricci's activities in China — the beginning of the exchange of Eastern and Western thought

1564–1604

Calvin's activities — the doctrine of predestination and the acceptance of usury

1723–1790

Adam Smith — The Wealth of Nations and the invisible hand

1870s–

The development of neoclassical economics and the theory of marginal utility

"The Wealth of Nations, from its very title, derives from the Taoist policy of enriching the nation (富國) and strengthening its military, and 'laissez-faire' originated as a translation of the Taoist notion of governance through non-action."

Comparison table: Taoist capitalism vs. libertarianism

Comparison item	Taoist capitalism	Libertarianism/neoclassical economics
Theory	X is -X; denial of the present, preparation for the future	Respect for freedom; the autonomy of individual choice
Key economic activity	Saving, the view of wealth, worship of wealth, and merit-based doctrine	Accumulation of private property and market exchange
View of the state	A small state with few people; realization of Great Peace	Minimal government; the night-watchman state
View of society	Rejection of artifice; emphasis on natural order	Exclusion of government intervention; the self-regulating market
View of equality	Equality before the Dao; the theory of innate equality	Equality before the law/market
Theory of value	Worship of practical benefit; adaptation like 'the highest good is like water'	Utility value; efficiency through adaptation
Representative thinkers	Laozi, Zhuangzi	Calvin, Adam Smith, Hayek, Friedman
Strengths	Stimulation of economic motivation; emphasis on circulation	Efficient allocation of resources
Problems	Nihilism and escapism arising from the denial of social institutions	Destruction of community through excessive respect for freedom; degeneration into gambling/casino capitalism
Fundamental difference	Primacy of circulation over freedom	Primacy of freedom over circulation



Circulation-
centered



Human-
centered

Differences between the two schools of thought from the perspective of economic activity

Taoist capitalism

- Emphasis on saving and circulation

A 'religion of return' that emphasizes nothingness (無) and cessation (止)
- Emphasis on the order of nature

Accumulation of economic resources through the philosophy of water and the thought of 'a small state with few people'
- Position within the economic cycle

Focus on saving among production–circulation–distribution–saving, inducing circulation
- Core value: the primacy of circulation

Prioritizing nature's cyclic order over human freedom

Libertarianism

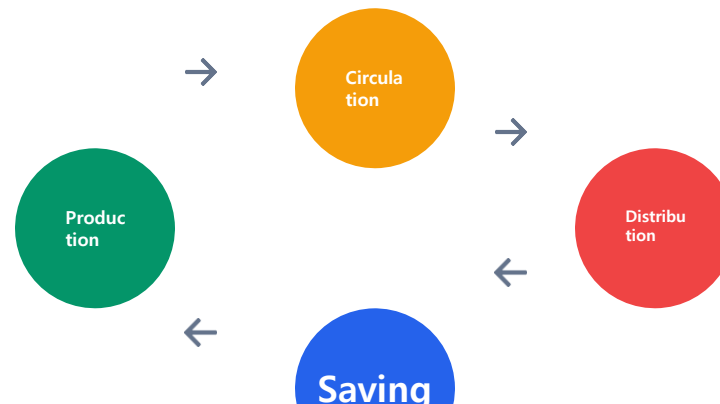
- Emphasis on market autonomy and individual freedom

Market functioning for the maximization of individual choice and interest
- Human-centered priority of interest

Efficient allocation of resources through the maximization of marginal utility
- Position within the economic cycle

Focus on distribution and circulation among production–circulation–distribution–saving
- Core value: the primacy of freedom

Prioritizing human autonomy and choice over natural circulation



Modern significance and problems

Taoist capitalism

Strengths

- Practicality and adaptability to reality
- Emphasis on the principle of nature's circulation
- Stimulation of economic motivation and emphasis on saving
- The risk of drifting into the denial of social institutions and nihilism
- Degeneration into escapist thought when institutions are lacking
- The possibility of degeneration into gambling capitalism

Problems

Libertarianism

Strengths

- The autonomous efficiency of the market
- Respect for individual freedom and choice
- A mechanism for the efficient allocation of resources
- Destruction of community through excessive respect for freedom
- Pursuit of human interest alone, bringing about an ecological crisis
- Degeneration into gambling capitalism through excess freedom

Problems

Analysis of the crisis of modern capitalism

- The Calvinist view of wealth degenerated into gambling capitalism after the "death of God" (Nietzsche) and the "death of man" (the failure of communism).
- As money loses its cyclicity and becomes an end in itself, it loses social trust and function.

The loss of balance between nature's circulation (Taoism) and human freedom (libertarianism) is the fundamental cause of the modern economic crisis.

Chinese-style Taoist capitalism and the libertarian view of wealth

Analysis of the phenomenon of gambling capitalism

- The transformation of the view of wealth: after the "death of God"
A shift from Protestantism's emphasis on ascetic labor to the pursuit of conspicuous consumption and virtual satisfaction
- The changing meaning of money
From a token of "salvation" to a token of others' desire, and now, having lost its cyclicity, becoming a religion in itself

The loss of ideals in modern capitalism

- With the failure of communism came the loss of faith in humanity's ideals, degenerating into the imitation of others' desire

Characteristics of gambling capitalism

- An emphasis on speculation and short-term profit, an absence of cyclicity, evolving into the form of "money for money's sake"

Religious capitalism

The phenomenon of religious blind faith in which people do not resent capitalism even when they lose their goods



Solutions and implications

- Recovering cyclic harmony (Taoism) and autonomous responsibility (libertarianism)

Taoist capitalism

Respect for the principle of nature's circulation, vigilance against excess and deficiency, and prevention of excessive accumulation that hinders the flow of capital

Libertarianism

Recovering a sense of responsibility alongside individual freedom, and building an autonomous order grounded in conscience

- Re-establishing values to overcome gambling capitalism

Reflecting anew on the views of wealth and goods and recovering 'circulation,' and building an economic system that values the efficient 'flow' of goods over their monopolization

-

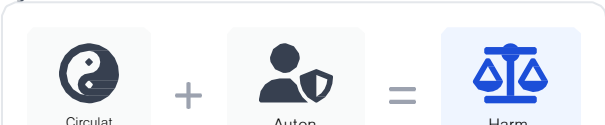
Strengthening the social and ethical framework

A balanced model combining the Taoist principle of 'the highest good is like water' (上善若水) with the minimal government of libertarianism — not hindering the flow while strengthening the ethical foundation

-

Implications for the future economy

A balance between artificial institutions and natural order, and the possibility of building a new economic model in which market autonomy and social circulation are harmonized



Conclusion and future tasks

Main conclusions

- The essential difference between Taoist capitalism and libertarianism
Taoism has a fundamental difference in values, prioritizing the 'circulation of nature,' while libertarianism prioritizes 'human freedom.'
- The crisis of modern capitalism and Taoist insight
The gambling-like degeneration and crisis of modern capitalism, which emphasized only freedom and ignored circulation

Future Tasks

- Seeking a balance between circulation and autonomy in economic theory and policy
- Research into a new economic paradigm that integrates the Taoist principle of circulation with the libertarian principle of autonomy

Research on modern applications

Developing an economic ethics that combines vigilance against excess and deficiency (Taoism) with the acknowledgment of responsibility for autonomy (libertarianism)





Buddhist bodhisattva capitalism and the social-contractarian view of distribution

A comparative analysis of Buddhist economic thought and the social-contractarian view of distribution

Academic
presentation slides

June 22, 2025



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1. Research background and problem statement
2. The concept and characteristics of Buddhist bodhisattva capitalism
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5. The Buddhist view of the state and distribution policy
6. The Buddhist value theory: dependent origination and the labor theory of value
7. Comparative analysis with social contractarianism

8. Appendix: Buddhist economic activities

Research background and problem statement



- Buddhist economic thought has recently drawn renewed attention alongside the spread of ecologism in India.
- Its distinction from Confucian and Taoist economic thought: a focus on distribution rather than production; illuminating the distributive view of Buddhist bodhisattva capitalism through comparison
- with social contractarianism

The concept and characteristics of Buddhist bodhisattva capitalism



- Economic thought grounded in the theory of dependent origination (緣起論)

All beings and phenomena are connected

- through mutual causal relationships.

- A distribution-centered, ethics-centered economic thought

An emphasis on fair distribution that stresses equity and justice over efficiency

An economic outlook based on mutual altruism and the bodhisattva spirit

An emphasis on human duty, communal welfare, and natural cyclicity

The historical background of Buddhist bodhisattva capitalism



- Transmission to the West: Matteo Ricci introduced Buddhism to the West
 - In medieval Europe, the 'bodhisattva' was also known under the name 'Josaphat.'

● Influence on Kant's deontological ethics

The principle of antinomy is similar to the Buddhist concepts of the 'Middle (中),' 'Emptiness (空),' and 'Zero (零).'

● Schopenhauer's and Nietzsche's reception of Buddhist thought

Schopenhauer: interpreted the thing-in-itself as 'will' and as 'suffering (苦).'

Nietzsche: attended to Buddhism's thought of self-salvation and the 'recovery of the self-centered.'

The key economic activities and doctrines of Buddhism



- **The cyclic view of formation-abiding-decay-emptiness (成住壞空) — the cyclicity of economic activity**

- The process by which emptiness (空) collapses and is formed anew: saving–production–circulation–distribution

- **Distribution-centered economic activity based on dependent origination (緣起)**

Property arises through dependent origination; class is not acknowledged, and fair distribution is emphasized.

- Emphasis on equity and justice rather than efficiency
"X is neither X nor -X" – valuing the fairness of distribution over movement itself

A realistic attitude toward proper economic activity

Shakyamuni Buddha: encouraged the economic activity of those who can

The Buddhist view of the state and distribution policy



- The Buddha's distribution policy: social problems stem from economic inequality, and the state must realize social fairness through redistribution policy.

Similarity to Rawls: an income distribution policy that

- maximally raises the welfare of the lowest-income class is fair, emphasizing the moral imperative of distribution.
- The case of the Kūṭadanta Sutta: building a foundation for self-reliance through the provision of a production base, capital support, and wage payment, rather than temporary poor relief

The state realizes the equal distribution of goods by providing a

production base to poor farmers, capital to merchants, and



The Buddhist value theory: dependent origination and the labor theory of value

- **The theory of dependent origination (緣起論): all phenomena are interconnected through causal relationships.**
- All things do not exist independently but stand in a relationship of mutual dependence and circulation.

Similarity to Adam Smith's labor theory of value

The source of value is human labor — a 1,000-won good is more expensive than a 500-won good because more labor was input into it.



- **'You reap what you sow' — the principle of dependent origination and the labor theory of value**
- Goods as the reward of labor: people can be distributed to fairly in proportion to the reward of their labor.

Comparative analysis with social contractarianism



- Differences in philosophical approach



Social Contractarianis

- Kant's deontological ethics
- Centered on Rawls's principles of justice
- Emphasis on social cohesion through contract
- Orientation toward a welfare state guaranteeing a minimum income



Bodhisattva capitalism

- **A worldview of dependent origination**
- **Centered on circulation and communal solidarity**
- Emphasis on infinite mutual interdependence

- **Differences in the priority of justice and circulation**

- Social contractarianism values individual freedom and the observance of contracts; Buddhism emphasizes relationships of dependent origination and ethical duty.

- Both schools of thought value fair distribution, but they differ in their philosophical grounds and approaches.

A systematic organization through a comparison table



Category	Bodhisattva capitalism	Social contractarianism/classical economics
History of influence	Influence on Kant, Schopenhauer, and others	Influence on the egalitarian thought of social contractarianism
Theory	Fair distribution according to dependent origination	Valuing fairness over efficiency
Key economic activity	Production for the sake of proper distribution	Valuing the principles of justice rather than economic logic
View of the state	A neutral state, maintaining social fairness	A basic social–security state
View of society/equality	Field of merit, field of requital, and field of poverty relief	Maintenance of a minimum income
Theory of value	No dependent origination, no distribution	The labor theory of value

Problems and directions for improvement



Buddhist bodhisattva capitalism

- ⚠ The boundaries of dependent origination are opaque.

The difficulty of setting the boundaries of dependent-origination fairness in a complex society

- ⚠ A lack of efficiency and innovation

- 💡 Direction for improvement: The weakening of economic growth momentum due to distribution inequities: complementing the theory of dependent origination

Extending beyond individual liberation to respect for the community

Social Contractarianism

- ⚠ A lack of justification for countermeasures upon breach of contract

A lack of countermeasures upon breach of the social contract

- ⚠ Distrust of humanity and society

The modern crisis that appeared after the collapse of communism

- 💡 Direction for improvement: observance of duty and solidarity

Recovering the spirit of requital of grace and communal bonds

Conclusion and future tasks



- The modern significance of both schools of thought

The need for an integrative approach combining Buddhism's dependent–origination– and circulation–centered thought with social contractarianism's justice– and duty–centered thought

- **The perspective of ecologism and sustainable distribution**

The need to transform into an ecological economic outlook to resolve the environmental crisis and human alienation; reinterpreting value theory and recovering the fairness of distribution through Buddhism's cyclic economic thought

- **Directions for future research**

Seeking the complementary development of the dependent–origination character of bodhisattva capitalism and the deontology of social contractarianism; building an economic–ethics system that balances communal distribution and individual duty

- Proposing an economic model in which humanity and nature achieve harmonious coexistence

The modern convergence of Buddhism's 'recovery of symmetry' and social contractarianism's philosophy of 'community development'



Confucian capitalism and the utilitarian view of labor

An academic analysis of the background of late-twentieth-century Asian economic growth, Confucian capitalism, and the utilitarian view of labor

————— 2025.06.22 —————

Presentation overview

1 Background: the Asian economy and Confucian capitalism

2 Theoretical foundations

3 Influence on Western economic thought

4 Core characteristics

5 Analysis of value theory

6 Comparison with utilitarianism

7 Conclusion and Implications

Background: the Asian economy and Confucian capitalism

The rapid rise of the Asian economy in the late twentieth century

- The dominance of the world economy by Confucian-tradition countries such as China, Japan, Vietnam, and the Four Asian Dragons (Korea, Taiwan, Hong Kong, Singapore)
- A worldwide reappraisal began, asking whether Confucianism — once denounced as anti-modern thought — might in fact be superior to capitalism.

The global spread of research on Confucian capitalism

- Research has proceeded centered on figures such as Tu Weiming of the Harvard-Yenching Institute in the United States, Morishima Michio of Japan, and Hahm Chaibong of Korea.
- The excellence of Confucian thought, distorted by Western Orientalism, is being reexamined one by one.
- Active academic discussion of the positive influence of Confucianism on the emergence and development of capitalism

The theoretical foundations of Confucian capitalism

Emphasis on creativity and innovation

- Confucianism is not a stale theory but a body of thought that emphasizes creativity, characterized by a driving creativity.
- An economic outlook that sprouts the seed formed through saving by means of innovation and creativity

The core thought of the Great Learning (大學)

"Illustrious virtue (明德)" — "renewing the people (在新民)" — "renew yourself day by day (日新又日新)"

- A development-oriented thought pursuing ceaseless self-renewal and progress
- Emphasis on human creativity and cyclic innovation

The spirit of social community

- Human beings live by forming communities in order to circulate all things.
- **The formation of a utilitarian view of labor through structural innovation for the greatest happiness**

The influence of Confucianism on Western economic thought

Historical relationships of influence

- Adam Smith and Hume: research on, and reception of the influence of, Chinese economic thought
- Quesnay's agriculture-centered capitalism in Europe, which imitated Mencius's liberal economic thought

"Adam Smith was the last scholar of an age that described China as the economic center of the world."

The revolutionary transformation of economic thought



- **The concept of the invisible hand: a principle of market regulation influenced by the Confucian "Dao (道)."** →
- The limitations of Western capitalism arose from an insufficient understanding of the Confucian cyclic economic outlook.
- Linear development (the West) vs. spiral development (the East): a difference in sustainability

The core characteristics of Confucian capitalism

1. Key economic activity: centered on production and benevolence (仁)

- Among saving–production–circulation–distribution, production is emphasized the most.
- Among Mencius's benevolence and righteousness (仁義), benevolence (仁) — that is, production — is particularly valued.
- The pursuit of structural innovation through community and the greatest happiness of the greatest number

2. View of the state: a humanist approach

- Grounded in Confucius's humanist view of the state
- A concept of the state expanded from the spontaneity of kinship to an aspiration for humanistic cultivation
- A system that efficiently achieves the philosopher–king tradition and national wealth and military strength

Analysis of the value theory of Confucian capitalism

The innovation theory of value

- An emphasis on the value of human creativity that goes beyond labor value and utility value
- Confucianism pursues the creation of new value through ceaseless self-renewal.
- Schumpeter: "Innovation is the source of value, and a society without innovation can have no value."

The theory of sign value

- The source of sign value also lies in circulation — the principle of fashion and complementary opposition (Daedae, 對待).
- **The aspect of qualitative value: sublimating the use value of Taoism and the exchange value of Buddhism into Confucian sign value**
- Modern late-capitalist society is the most efficient system for producing and consuming signs.

Comparison with utilitarianism: strengths and problems

Category	Confucian capitalism	Utilitarianism/Keynes-Schumpeter
History of influence	Influence on Adam Smith and Quesnay	Influence on the welfare state
Theory	Emphasis on creativity; 'renew yourself day by day (日新又日新)'	Effective demand; entrepreneurship
Key economic activity	Production, benevolence (仁), labor	Mass production for the greatest happiness of the greatest number
View of the state	A humanist view of the state	The welfare state
View of society/equality	The Great Unity society; the equality of Great Unity	Emphasis on collective efficiency
Theory of value	Sign value	The innovation theory of value
Representative thinkers	Confucius, Sima Qian	Bentham, Mill/Keynes, Schumpeter
Strengths	The humanization of community; innovation	Innovation; an occasion for community development
Problems	Group-oriented; uniformity	Infringement of individual human rights; disregard for qualitative distinctions
Differences	Circulation takes precedence over utility.	Utility takes precedence over circulation.

Conclusion and Implications

The convergence of Confucian capitalism and the utilitarian view of labor

- Pursuing sustainable spiral development based on the cyclic economic outlook of the Yijing (易), rather than linear development
- Mutual complementation through the flexibilization of China's system and the strengthening of social-security systems in capitalist states

Solutions and future tasks

- Developing measures for guaranteeing the interests of the weak and for mutual betterment (Sangsaeng) within the Confucian Three Bonds and Five Relations
- **Maintaining the collective efficiency of utilitarianism while strengthening mechanisms to guarantee individual rights and minority interests**
- Pursuing qualitative growth and the humanization of community through the coexistence of sign value and innovation value
- Building a new sustainable development model through the convergence of Western and Eastern economic thought

Western Religion (Seogyo, 西教): Western capitalism and the communitarian view of goods

Going beyond Max Weber's theory, an analysis of the correlation among Western-religious philanthropy, the communitarian view of goods, and capitalism



Western
Religion



Capitalism



Communitaria
nism

1. Research Background and Problem Statement

2. Historical Reinterpretation of Western Religion (Seogyo)

3. Core Economic Activities and Doctrines of Western Religion

4. The View of Society and State in Western Religion

5. The Theory of Value and Philanthropy in Western Religion

6. Strengths and Problems of Western Capitalism

7. Comparative Analysis of Western Religion and Communitarianism

Background and Problem Statement

- **Reinterpretation of Max Weber's Theory**

Contrary to what Weber's "Protestantism and the Spirit of Capitalism" argued, it was the communitarian spirit grounded in the philanthropic ethos of Western Religion that contributed to the establishment of capitalism.

- **Reexamining the Communitarian View of Goods**

The view of goods in Western Religion is a philanthropic thought grounded in circulation and distribution, a conception diametrically opposed to the Protestant view of wealth.

- **The Need to Reinterpret the Modern Economic Structure**

An examination of the implications that Western Religion-based communitarianism offers for modern capitalism, which faces the problems of environmental crisis and human alienation.

Unlike Weber, who equated Protestantism with Western Religion, the philanthropic thought of Western Religion is diametrically opposed to Protestantism.

“ Core Problem Statement

The success of Western capitalism stems not simply from the Protestant ethic, but from a communitarian view of goods that combines the spirit of philanthropy and circulation in Western Religion.



Philanthropy
(Fire)



Saving
(Water)



Circulation
(Economy)



Western Religion: Western Capitalism and the Communitarian View of Goods

Historical Reinterpretation

● The Difference Between Protestantism and Western Religion

Unlike Weber's account, the philanthropic thought of Western Religion constitutes a system diametrically opposed to the Protestant view of wealth.



Protestantism

Saving-centered; emphasis on worldly labor; a mission to reshape the world

VS



Western Religion (Catholicism, Orthodoxy)

Circulation-centered; emphasis on philanthropy and gift-giving; pursuit of harmony with the world

● Western Religious Philanthropy and Fire (火)-like Circulation

"Philanthropy (博愛)," like "Fire (火)," plays the role of consuming accumulated wealth where it is needed and thereby circulating it.

* Western Religion expresses the Holy Spirit as "Fire (火)," symbolizing the circulation of value and the realization of utility.



Taoism - "Water (水)"

The role of drawing in and accumulating water



Confucianism - Innovation

Emphasis on production and value creation



Western Religion - "Fire (火)"

Promoting the distribution and circulation of value

Core Economic Activities and Doctrines

- **Distribution-Centered Economic Activity**

Within the economic cycle of "saving-production-distribution-allocation," it corresponds to distribution, realizing value through a distribution grounded in the communitarian view of goods that is philanthropy.

- **The Acceptance of Interest and the Trinity**

Unlike Islam or Judaism, which worship the same one God, Western Religion contributed to the development of Western capitalism by permitting 'interest (利子).'

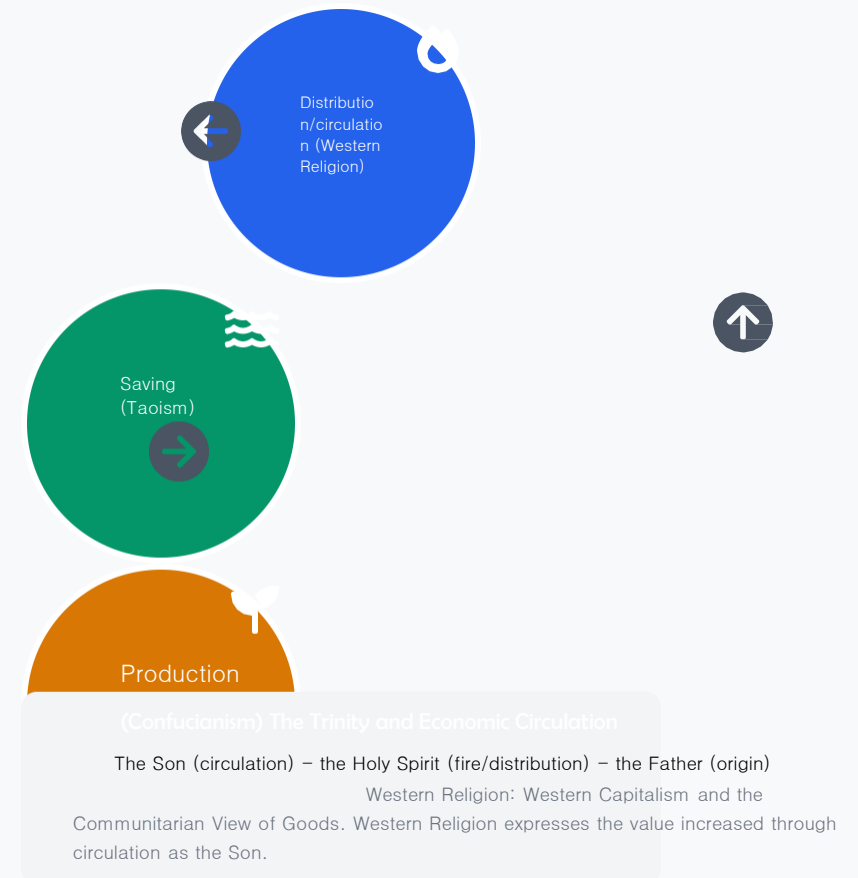
- **The Symbolism of Philanthropy and Fire (火)**

Western Religion expresses the Holy Spirit as "Fire (火)"; unlike Taoism's Water (水), philanthropy, like "Fire (火)," consumes accumulated wealth where it is needed and circulates it.

- **The Logic of Money and Monotheism**

"Money" symbolizes circulation, and the monotheism of Western Religion is a thought that, like money, unifies everything by a single standard.

does not merely concentrate on consumption without producing value; rather, it produces value by realizing utility.



The View of Society and State

● The Communitarian View of Society

Independent individual subjects view the market economy critically and assert the common good, recognizing social solidarity not as self-interested calculation but as a historically formed community of sentiment.

** "All are brothers and sisters" - forming an extended community relationship beyond the family.*

● A View of the State Oriented Toward Heaven on Earth

The state is the place where the ideal of the community is actively realized.

Though it is a dual system of the pope and the king, the king is the agent who realizes the communal ideal.

● The Balance Between Market and Community

Communitarianism is an ethical foundation that both opposes and complements the market economy, overcoming the limits of the market economy through circulation and distribution by way of community.

an ideal economic thought, but its realization requires a firm guarantee of circulation.



Comparison of Communitarianism and Social Contractarianism

Communitarianism: a community of sentiment, priority on the common good

Social contractarianism: self-interested calculation, priority on individual rights



The View of the State in Western Religion: Heaven on Earth



The church community



The institution of kingship



The communal ideal



Western Religion: Western Capitalism and the Communitarian View of Goods

The Theory of Value and Philanthropy

- **The Cultural Theory of Value and the Symbolic Theory of Value**

The distribution-based view of goods in Western Religion bears the closest relationship to the cultural theory of value or the symbolic theory of value.

- **Marginal Utility and the Gift of Philanthropy**

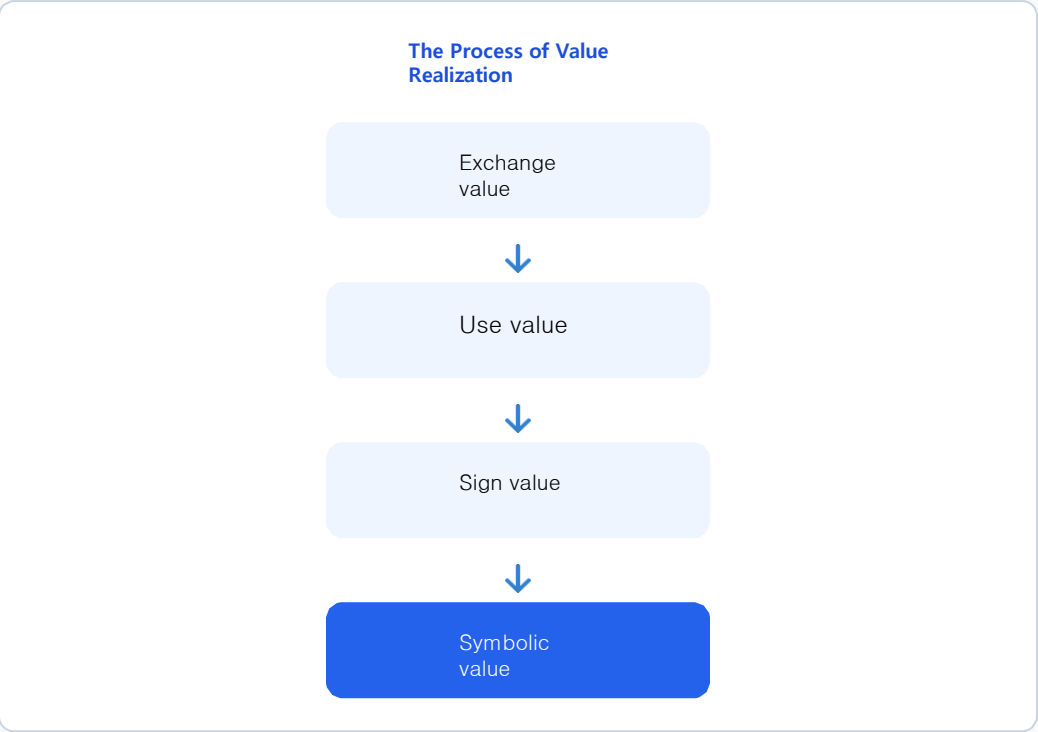
The law of marginal utility, which draws out the highest utility by distributing goods where they are most needed, is realized through the practice of gift-giving that is philanthropy.

- **The Formation of Spiritual Capital**

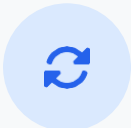
The semiotic transformation of commodities solidifies into symbolic value through distribution and develops into spiritual (靈) capital.

The notion of symbolic value manifests as a covenant with God, which is explained as transcendent spiritual communion operating within the process of the gift economy."

Communitarianism manifests in Western Religion as a covenant with God.



Gift-giving



Circulation



Philanthropy

● Western Religion: Western Capitalism and the Communitarian View of Goods

Strengths and Problems of Capitalism

Strengths of Capitalism

- **The Gift-Giving Thought of Philanthropy**

The gift-giving thought of philanthropy, absent in the Eastern Three Teachings (Confucianism, Buddhism, Taoism), laid the foundation for the development of capitalism.

- **Promoting the Circulation of Capital**

Goods produced under the wealth-and-power policies of Confucianism and Taoism are widely distributed in accordance with philanthropic thought, thereby promoting the circulation of goods.

- **Ease of Community Formation**

The non-agrarian character of the people helps maintain equitable relationships and is advantageous for forming community.

Problems of Western Capitalism

- **The Degeneration of the Symbolic Value of Goods**

With the death of God and the death of ideology, the symbolic value of goods changes: proof of God's mercy → object of use → virtual reality.

- **The Collapse of Circulation**

Circulation collapses under the boomerang of environmental crisis and human alienation, degenerating into a 'gambling capitalism that sacrifices today for the sake of heaven.'

- **The Loss of Circulatory Ethics**

The advance of material civilization obstructs the spiritual civilization of the circulatory structure of the Three Teachings, and even the individual's economic view loses its circulatory ethics.

” The Direction of Problem-Solving

"Without a sense of purpose, morality is nothing more than taste or preference."

- MacIntyre (a leading thinker of communitarianism)



Comparative Analysis of Western Liberalism and Communitarianism

Western Religion (西教) and Western Capitalism

Influence: non-agrarian
communitarianism
importance of interest,

community through the
philanthropy

State:
with

Value: covenant

Representatives: Calvin, Wesley

Communitarianism / Institutional Economics

History of influence: modern communitarian theory

Theory: gift economy theory, general
economy theory

Core activity: gift-giving, distribution,
consumption

View of the state:
communal state

Theory of value:
symbolic value

Leading thinkers: MacIntyre, Michael Sandel

God's brothers and sisters / equality
before God

Capacity for collective action /
environmental problems

Emphasis on
circulation

Promoting
dialogue

View of society/equality

Strengths

and

Problems,

Points of

Community of sentiment / equality
before the community

An ideal economic system / lack of
feasibility

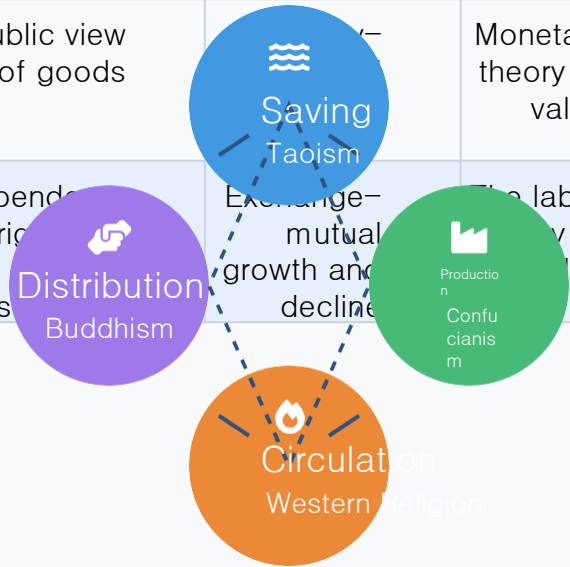
Emphasis on
community

Strengthening the
sense of purpose

Analysis of the Circulation Structure and Conclusion

Distribution-Allocation Circulation Structure (Table 2.8)

Religion	Economic thought	Circulatory relationship	Theory of value	Capitalism
Taoism	Affirmative view of wealth	Opposition—mutual conflict	Utility theory of value	Chinese capitalism
Confucianism	Vocational view of labor	Expectation—mutual dependence	The innovation theory of value	Confucian capitalism
Western Religion	Public view of goods	Exchange—mutual growth and decline	Monetary theory of value	Western capitalism
Buddhism	Dependent origin and disappearance		The labor theory of value	Bodhisattva capitalism



ment of economic thought can become sustainable through the circulatory structure of

Conclusion and Implications

- The Essence of Economic Circulation: The circulatory structure running from saving to production to distribution to allocation is the basic flow of the economy, and Western Religion leads the distribution stage within it.
- The Philanthropy and Communitarianism of Western Religion: The success of Western capitalism lies in the promotion of the circulation of goods through philanthropy-based distribution.
- The Problem of Modern Capitalism: In the course of the advance of material civilization, circulation was lost, and the environmental crisis and human alienation brought about the crisis of capitalism.
- Unconscious Symmetry: Owing to unconscious symmetry, human participation in the economy of gift-giving and circulation is inevitable.

Implications for the Modern Economy

To resolve the problems of environmental crisis and human alienation, a restoration of the Western Religion-based circulatory ethic and a contemporary application of the communitarian view of goods are needed.

Gift-giving and circulation are key elements of sustainable economic development, and dialogue and a strengthened sense of purpose are needed for a sustainable community.

Western Religion: Western Capitalism and the Communitarian View of Goods

The Cyclic Economic View Revealed in the Tenets

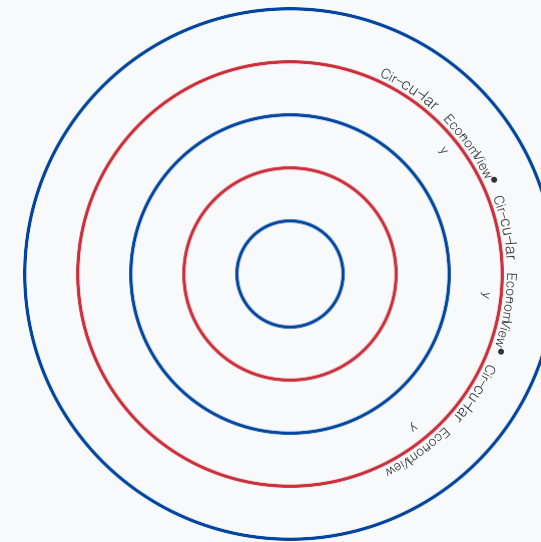
An academic presentation on the principle of cyclicity in Daesoon Thought
and its economic significance

Presenter: [Name] | Date: June 22, 2025

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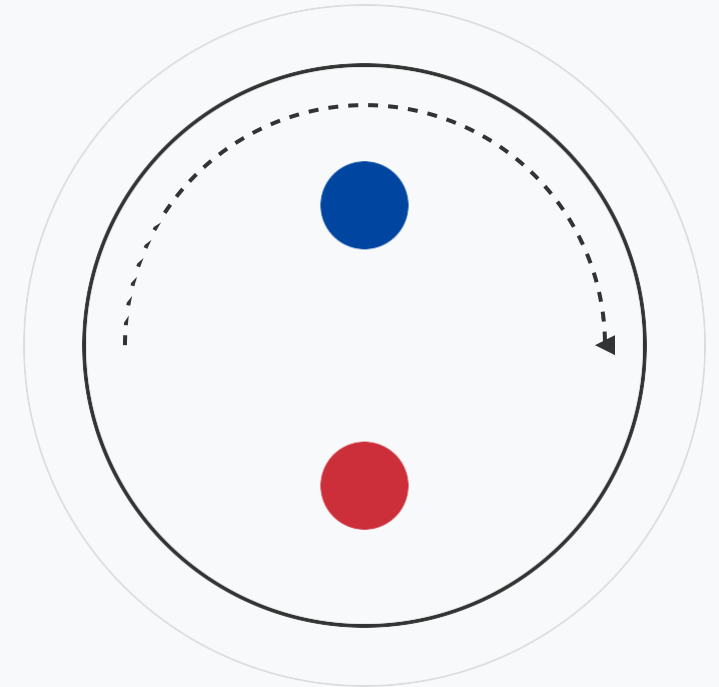
- 1 Introduction and Overview
- 2 The Cyclic Worldview of the Yijing (易) and Daesoon Thought
- 3 Comparison of Eastern and Western Theories of Circulation
- 4 The Scientific Character of Yin–Yang and the Five Phases
- 5 The Five Forms of Yijing Circulation
- 6 Daedae (待對, complementary opposition) – Eumyang Hapdeok
- 7 Yuhaeng (流行, flow) – Dotong Jingyeong
- 8 Junghwa (中和, harmonization) – Haewon Sangsaeng
- 9 Hoegwi (回歸, return) – Sinin Johwa



1. Overview of Cyclicity in the Yijing (易) and Daesoon Thought

- Daesoon Thought takes the 'circle (圓)' and circulation as its core principles.
- The logic of circulation is integrated into Mugeuk (無極), Taegeuk (太極), Daesoon (大巡), and the Dao of heaven and earth, as well as the economy.
- Archetypal cyclicity is a hidden and important principle of Eastern thought and Daesoon Thought.

It is a core system of thought that extends beyond religious and philosophical thought to influence the economic view as well.



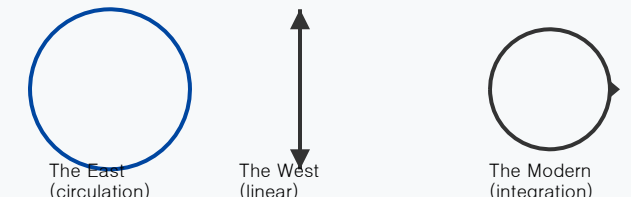
Conceptual Diagram of the Archetypal Cyclicity of Daesoon Thought

2. Comparison of Eastern and Western Theories of Circulation

- The East: holistic (全一的) circulation – grasping the circulation of all matter as a whole through Yin–Yang and the Five Phases.
- The West: a subtractive (減算的)/reductionist approach – research that
- seeks out the smallest particles of matter. Russell's paradox and Gödel's incompleteness theorems: proof of the scientific validity of circular logic.
-

Modern science: the rediscovery of the value of cyclic thinking through complexity science.

Category	Eastern Thought	Western Thought
Approach	Holistic circulation	Reductionist
Mode of Thinking	Analysis of the combination and circulation of matter	Pursuit of the smallest particles (subtractive method)
System of Discovery	Yin–Yang and the Five Phases, the 64 hexagrams of the Yijing	Atomism, geometric proof
Modern Integration	Complexity science, self-organization	Incompleteness theorems, acceptance of circular logic
Economic view	Circulatory, symbiotic economy	Linear, growth economy



3. The Scientific Character of Yin-Yang and the Five Phases

- The Five Phases are proven to be the minimal system of mutual conflict and mutual generation.
- Among the numbers in which the mutual conflict–mutual generation relationship can each appear at least once, the odd number is 5 and the even number is 8.
- It is mathematically proven that the Eastern Five Phases and Eight Trigrams are the archetype of circular logic.
- In modern complexity science, Yin–Yang and the Five Phases are employed as an emergent scientific methodology that reductionist science fails to discover.
- Traditional Korean medicine (the Huangdi Neijing) and China's major inventions are based on Yin–Yang and the Five Phases.

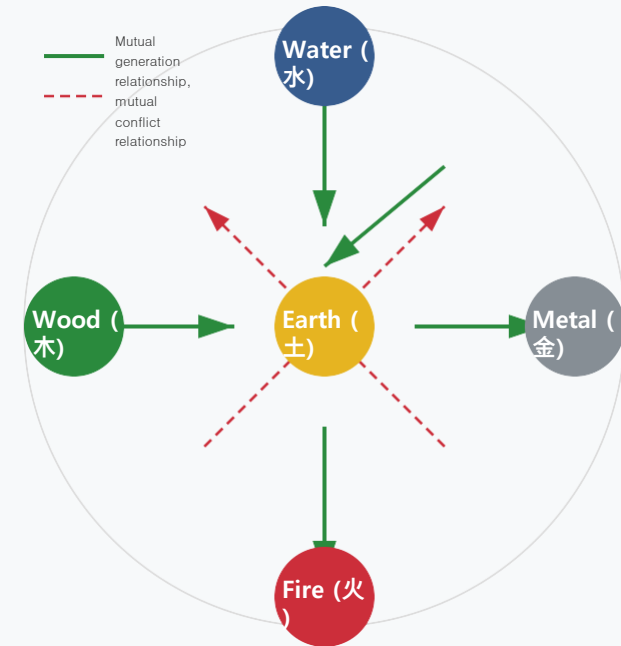
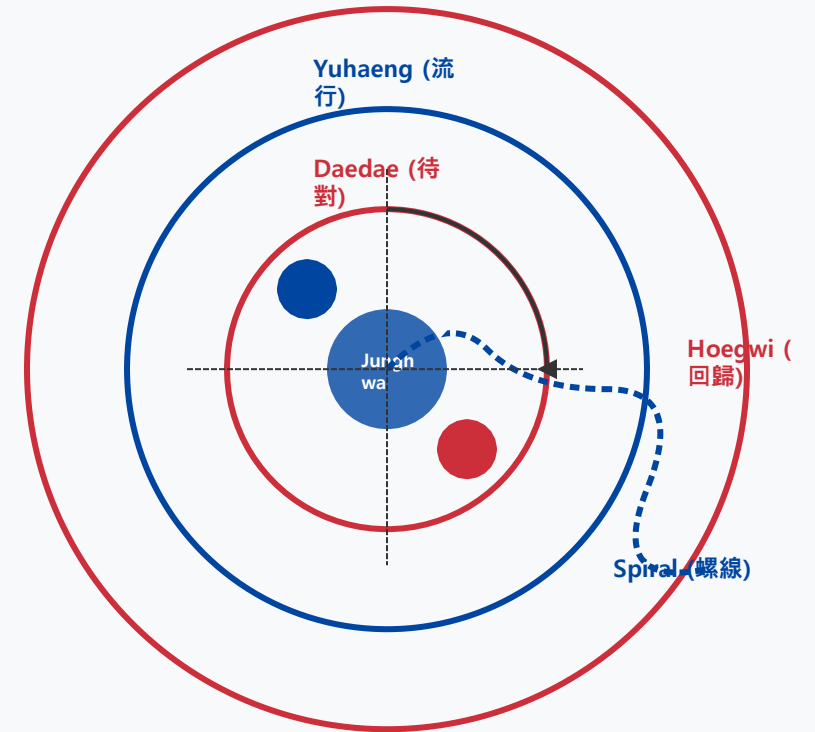


Diagram of the Mutual Generation (相生) and Mutual Conflict (相剋) Relationships of the Five Phases (五行)

4. The Five Forms of Yijing Circulation

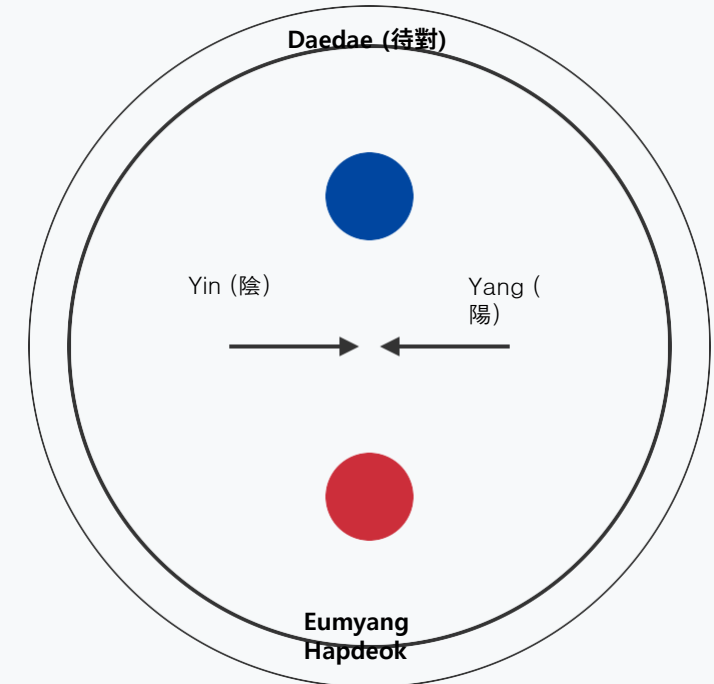
- Daedae (待對) - the opposition and harmony of Yin and Yang, forming complete existence through difference
- Yuhaeng (流行) - the cycle of spring, summer, autumn, and winter; the dynamic movement of Yin and Yang
- Junghwa (中和) - the action of harmonizing the surrounding Yin and Yang from the center
- Hoegwi (回歸) - the feedback that sustains circulation
- Spiral (螺線) - not a simple circular motion but a growing spiral pattern of development



The Five Forms of Circulation in the Yijing (易) and Their Interrelationships

5. Daedae (待對) - Eumyang Hapdeok

- Daedae (待對): meaning to face one another and wait
- The Meaning of Eumyang Hapdeok (陰陽合德)
 - "Hap (合)": Yin and Yang are suited to each other
 - Restoring the collapsed complementarity to create the blessings of heaven and earth
- Right Yin and Right Yang (正陰正陽), Yin–Yang Mutual Generation (陰陽相生), and Yin–Yang Harmonization (陰陽調化) all emphasize the complementarity of Yin and Yang.
- In relation to economic thought, it manifests as libertarianism.



Schematization of Complementarity (待對性) and Eumyang Hapdeok

6. Yuhaeng (流行) - Dotong Jingyeong

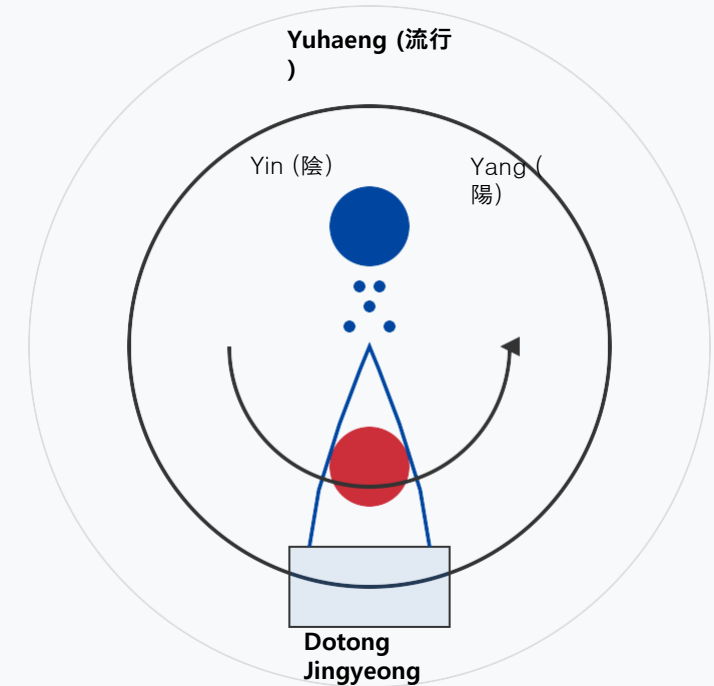
- Yuhaeng (流行): If Daedae (待對) is the static form of circulation, Yuhaeng is its dynamic form.

- In Daesoon Thought, all things undergo reincarnation or flow, and year, month, day, and hour each become the small cycles that underlie the larger cycle.

The flowing character expressed through the principle of the Chinese Taiji and the fountain – when Yin reaches its extreme, Yang arises, and when Yang reaches its extreme, Yin arises.

- Dotong Jingyeong: a state in which the balance of Yin and Yang is achieved, so that through Sinin Johwa and Haewon Sangsaeng it can circulate eternally.

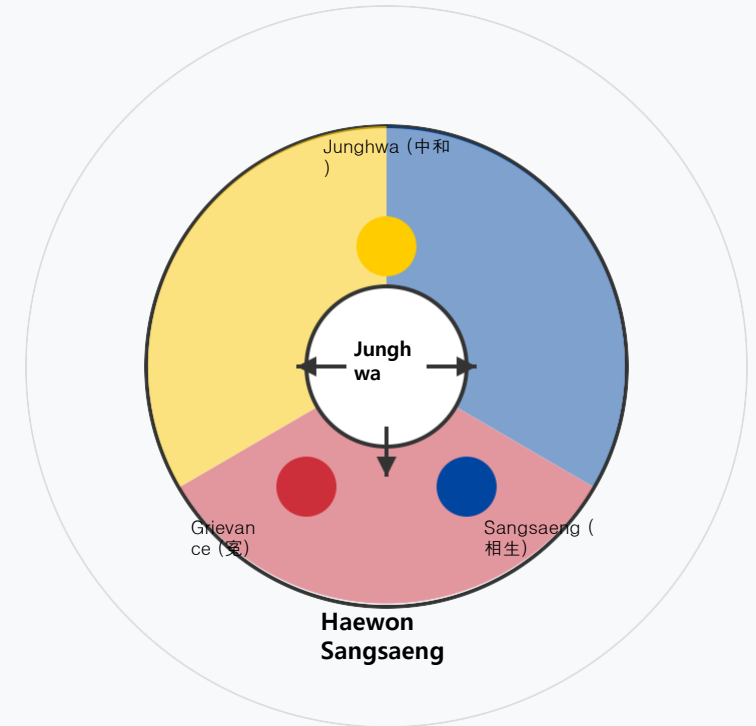
- In economic thought it is expressed as communitarianism – a movement in which Yin and Yang achieve balance and circulation takes place.



Schematization of the Circulatory Principle of Yuhaeng (流行) and Dotong Jingyeong

7. Junghwa (中和) - Haewon Sangsaeng

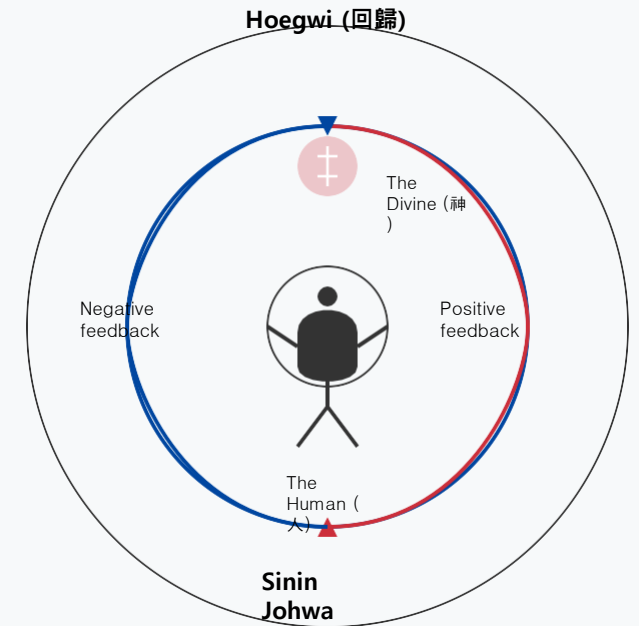
- Junghwa (中和): the action of harmonizing the surrounding Yin and Yang from the center.
- 'Jung (中)' means the center, and 'Hwa (和)' means harmonizing with the periphery from the center.
- The Meaning of Haewon Sangsaeng (解冤相生)
 - Haewon: the process of resolving the grievances (冤) that arise from the imbalance of Yin and Yang.
 - Sangsaeng: the new governing principle of the Later World, a state in which grievances no longer arise.
- The human being, as the only existence possessing both Yin and Yang, that is, spirit and body, is the agent of the harmonizing action.
- In economic thought it is expressed as utilitarianism – Yin and Yang achieve balance and pursue the common interest.



The Junghwa (中和) Action and the Principle of Haewon Sangsaeng

8. Hoegwi (回歸) - Sinin Johwa

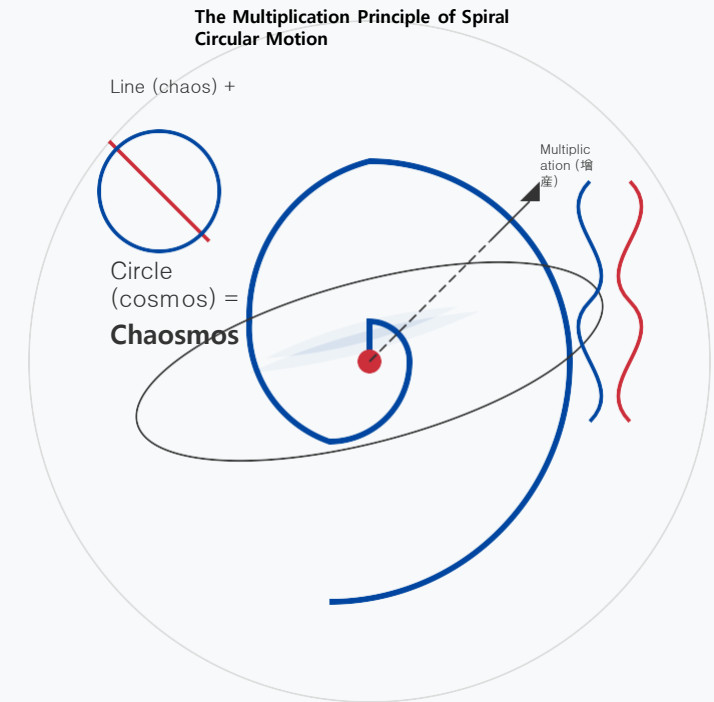
- Hoegwi (回歸): the feedback action that sustains circulation from outside the cycle.
- The relationship of grace and grudge in Daesoon Thought – failing to repay grace or acting to obstruct circulation becomes a grudge that returns to oneself.
- Sinin Johwa (神人調化): the human being, possessing both spirit and body (Yin and Yang), harmonizes with the divine and achieves self-organization.
- Through Sinin Johwa, the human being becomes a Human Nobility united with the divine, reaching the stage of Seongsajaein (成事在人, the accomplishment of affairs lies with humanity).
- In economic thought it is expressed as social contractarianism – a movement to observe rules so that Yin and Yang can circulate.



The Feedback Process of Hoegwi (回歸) and the Concept of Sinin Johwa (神人調化)

9. Spiral (螺線) - Jeungsan's Principle

- The circulatory motion of the natural world is not a simple circular motion but a spiral (螺線) circular motion.
- Complexity economics: it assumes the law of increasing returns rather than diminishing returns.
- Spiral motion, through the transcendent action of complex systems, yields marginal increase and multiplies all things (增産).
- The linear motions of the natural world – galaxies, DNA, atoms and electrons – are ultimately spiral motions.
- Daesoon (大巡) is the principle that circulates stagnant things, making them grow while revolving in a great cycle.



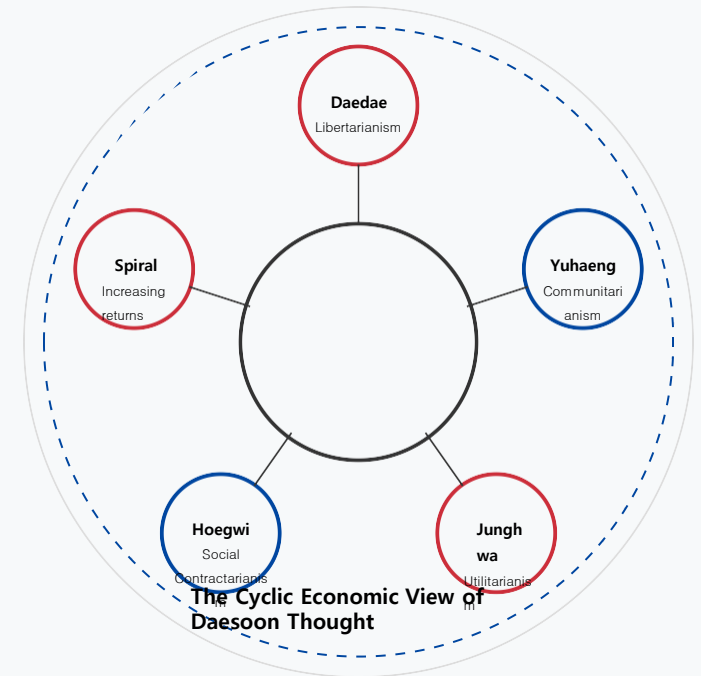
The Spiral Motion of the Natural World and the Mechanism of Multiplication (增産)

10. Conclusion and Connection with Economic Thought

- The cyclic economic view of Daesoon Thought is grounded in the circulatory thought of the Eastern Yijing (易).
- The Five Formal Characteristics of Yijing (易) Circulation and Their Connection with Economic Thought

Circulatory Characteristic	Daesoon Thought Principle	Economic thought
Daedae (待對)	Eumyang Hapdeok	Libertarianism
Yuhaeng (流行)	Dotong Jingyeong	Communitarianism
Junghwa (中和)	Haewon Sangsaeng	Utilitarianism
Hoegwi (回歸)	Sinin Johwa	Social Contractarianism
Spiral (螺線)	Multiplication (增産)	The principle of increasing returns

- The cyclic economic view is aligned with the principle of increasing returns in complexity economics.
- The circulatory principle of Daesoon Thought presents an alternative paradigm for the modern economic crisis.



The Five Characteristics of Yijing (易) Circulation and Their Relationship with Economic Thought



The Archetypal (圓形的) Cyclicity of the Yijing (易) and Daesoon Thought

Research Overview and Purpose

This presentation examines the principle of archetypal cyclicity in Yijing (易) thought and Daesoon Thought.

- Comparison of Eastern and Western Theories of Circulation
- The Circulatory Structure of Yin–Yang and the Five Phases and Its Modern Significance
- Interpretation of the Five Circulatory Characteristics Revealed in Daesoon Thought

Eastern Theory
of Circulation

 The Taegeuk
emblem

Yijing (易)
Thought

Modern
Science

Daesoon
Thought

Comparison of Eastern and Western Theories of Circulation

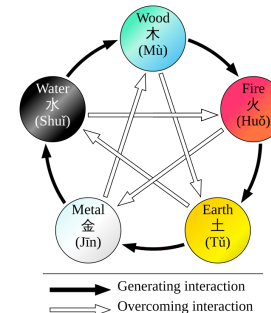
The West: a Reductionist Approach

- Analytic method: dividing and subtracting all things to explore the smallest particles
- The discovery of paradoxes: Russell's paradox, Gödel's incompleteness theorems
- The exclusion of circular logic: Euclidean geometry, Aristotelian logic
- Modern shift: the rediscovery of circular logic and correlative thinking



The East: a Holistic Approach

- Holistic observation: viewing the combination of matter and the circulation of the whole
- Yin-Yang and the Five Phases: explaining the interaction of all things by an additive method
- Wonhyeongijeong (origination, flourishing, benefit, firmness): understanding the universe through circulatory thinking
- Modern significance: a pioneer of complexity science and emergence research

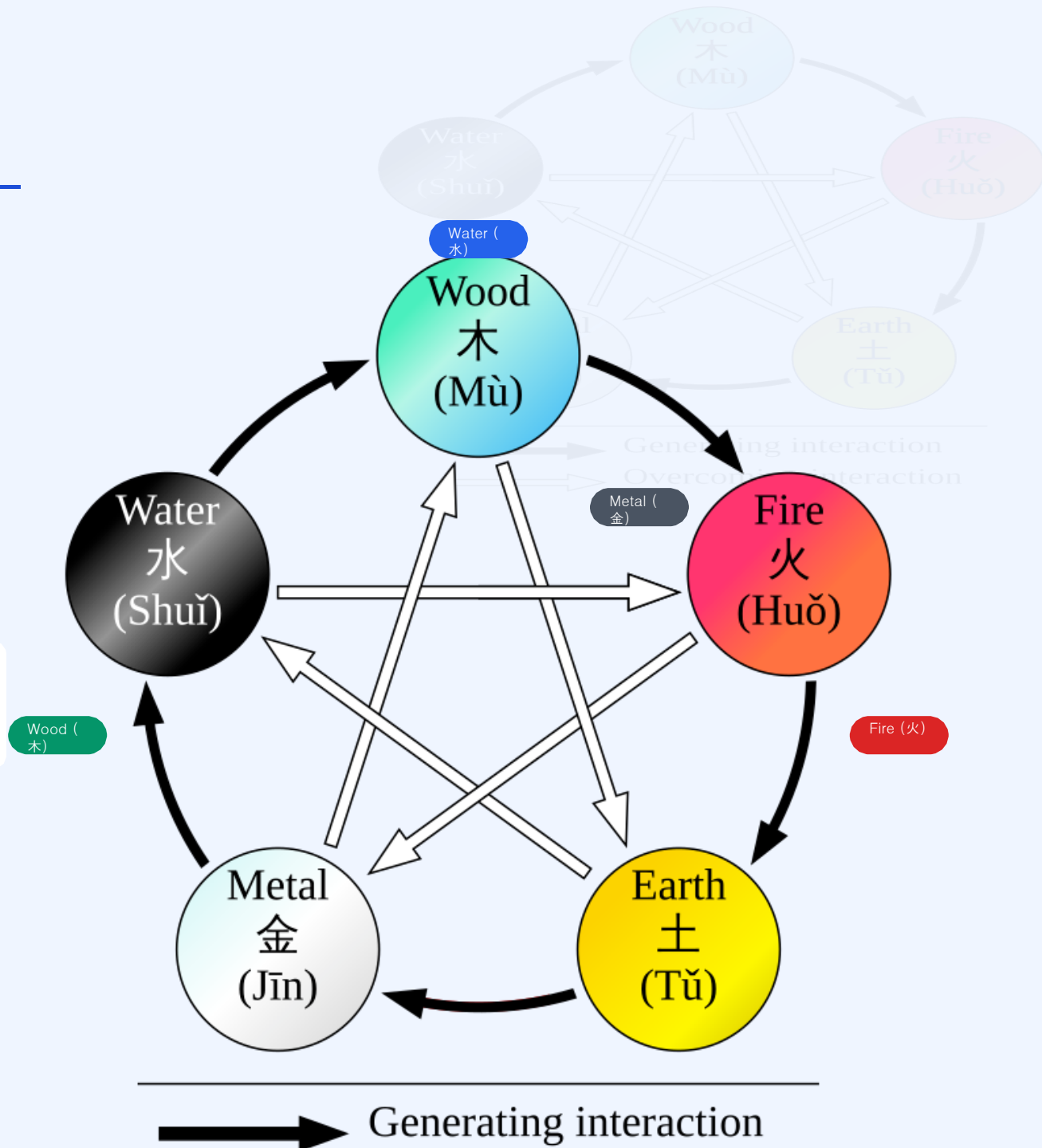


"When the Western proof of incompleteness was discovered and mathematical logic developed, the scientific validity of the traditional Eastern Yijing (易) theory of the wonhyeongijeong cycle was clearly revealed."

The Scientific Proof of Yin-Yang and the Five Phases and Its Circulatory Model

- The Essence of Yin-Yang and the Five Phases: the five basic principles that constitute all things and their mutual generation/mutual conflict relationships
- The Minimal Circulatory System: 5 (the Five Phases) and 8 (the Eight Trigrams), the smallest numbers in which the mutual conflict-mutual generation relationship can each appear at least once
- Scientific Verification: verification through complexity science and fractal theory
- Civilizational Application: the founding principle of the Huangdi Neijing, traditional Korean medicine, and Chinese scientific inventions

"The Five Phases have also been proven, in mathematical-logical terms, to be the minimal system of mutual generation and mutual conflict. Unlike 5, 4 and 6 cannot achieve the balance of mutual conflict and mutual generation."



The Five Forms of Yijing

(易) Circulation 3. Junghwa (中和)

These five characteristics are respectively the principles of circulation linked with Daesoon Thought

Integration and harmony at the center achieving the principle of balance



Taegeuk

1. Daedae (待對) The Taegeuk emblem

circulation

Cyclicity

Seasonal, circulatory motion, entire body; multiplication (増産); Creative The flow of ascen winter t

4. Hoegwi (回歸)

Back, the mutual circulation of and grudge

g Jingyeong, Junghwa/Haewon Sangsaeng, Hoegwi/Sinin Johwa, and Spiral/Daesoon.

Daedae (待對) and Eumyang Hapdeok

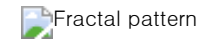
The Meaning of Daedae (待對)

- Facing one another and waiting: not the difference of mutual conflict but the harmony of difference
- The complex system of Yin and Yang: differing attributes, like water and fire, stand in complementary opposition
- The principle of the Cheonji Tae hexagram: the natural harmony and circulation of Yin and Yang
- Visual representation: expressed through the Taegeuk of the Korean national flag and fractal patterns



Eumyang Hapdeok (陰陽合德)

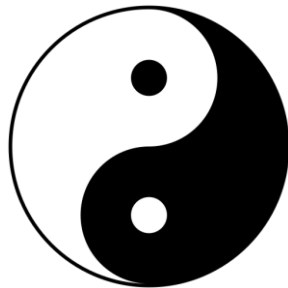
- The three meanings of "Hap (合)": Yin and Yang are suited to each other
Yin and Yang integrate their virtues with each other; learning to make virtue through the meeting of Yin and Yang
- Comparison with the Confucian "uniting of virtues (合其德)": reflecting the will of the Later World's Great Opening
- The freedom of Yin and Yang: the movement until balance is achieved



Yuhaeng (流行) and Dotong Jingyeong

Yuhaeng (流行): the dynamic aspect of circulation

- Definition: the dynamic form of Daedae (待對), the motive character of all things
- Seasonal circulation: the repeated change of spring, summer, autumn, and winter
- The character of the Chinese Taiji: expressing the flowing character as Yang within Yin and Yin within Yang
- The principle of the fountain: the cycle of lesser Yin (winter) → lesser Yang (spring) → Yang (summer) → greater Yin (autumn)



Dotong Jingyeong: the completion of circulation

- The concept of Sindo (神道, the Way of the Divine): the platform of the three realms of heaven, earth, and humanity
- The balance of Yin and Yang: a state in which Yin and Yang achieve balance and circulate eternally
- A change of operating system: the transition to a new platform that includes the human being
- Economic thought: the realization of the balance of Yuhaeng manifested as communitarianism



"Dotong Jingyeong signifies a state in which Yin and Yang are balanced and can circulate eternally, that is, the stage of ideal circulation like a perpetual-motion device."

The Circulatory Principle of Daesoon Thought and Its Modern Significance



Junghwa (中和) and Haewon Sangsaeng

- ◆ The role of integration and harmony of the periphery from the center; application of the principle of 3 in fractals and chaos; the resolution of grievance (怨) and the turn toward Sangsaeng; operating as the realizing principle of the Later World's Great Opening



Hoegwi (回歸) and Sinin Johwa

- ◆ The feedback function for sustaining circulation; the
- ◆ principle of the interaction of
- ◆ grace and grudge
- ◆ Harmonious cooperation between the divine (神明) and humanity: the pathway to realizing 'success rests with humans' (成事在人)



The spiral (螺線) and the principle of increased production

- ◆ The creative ascent of circulation and the application of the complex-
- ◆ systems economic principle of
- ◆ increasing returns to production (增產); the dynamic growth cycle of
- ◆ Daesoon (大巡); a spiral developmental structure of difference and integration

Contemporary significance and implications

The archetypal cyclicity of Daesoon Thought is not mere circular repetition but a creative cyclic structure, deeply connected to contemporary complex-systems science. Eumyang Hapdeok, Dotong Jingyeong, Haewon Sangsaeng, and Sinin Johwa function as practical principles of the Later-World Reordering (Hucheon Gaebyeok) that restore the imbalance of yin and yang.

From an economic perspective as well, it presents an integrative view encompassing libertarian, communitarian, utilitarian, and social-contractarian elements, providing a philosophical foundation for a paradigm of sustainable development and mutual betterment (Sangsaeng).



Complementary-opposition libertarian view of wealth and Eumyang Hapdeok

This study examines the cyclic economic view of Daesoon Thought, the complementary-opposition (Daedae) libertarian view of wealth, and the principle of Eumyang Hapdeok along with its contemporary significance.

Presentation overview

- 1 The Cyclic Economic View of Daesoon Thought
- 2 The theoretical structure of the libertarian view of wealth
- 3 Market-equilibrium theory and economic ethics
- 4 The limitations of existing libertarianism
- 5 An alternative through Eumyang Hapdeok
- 6 Case analysis from the Jeongyeong
- 7 Conclusion and Implications

The Cyclic Economic View of Daesoon Thought

Daesoon Thought pursues the harmonious development of economics and ethics through the interaction and circulation of all things and the principle of Eumyang Hapdeok.

The cyclic economic view of Daesoon Thought is well illustrated in the relationship between economics and ethics, emphasizing the mutually complementary circulation of individualism and collectivism, and of theory and practice.

As stated in 'Dosol heomu jeokmyeol ijo' (兜率虛無寂滅以詔), only when one is able to encompass and circulate Confucianism, Buddhism, and Taoism—the origins of libertarianism, social contractarianism, utilitarianism, and communitarianism—like spring, summer, autumn, and winter can the individual and society develop.

Table 3.9 The cyclic structure of the complementary-opposition libertarian view of wealth

Economics and economic ethics stand in a mutually complementary (Daedae) relationship, forming a cyclic structure.

Method \ Value	Individualism		Collectivism	
	The good (善)—order within institutions	The right (正)—the basic structure of institutions	Efficiency	Virtue
Economics (theory)	⑥ Market-equilibrium theory (theoretical economics)			③ Institutional-evolution theory (historical-school economics)
Economic ethics (practice)		① Libertarianism (liberty)	④ Utilitarianism (efficiency)	⑤ Communitarianism (virtue)
		② Social contractarianism (justice)		

Cyclic relationship: libertarianism (①) → social contractarianism (②) → institutional-evolution theory (③) → utilitarianism (④) → communitarianism (⑤) → market-equilibrium theory (⑥)

When the individual and society form a relationship of Fumyang Hapdeok, the market equilibrium that is the ideal of libertarianism can be attained.

The problems and limitations of existing libertarianism

Libertarianism originally began with the aim of reforming the basic structure of institutions, yet it exhibits the following fundamental limitations:

- 1 The turn toward gambling/casino capitalism in the economy caused by excessive deference to liberty
- 2 The limits of realizing a liberty that changes the basic structure of institutions
- 3 Seeking only liberty within the system, given the limits of the market-equilibrium theory of theoretical economics

"When the crux of libertarianism comes down to the question of how far one can expand one's own liberty, the problem is the turn toward gambling/casino capitalism in the economy caused by excessive deference to liberty."

A solution through Eumyang Hapdeok

Libertarianism grounded in the complementary opposition (Daedae) of Eumyang Hapdeok overcomes the limits of gambling capitalism caused by excessive deference to liberty:

- ① Harmony of individual liberty and social responsibility—liberty and responsibility are balanced through the Hapdeok (united virtue) of yin (individual) and yang (society)
- ② Continuous circulation of sound liberty—pursuing the essential expansion of liberty within a system in which all things circulate
- ③ Multidirectional expansion of liberty—soundly expanding the domain of liberty through social contractarianism, utilitarianism, and communitarianism

"In the cyclic economic view of Daesoon, as an alternative to the libertarian view of wealth, a complementary-opposition libertarian view of wealth grounded in Eumyang Hapdeok is proposed, preserving libertarianism's original aim of institutional reform while realizing a sound expansion of liberty."

Complementary-opposition libertarianism develops, through the principle of Eumyang Hapdeok, into a relationship in which individual liberty and social publicness cyclically reinforce each other.

Case analysis from the Jeongyeong (『典經』)

Practical cases of the recovery of liberty through Eumyang Hapdeok

Economic Ethics	The necessity of liberty	Recovery of liberty through Eumyang Hapdeok	Jeongyeong passages related to the recovery of liberty
Libertarianism	Gambling capitalism	Replacing contingency with law	Even gambling at yut succeeds with single-mindedness (Gwonji ch.1, v.18)
Social Contractarianism	Ethical nihilism	Confirming that Eumyang Hapdeok holds even after death	Faring well after death and becoming a magistrate of the Joseon netherworld (Gyobeop ch.1, v.2)
Utilitarianism	Loss of confidence due to winner-take-all	Success through single-mindedness	Do not harbor the thought that it will not work (Gyobeop ch.2, v.5)
Overcoming intensified competition	Powerlessness in the face of betrayal by a strong	Are there only male generals?	Are there only male generals? There are female generals too (Gwonji ch.1, v.18)
Overcoming gambling capitalism	Overcoming ethical nihilism	Overcoming intensified competition	Restoration of community
By awakening one to the fact that even gambling contains the principle of Eumyang Hapdeok, one relinquishes attachment to gambling and expands a genuine inner liberty	Presenting the method of Eumyang Hapdeok, in which liberty expands even after death, even for those who have fulfilled their duty to the world yet been betrayed	Emphasizing that even in a winner-take-all society, single-mindedness makes economic success certainly possible, thereby elevating the will to liberty	Even powerless individuals, if they unite by the principle of Eumyang Hapdeok, can overcome unfavorable contracts and recover their liberty

Conclusion: The cases in Daesoon Thought show that the regeneration of economic motivation and the recovery of liberty are achieved through the complementary-opposition (Daedae) relationship of Eumyang Hapdeok.

Conclusion and significance

The complementary–opposition libertarian view of wealth presents a cyclic relationship between economics and ethics on the basis of the Eumyang Hapdeok principle of Daesoon Thought.

The harmony of individual and society through Eumyang Hapdeok is the core of the cyclic economic view and serves as an alternative that overcomes the limitations of existing libertarianism.

Principal significance

Proposing a means for the sound expansion of liberty; a theoretical basis for overcoming gambling capitalism; presenting the possibility of the cyclic practice of economic ethics; a fusion approach uniting traditional thought and modern economic theory

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By presenting a new economic paradigm in which individual liberty and social responsibility achieve Eumyang Hapdeok, the complementary–opposition libertarian view of wealth can serve as an alternative solution to the economic problems of contemporary society.

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Academic Presentation

Return-based (Hoegwi) social-contractarian view of distribution and Sinin Johwa (**神人調和)** —————

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2025

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Problem awareness: the limitations of social contractarianism

The existing social-contractarian view of distribution, inclined toward deontology and defeatism, faces limits in realizing social justice.

- **The problem of reward for effort**

The crux of social contractarianism comes down to the question of whether one can be rewarded with the due compensation for one's effort.
- **The emergence of ethical impotence**

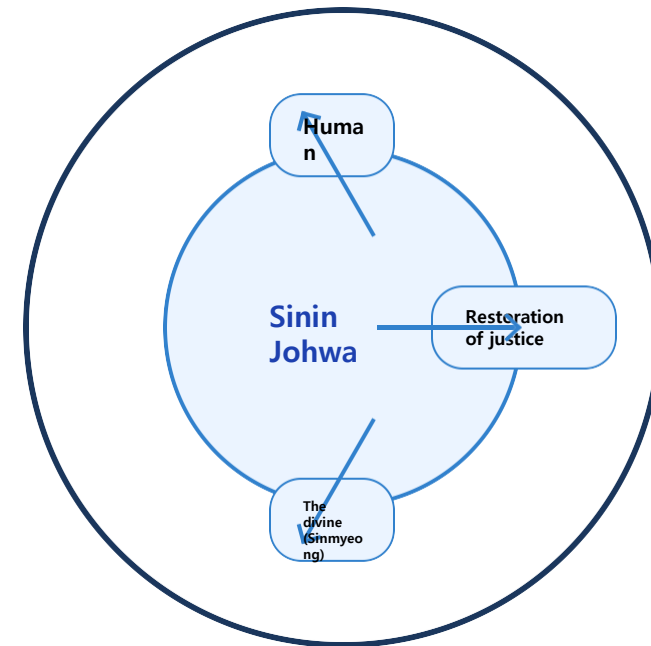
The turn of ethics toward defeatism through excessive deference to duty makes the substantive realization of justice difficult.
- **The weakening of social solidarity**

An individual-rights-centered structure weakens the sense of solidarity and mutual responsibility within the community.

Theoretical background: Sinin Johwa (神人調和)

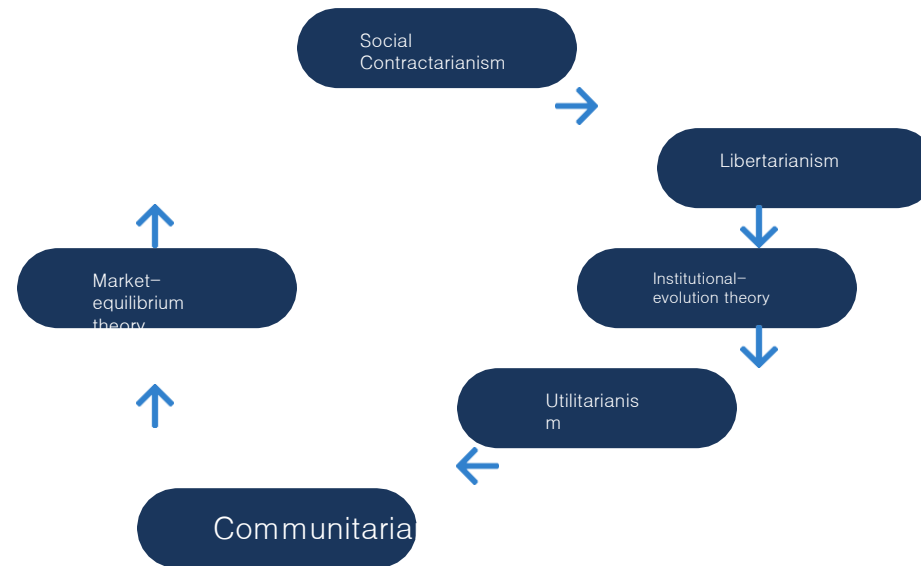
Sinin Johwa (神人調和) denotes a cyclic structure in which humans and the divine act on each other in a return-based manner and achieve harmony.

- **Transcendent sanction and harmony**
The divine (神明) performs a transcendent sanctioning function against breaches of contract, damage to justice, and the like.
- **The foundation for realizing justice**
It provides a new normative foundation for realizing justice in human society.
- **A cyclic feedback system**
It forms a cyclic feedback system of human action—consequence—divine intervention—restoration of harmony.



The cyclic (return-based) structure of social contractarianism

In return-based social contractarianism, diverse ideologies and currents of thought are cyclically integrated to find the point of balance for realizing distributive justice.



- **A mutually complementary cyclic structure**

Each ideology overcomes its independent limitations and exchanges feedback with the others, developing distributive justice expansively.

- **The working of Sinin Johwa**

Justice is restored in the process by which the divine (神明) serves as a mediator to achieve balance and harmony among the ideologies.

Actual cases from the Jeongyeong

The Jeongyeong shows, through various cases, how the principle of Sinin Johwa operates in real life.



Breach of contract and sanction by the divine

"If one breaks a promise, one is punished by the divine..." — Gyobeop ch.1, v.29



The feedback mechanism by a transcendent being operates when a social promise or contract is violated

The establishment of justice and community cohesion

"Being governed without grievance, people came to be in harmony with one another" — Gwonji ch.1, v.11



Strengthening the community through active response to injustice and the restoration of social justice

The restoration of ethical practice

"The Three Bonds and Five Relations, the sincerity-reverence-faith of the Doctrine of the Mean, and the no-self-deception (mujagi) of the Great Learning..."

Interaction among ideologies and the overcoming of limitations

The dispersed limitations of the three ideologies—libertarianism, utilitarianism, and communitarianism—are overcome by integrating them into a return-based, cyclic social-contract structure.

Distribution problems by ideology and the Sinin-Johwa response		
Ideology	Core problem	Sinin-Johwa response
Libertarianism	Absolutization of individual property rights; imbalanced distribution	Sanction by the divine against economic injustice; promotion of redistribution
Social Contractarianism	A defeatist ethical outlook; neglect of breach of contract	Realizing justice through divine intervention; promoting substantive distribution
Utilitarianism	Ambiguity of the greatest-happiness principle; the difficulty of measuring utility	Enhancing communal utility through Sinin-Johwa feedback
Communitarianism	Subjectivity in interpreting the common good; internal conflict	Strengthening community cohesion grounded in transcendent value

- **Characteristics of the cyclic structure**

The weakness of each ideology is complemented by the strength of another, and Sinin Johwa acts as a feedback mechanism for realizing justice.

- **The feasibility of realizing substantive social justice**

Conclusion and Implications

We have confirmed that the practice of ethics and morality, together with the cyclic structure of Sinin Johwa, is central to the restoration of social justice and distributive justice.

- **The practical value of Daesoon Thought**

"The creed and purpose of Daesoon lie in the Three Bonds and Five Relations, the sincerity-reverence-faith of the Doctrine of the Mean, and the no-self-deception (mujagi) of the Great Learning."

- **The restoration of ethical practice**

Establishing a divine-centered ethical feedback structure that values justice and the constant Way (常道)

- **Implications for contemporary philosophy of distribution**

Presenting a paradigm of distributive justice that overcomes the limitations of existing ideologies in a return-based, cyclic manner

- **Directions for institutional improvement**

The need to reform the basic structure of social institutions so as to strengthen ethical responsibility and mutual solidarity

"Establishing a return-based economic view through Sinin Johwa can become a new paradigm for the restoration of social justice."

Harmonization-based (Junghwa) utilitarian view of labor and Haewon Sangsaeng

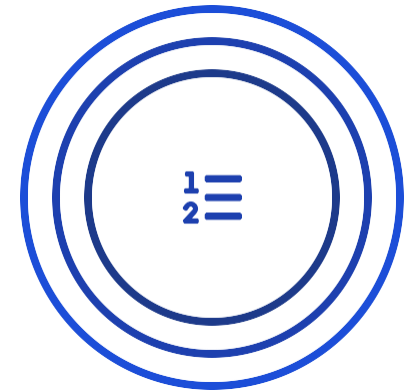
This presentation explores the harmony and circulation of labor, economic ethics, and social ideology, centered on the harmonization-based (Junghwa) utilitarian view of labor and the concept of Haewon Sangsaeng, which overcome the limitations of existing utilitarianism.



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- 1 Problem statement and research background
- 2 The concept of the harmonization-based utilitarian view of labor
- 3 The definition and role of Haewon Sangsaeng
- 4 The cyclic structure of moral philosophy and social ideology
- 5 Cases and applications of Haewon Sangsaeng

Summary and implications



Problem statement and research background



The limitations of existing utilitarianism

Emphasizing only the efficiency of the majority, with inadequate protection of minority rights, thereby causing social imbalance



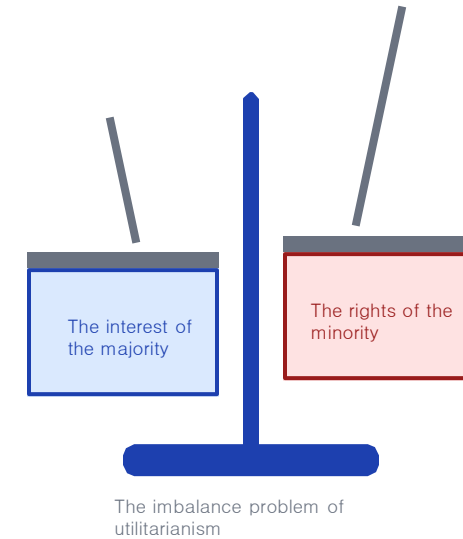
The deepening of social conflict and problems of labor ethics

In the pursuit of maximum efficiency, the weak are marginalized, communal values are weakened, and ethical problems arise



The need for a new labor ethic

The need to seek a harmonization-based (Junghwa) alternative that pursues communal harmony and efficiency together



Harmonization-based utilitarian view of labor



The combination of efficiency and harmony

Presenting a developmental alternative by integrating utilitarianism's principle of pursuing efficiency with communitarian harmony



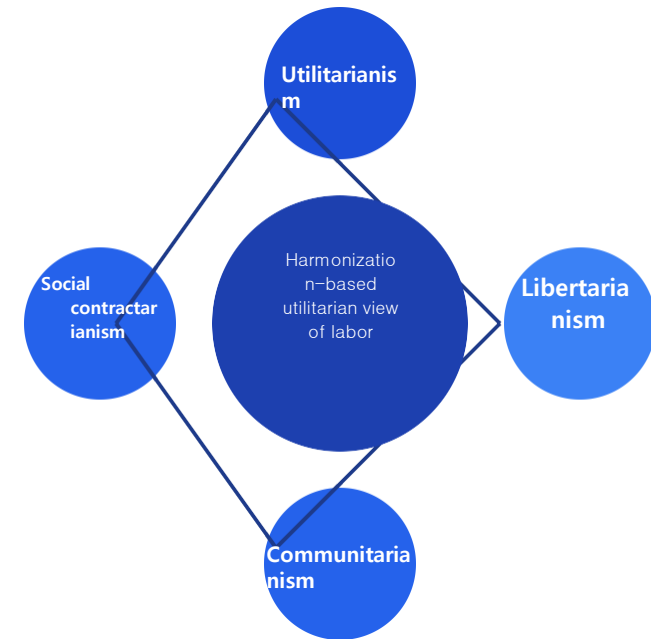
Balanced protection of rights

Realizing a harmonization-based perspective that emphasizes the protection of minority rights while maintaining efficiency within the system



The cyclic integration of ideologies

A cyclic, integrative perspective in which utilitarianism, communitarianism, libertarianism, and social contractarianism interact



The cyclic integrative structure among
social ideologies

The definition and application of Haewon Sangsaeng



The meaning of Haewon Sangsaeng

A principle of harmony in which two or more desires act on each other in a harmonization-based (Junghwa) manner and become mutually life-giving (Sangsaeng)



A solution to social problems

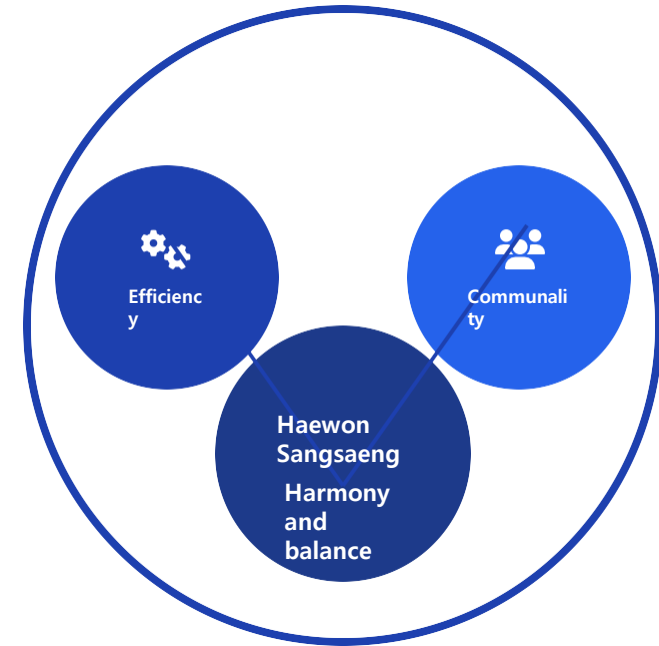
An inclusive solution that resolves grievance, marginalization, and conflict while simultaneously pursuing the interests of both minority and majority



Cases of application

Communal revival through the restoration of labor ethics; the guarantee of the rights of the weak and minorities; the resolution of unjust grievance (冤)

e.g., a harmonization-based response to violations of labor ethics (such as the sin of gambling); the resolution of the grievance of the socially weak



Key implications and conclusion



The social contribution of the harmonization-based view of labor

Through the principle of Haewon Sangsaeng, it inherits the essence of utilitarianism while protecting minority rights and contributing to the resolution of social conflict and the restoration of moral values.



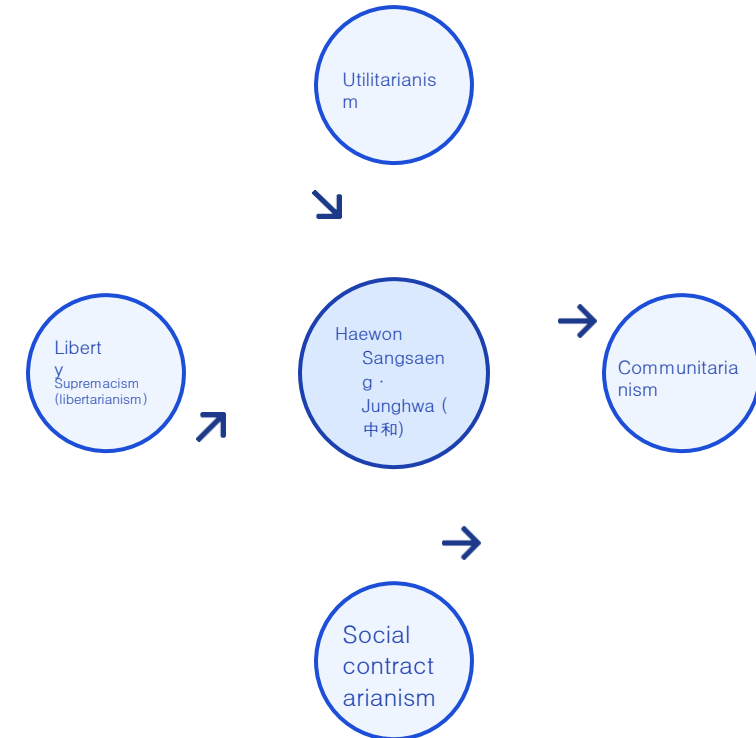
Harmony and integration among social ideologies

It achieves social harmony and balance through the cyclic relationship among diverse ideologies such as utilitarianism, communitarianism, libertarianism, and social contractarianism.



Establishing a healthy community and labor ethic

Through the balance of efficiency and communal values, it realizes sustainable social development and an ethic of respect for labor.



Flow-based (Yuhaeng) communitarian view of goods and Dotong Jingyeong

Grounded in the concept of Dotong Jingyeong in Daesoon
Thought,
an academic presentation on the flow-based communitarian view
of goods



The harmony of cyclic thought and
communal values

Utilitarianism · Libertarianism · Social contractarianism ·
Communitarianism

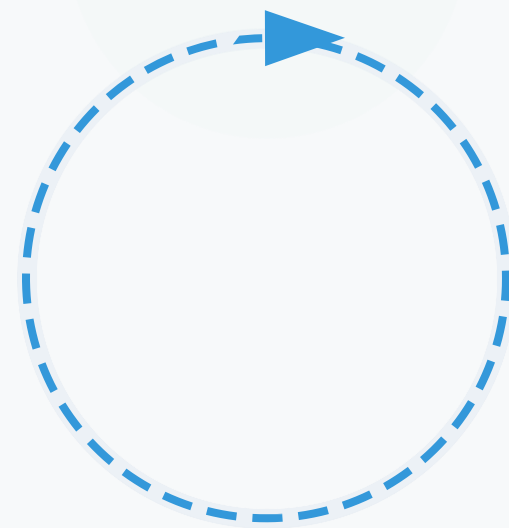


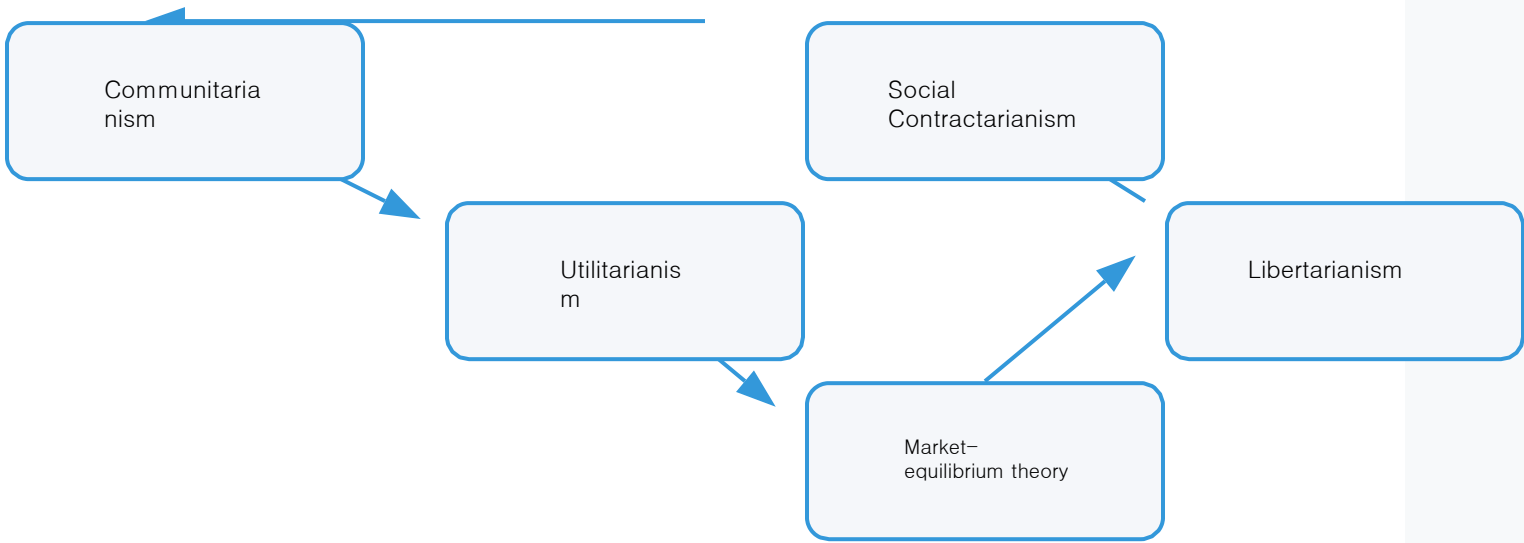
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- 1 Introduction
- 2 The theoretical structure of communitarianism
- 3 What is flow-based (cyclic) communitarianism?
- 4 The limitations of the existing communitarian view of goods
- 5 **THE CONCEPT AND CHARACTERISTICS OF 'DOTONG JINGYEONG'**
- 6 The reality of Dotong-Jingyeong flow-based communitarianism
- 7 Summary of main arguments and tables
- 8 Conclusion and Implications



The theoretical structure of communitarianism

Cyclic structure and ideological flow



i Examined from the standpoint of moral philosophy with communitarianism as the criterion, flow-based communitarianism circulates in the order ①⑤④②.

Communitarianism

Valuing the common good (共同善); the individual forms an identity within the community and interacts with it

Utilitarianism

Aiming at the greatest happiness of the greatest number and valuing consequential utility

Mar-

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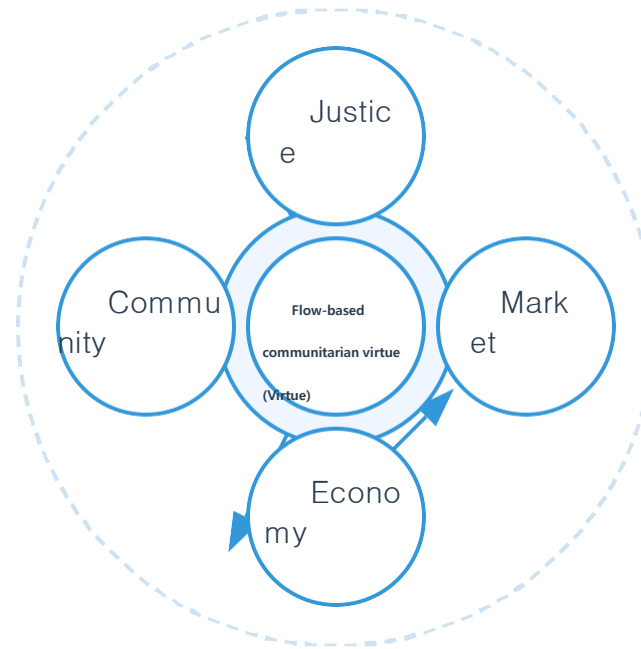
Flow-

Libertarianism

Social Contractarianism

What is flow-based (cyclic) communitarianism?

The circulation of values and a mutually complementary structure



Cyclic structure

A structure in which each value, rather than being isolated or opposed, influences and interacts with the others. By the principle of flow (流行), values circulate and develop.



Mutual complementarity

Diverse values (economy, justice, market, virtue) coexist in a way that complements one another's weaknesses and maximizes one another's strengths. Aiming beyond ideological opposition at fusion thinking.



Flexibility and diversity

A pragmatic character that flexibly changes and applies according to real situations and contexts. Valuing the harmony and balance of diverse values over any single value.

The limitations of the existing communitarian view of goods

The actual problems and challenges facing communitarianism

The free-rider (betrayer) problem

A minority of betrayers who enjoy the community's benefits while evading its duties damage the trust of the whole community and undermine the members' will to cooperate

The deepening sense of victimhood among the majority

As the majority's damage from the betrayal of a minority accumulates, conflict and distrust within the community deepen, leading to a fundamental crisis of communal values

"When the crux of communitarianism comes down to the question of how far the interests of the majority can be compensated for the betrayal of a minority, the problem in communitarianism was the sense of victimhood among the majority caused by excessive betrayal by free-riders..."

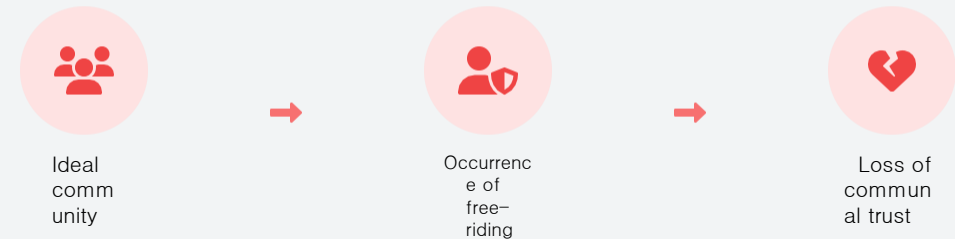
A decline in within-system efficiency

In the process of overly emphasizing communal values, individual creativity and efficiency are impaired, leading to a weakening of the whole system's competitiveness and sustainability

A lack of realism

Ideal communal values lose realism when they conflict with the actual economic environment, and their limits of application are especially clear in a pluralistic society where diverse value systems coexist

The cyclic limitation of the communitarian view of goods



The needed alternative: a new paradigm is required that can resolve the free-rider problem and enhance within-system efficiency and realism while preserving the community's excellence → the flow-based communitarian view of goods grounded in Dotong Jingyeong

The concept and characteristics of 'Dotong Jingyeong'

The principle of communal development through systematic interaction and circulation



The definition of Dotong Jingyeong

Dotong Jingyeong denotes the concept whereby two or more systems act on each other in a flow-based manner and undergo circulation. Through the interactive circulation between nature and humanity, the divine and humanity, and spirit and matter, it promotes communal order and development.



Systematic interaction

Dotong Jingyeong values the process of communicating, changing, and developing through active interaction among the diverse actors within a community. This is grounded not in a simple one-directional order but in mutual organic connection.

"Heaven and earth are filled with the divine, so that even a single blade of grass will wither if its spirit departs, and even an earthen wall will collapse if its spirit moves away."

Jeongyeong, Gyobeop ch. 3, v. 2



The harmony of communal order and development

In Dotong Jingyeong, the community's stable order and continuous development are not opposed to each other but interact in a flow-based manner and form a cyclic relationship. Through this, it overcomes the limitations of communitarianism and realizes a substantive common good.

"Western Religion (Seogyo) suffers severe rejection by the divine, so it will not be able to succeed."

Jeongyeong, Gyobeop ch. 1, v. 66



Hidden virtue (陰德) and communal excellence

In Dotong Jingyeong, the unseen 'hidden virtue' is regarded as the core that sustains the community's substantive excellence. Through the relationship with the unseen divine, the communal relationship of humanity and nature is restored and maintained.

"The Supreme Lord always picked up even a single grain of rice that fell to the ground, saying: 'A time will come when the cry for food pierces the Ninth Heaven—how could one treat it lightly? Heaven knows even a single grain of grain.'"

Jeongyeong, Gyobeop ch. 1, v. 13



The reality of Dotong-Jingyeong flow-based communitarianism

Communal crisis by ideology and the means of overcoming it through Dotong Jingyeong

Ideology	Communal crisis	Communal recovery through Dotong Jingyeong	Related Jeongyeong passages
Libertarianism	Insensibility to crisis	Even libertarians seek a community that can respond to the environmental crisis	"Even though all living beings of the world are on the brink of annihilation, they do not perceive it in the least and are blind only to profit..." (Gyobeop ch.1, v.1)
Social contractarianism	The real environmental crisis	The recovery of the nature-human community through the restoration of the contract between nature and humanity	"A time will come when the cry for food pierces the Ninth Heaven—how could one treat it lightly?" (Gyobeop ch.1, v.13)
Utilitarianism	The destruction of the balance of the law of the jungle	Communal recovery to seek the common interest of the divine and humanity	"The Westerner Matteo Ricci (Imadu, 利瑪竇) came to the East and sought to build a paradise on earth..." (Gyoun ch.1, v.9)
The flow-based principle of Dotong Jingyeong enables the communal crisis inherent in each ideology to be overcome in a mutually complementary way. By restoring the cyclic relationship between nature and humanity and between the divine and humanity, it goes beyond the limitations of existing communitarianism and preserves the true excellence of the community.			
anism	effects of atheism	possess hidden virtue	

Conclusion and Implications

The implications of the flow-based communitarian view of goods for contemporary society

The core implications of the flow-based view of goods



Cyclic mutual complementarity

When ideologies such as communitarianism, utilitarianism, libertarianism, and social contractarianism interact and complement one another, the view of goods in contemporary society develops harmoniously



The combination of efficiency and realism

The Dotong-Jingyeong approach presents an excellent methodology that substantively combines the ideals of communitarianism with within-system efficiency



Resolving the free-rider problem

Constructively resolving the problem of a minority of betrayers within the community and the majority's sense of victimhood through the flow-based cyclic principle

Considerations for application to contemporary society



Restoring the nature-human community

Flow-based communitarianism can be used as a new contract model between humanity and nature that responds to the environmental crisis



The harmony of tradition and modernity

An integrative approach is needed that organically combines Eastern traditional thought (the divine, hidden virtue) with the Western concept of communitarianism



Institutional flexibility

It is important to design flexible institutions in which differing perspectives act complementarily rather than exclusively

Final conclusion

The flow-based communitarian view of goods grounded in Dotong Jingyeong provides an important philosophical foundation for overcoming the economic, environmental, and communal crises of contemporary society. The perspective in which nature and humanity, individual and community, ideal and reality, and spirit and matter mutually flow and harmoniously circulate can complement the limitations of existing ideologies and contribute to restoring the excellence of a sustainable community.





The value of the cyclic economic view of Daesoon Thought

Slides for academic presentation

Seeking means to resolve contemporary economic problems through the cyclic economic view of Daesoon Thought



**Eumyang
Hapdeok**
Yin-Yang
Harmony



Sinin Johwa
God-Human
Harmony



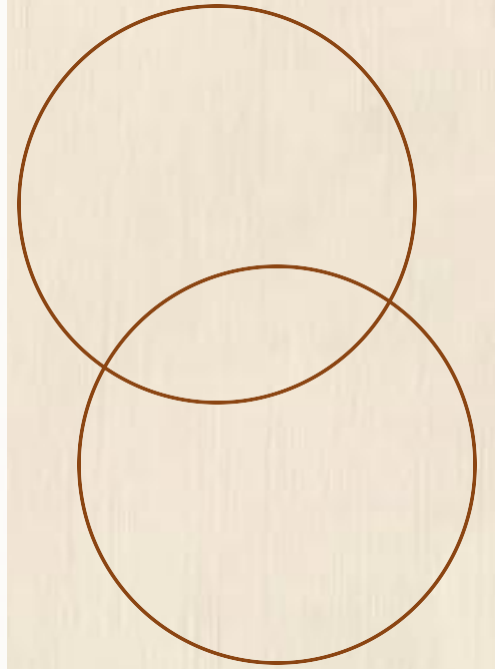
**Haewon
Sangsaeng**
Mutual Beneficence



**Dotong
Jingyeong**
Unification with Dao

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- 2 The cyclic economic view and contemporary economic problems
- 3 Eumyang Hapdeok and the recovery of economic motivation
- 4 Sinin Johwa and the regeneration of economic ethics
- 5 Haewon Sangsaeng and the harmony of economic ideology
- 6 Dotong Jingyeong and the overcoming of the environmental crisis
- 7 Comprehensive analysis and implications
- 8 Q&A



A conceptual understanding of Daesoon Thought

Daesoon Thought is a system of thought formed on the basis of the truth of the Reordering Works of Heaven and Earth (天地公事) presented by Sangje Kang Jeungsan Ilseon; it pursues a harmonious relationship among humanity, society, and nature and aims at building a paradise on earth through the Later-World Reordering (Hucheon Gaebyeok, 後天開闢).

Eumyang Hapdeok

A principle that pursues mutual betterment (Sangsaeng) and harmony through the harmonious union of yin and yang, achieving a balance of matter and spirit, and of reality and the ideal

Sinin Johwa

A principle that pursues the divinization of humanity and the restoration of cosmic order through a harmonious relationship between the divine (神) and humanity

Haewon Sangsaeng

A principle that realizes an ideal society in which humanity and all things flourish together by resolving all grievances and following the Way of mutual betterment (Sangsaeng)

Dotong Jingyeong

A principle for realizing an ideal world in which humanity, by becoming one with the Dao (道), enjoys true blessings and achieves harmony with heaven, earth, and nature

These four principles are interconnected and form a cyclic system, presenting solutions to the economic problems of contemporary society through the cyclic economic view of Daesoon Thought.

The cyclic economic view and contemporary economic problems

Modern capitalism and social contractarianism have brought material abundance to humanity, yet, lacking a cyclic perspective, they have faced various limitations. The cyclic economic view of Daesoon Thought presents solutions to these problems.

Loss of economic motivation

The hypertrophy of material desire and the weakening of spiritual motivation caused by libertarianism

Recovery through
Eumyang Hapdeok

Disappearance of economic ethics

The prevalence of ethical nihilism and relativism due to the limitations of social contractarianism

Regeneration
through Sinin
Johwa

Discord of economic ideology

The problems of wealth disparity, ideological opposition, and growth stagnation caused by utilitarianism

Harmony
through Haewon
Sangsaeng

Environmental crisis

The severance of nature from humanity and the unsustainability of the ecosystem due to the limitations of communitarianism

Overcoming through Dotong Jingyeong

The cyclic economic view of Daesoon Thought approaches contemporary economic problems through the principle of mutual betterment (相生). Emphasizing the circulation not of mere material exchange but of spiritual, ethical, and ecological values, it resolves economic problems from a holistic perspective.

Eumyang Hapdeok and the recovery of economic motivation

The complementary-opposition libertarian view of wealth grounded in Eumyang Hapdeok

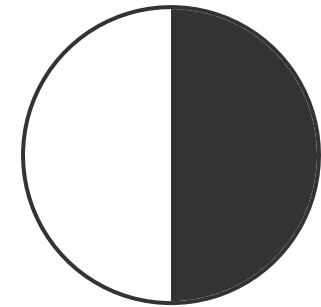
Daesoon's complementary-opposition libertarianism seeks to resolve, through the principle of circulation, the loss of economic motivation in modern capitalism, which is biased toward market freedom alone. This means expanding liberty while applying the principle of Eumyang Hapdeok—which exchanges the positions of water and fire—to build a circulating economic system.

The main principles of the recovery of economic motivation

- Responding with the power of circulation: restoring, through the principle of circulation, the spiritual wounds and the gambling capitalism caused by mutual-conflict (Sanggeuk) libertarianism
- Ethics before matter: "Things have root and branch, and affairs have end and beginning..."—one must first make the fundamental, ethics and morality, thick, and make wealth thin and later
- The transformation of order: practicing by changing only the single order from "one returns after another has given" to "one gives first, before another gives"

"Our work is the study of making others fare well. One may take only what remains after others have fared well..."

— Jeongyeon, Gyecheon ch 1, v 2



Complementary-opposition libertarianism

The harmony of ethics and matter

Root (本):
ethics-morality

Branch (末):
wealth-profit

The structure of the recovery of economic motivation

Making others fare well

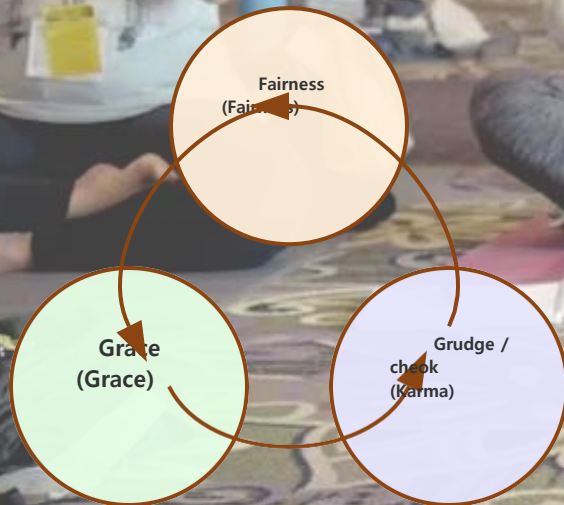


The principle of circulation



Sinin Johwa and the regeneration of economic ethics

The return-based social-contractarian view of distribution grounded in Sinin Johwa is an alternative economic view that restores, through the principle of circulation, the disappearance of economic ethics caused by Western social contractarianism.



Overcoming the disappearance of ethics in social contractarianism

Social contractarianism pursued the realization of justice, yet, for lack of cyclicity, it instead brought about ethical nihilism. Sinin Johwa regenerates economic ethics through the power of circulation.

A complex-systems view of distribution

The return-based view of distribution in Daesoon Thought forms not a simple input-output structure but a complex-systems network in which fairness, grace, and grudge (cheek) mutually circulate. The principle that "they do not know, but their divine spirits know" operates.

An economic ethic of giving first

Return-based social contractarianism practices a cyclic economic ethic of "giving first, then receiving." On the basis of the belief that what is given will certainly return in another form, it makes active ethical practice possible.

Haewon Sangsaeng and the harmony of economic ideology

The harmonization-based utilitarian view of labor grounded in Haewon Sangsaeng

Haewon Sangsaeng (解冤相生) is a core principle of Daesoon Thought that achieves balance and harmony by resolving all grievances and being mutually life-giving.

The cyclic harmony of the discord of utilitarian ideology

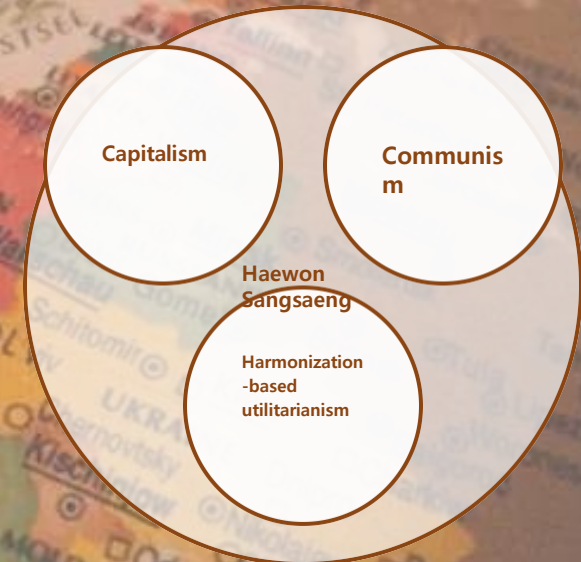
It presents a cyclic perspective that reconciles the opposition of capitalism and communism and resolves conflict between classes.

Care for the weak and an orientation toward the mutual betterment of all

It pursues an ideological integration in which all economic actors flourish together through cooperation and care, not competition alone.

Social harmony and the realization of the public interest

It presents an economic paradigm in which individual interest and the interest of society as a whole cyclically achieve harmony.



"Do not form grudges (cheok) with others; guide them by the Way of mutual betterment (Sangsaeng)."
— Jeongyeong, Haewon Sangsaeng section

Dotong Jingyeong and the overcoming of the environmental crisis

Dotong Jingyeong (道通眞境) means reaching a true state by becoming one with the Dao (道). Through this, Daesoon Thought restores the cyclic relationship between nature and humanity and presents a communitarian means of overcoming the environmental crisis of contemporary society.

The environmental meaning of Dotong Jingyeong



Responding to the environmental crisis through a cyclic structure of mutual betterment



between nature and humanity; securing ecosystem sustainability through the joint

management and circulation of resources; resolving environmental problems through the

restoration of a harmonious relationship between humanity and nature

"The ideal of Dotong Jingyeong—uniting with heaven and earth and achieving harmony—becomes a core principle for resolving the contemporary environmental crisis."

Application to contemporary society and implications



Building resource management and a circular-economy system centered on local



communities; a transition to an economic system that respects and restores the value of



nature; seeking means to resolve environmental problems through communitarian

cooperation

Sustainable development that pursues a balance between economic development and environmental preservation

The Dotong Jingyeong of Daesoon Thought, through the cyclic harmony in which humanity and nature become one, provides the wisdom to overcome the environmental crisis of contemporary society and open a sustainable future.

Eumyang Hapdeok and the Recovery of Economic Motivation

The Economic View of Daesoon Thought and Its
Contemporary Interpretation

Exploring the Possibility of Recovering Economic
Motivation through a Complementary–Opposition
(Daedae) Libertarian View of Wealth

Presenter:
[Name]
November 15, 2023

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- 3 The Concept of Recovering Economic Motivation in Eumyang Hapdeok
- 4 A Daedae Libertarian Approach to Solving Economic Problems
- 5 Conclusion and Implications

The Economic View within Daesoon Thought

Linking the Cyclic Economic View to Contemporary Economic Problems

The cyclic economic view of Daesoon Thought is applied to contemporary economic problems on the basis of four core concepts.

Eumyang Hapdeok Johwa

→ Recovery of Economic Motivation

Through a complementary-opposition (Daedae, 待對) libertarian view of wealth, it recovers the economic motivation of expanding freedom that casino capitalism has lost.

Haewon Sangsaen

→ Harmonization of Economic Ideologies

Through a utilitarian view of labor, it seeks harmony among mutually opposing economic ideologies and resolves their conflicts.

Sinin

→ Regeneration of Economic Ethics

Through a return-oriented (Hoegwi, 回歸) social-contractarian view of distribution, it regenerates the marginalized economic ethics within the contemporary economic system.

Dotong Jingyeong

→ Overcoming the Environmental Crisis

Through a flow-oriented (Yuhaeng, 流行) communitarian view of goods, it offers an alternative for overcoming resource depletion and the environmental crisis.

Features of the Economic View of Daesoon Thought

- ◆ An economic view centered on cyclicity
 - Pursues harmony between the material and the ethical (comparing ethics to water and profit to fire) and considers individual freedom and social justice simultaneously.

Furthermore, it is a “theoretical foundation of the

The Libertarian View of Wealth and Eumyang Hapdeok

Recovering Economic Motivation through a Reversal of Order

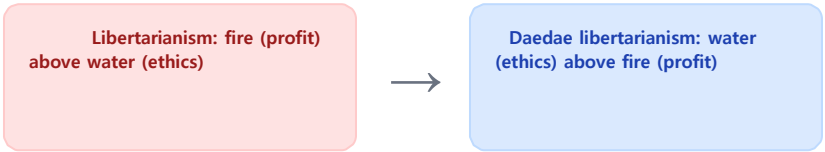
The Limits of the Libertarian View of Wealth

Lack of cyclicality: focusing only on expanding freedom while ignoring society's cyclic structure.

Material priority: Forming a value system that prioritizes wealth (the branch, 末) over ethics (the root, 本).

Loss of motivation: Degenerating into casino capitalism and thereby causing the loss of economic motivation.

The Eumyang Hapdeok Solution: Daedae Libertarianism



|| The Great Learning states: “Things have their root and branches, and affairs their end and beginning; to know what is first and what is last brings one near the Way (物有本末 事有終始 知所先後 即近道矣),” and again, “that what is treated with importance is treated lightly, while what is treated lightly is treated with importance—this has never been (其所厚者薄 其所薄者厚 未之有也).” Take this as a mirror in your work.

The Recovery of Economic Motivation and Its Contemporary Implications

A Practical Model of Daedae Libertarianism

The Practical Principle of Daedae Libertarianism

“Our work is the practice of helping others prosper. It is enough to take only what remains after others have prospered...”

— Jeongyeong, Gyobeop Ch. 1, v. 2

Daedae libertarianism restores the flow of economic circulation through a reversal of order—“giving first, before others give.”

Practical Measures for Recovering Economic Motivation Problems

- ♦
- ♦ Creating social–security effects through individual effort capitalism
- ♦
- ♦ Shifting from meritocracy to a need–based principle
- ♦ freedom and justice

Establishing an economic view that prioritizes ethics over material wealth and social justice

Voluntary participation and practice in economic circulation (root) and profit (branch)

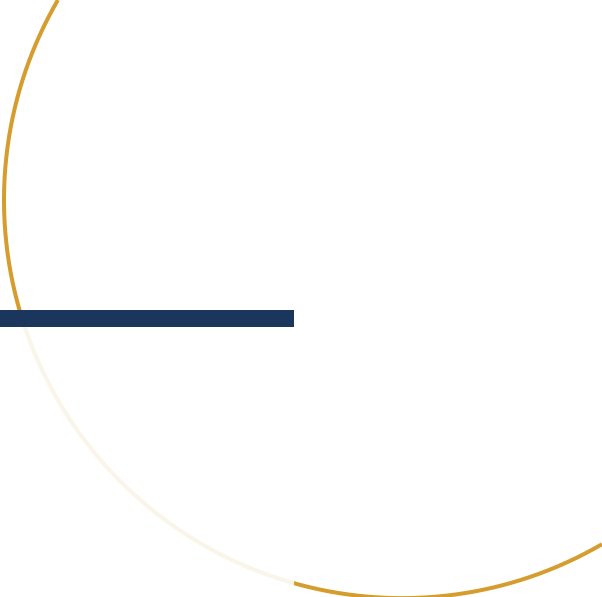
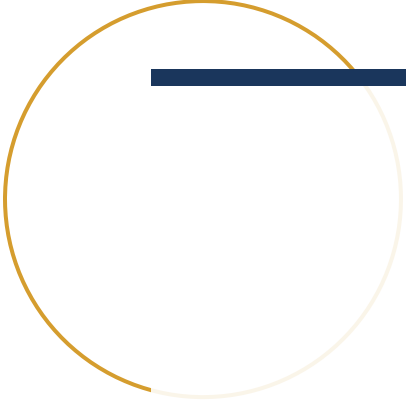
Implications for Contemporary Economic Problems

- ♦
- ♦ An alternative to the loss of economic motivation under casino capitalism
- ♦
- ♦ An alternative economic model that escapes the clash between capitalism and socialism

The possibility of harmonizing individual freedom and social justice

Overcoming economic crisis by restoring the order of ethics

Conclusion



Sinin Johwa and the Regeneration of Economic Ethics

The Regeneration of Economic Ethics through the Return-
Oriented Social Contractarianism of Daesoon Thought,
and the Meaning of Sinin Johwa

2023 Academic Presentation Materials • Presenter: [Name], Department of Philosophy,
The Academy of Korean Studies



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8	Conclusion and Implications

The Limits of Contemporary Social Contractarianism and Capitalism

- ! The Paradox of Social Contractarianism
It aimed to realize justice, yet instead deepened individualism and weakened the communal foundation.
- ! Excess of Economic Freedom
The emphasis on basic liberties and equal opportunity degenerated into unlimited economic freedom.

Absence of Ethical Responsibility

Neglecting the communal responsibility and ethical obligations of economic activity.

The Paradox in the Development of Social Contractarianism:

"Social contractarianism, which sought to solve the economic-ethics problem of realizing initial justice, unexpectedly brought about the disappearance of economic ethics."

The Need to Recover Economic Ethics

- ✓ Restoring the Cyclicity of the Economy
Realizing distributive justice through social circulation rather than the monopolization of capital and wealth.
- ✓ Harmony between the Individual and the Community
The need to shift beyond mere contracts toward reciprocal relationships.

Reform of the Basic Structure of Institutions

The need for a structural approach to realizing distributive justice.

"For the economic-ethics crisis of humanity, the return-oriented social contractarianism of Daesoon presents, as an alternative to the contemporary economic-ethics crisis, the revival of the primordial force of justice through reforming the basic structure of institutions, grounded in the cyclicity of the economy."

The Concept of Return-Oriented Social Contractarianism

The “return-oriented social contractarianism” that Daesoon Thought proposes is an ideational framework that overcomes the limits of conventional social contractarianism and regenerates economic ethics through the principle of circulation.

The Circulatory Structure of Return-Oriented Social Contractarianism

- Forming a Sangsaeng relationship between the individual and the community
- ↓
- Establishing the ethical foundation of economic conduct · Sanction and adjustment by the divine
- ↓
- (Sinmyeong, 神明) · The realization and return of distributive justice
- ↑

The Meaning of Returnability:

“Every human act necessarily undergoes a ‘returning’ within the cosmic order, and economic distribution and social reward likewise follow this logic of circulation.”

Features of Return-Oriented Social Contractarianism

- 🔄 Recovery of Cyclic Economic Motivation
Economic conduct is redefined as a cyclic, reciprocal relationship rather than the severed pursuit of individual interest.
- ⚖️ Overcoming the Limits of Conventional Contractarianism
Escaping individualism and the weakening of community to build a Sangsaeng (mutual betterment) order.
- 🔄 A Complex Distribution Network Grounded in the Divine (Sinmyeong, 神明)
A complex-systems distribution mechanism operating through the circulation of transcendent sanction and grace.
- The Return Principle of Grace and Grievance (Cheok, 慟)
Emphasizing thorough accountability for one's acts—that both good and evil deeds return to their doer.

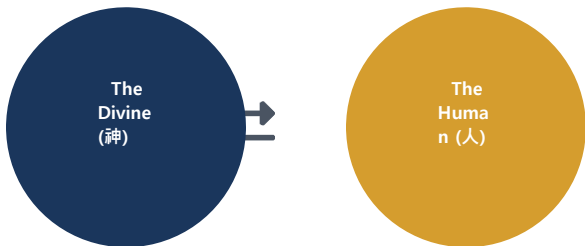
“The return-oriented social contractarianism of Daesoon, first, emphasizes the cyclic economic-motivation-recovery thought of bodhisattva capitalism; second, diagnoses the economic-ethics regeneration problem of social contractarianism as a crisis of cyclicality; and third, presents Sinin Johwa as an alternative to the economic-ethics crisis of the social-contractarian view of distribution.”

The Concept of Sinin Johwa (神人調和)

- The Relationship between the Divine (神) and the Human (人)
Building a harmonious order through the organic interaction of transcendent beings (the divine) and humans.
- Transcending Dualistic Opposition
Presenting an integrative worldview that goes beyond the dichotomous oppositions of transcendence and reality, spirit and matter, morality and economy.
- Two Dimensions of Sanction
The union of humans' fulfillment of moral duty (the human) and the realization of transcendent justice (the divine).

The Essence of Sinin Johwa:

“Sinin Johwa is not mere coexistence, but the philosophical ground for realizing justice through the mutual response and interdependence of the divine and humans.”



Economic Distribution and the Principle of Return (Hoegwi, 回歸)

- ↻ A Cyclic Cosmology
All acts and their consequences inevitably ‘return (Hoegwi)’ within the cosmic order.
- ↻ The Mechanism of Grace and Grievance
Both positive acts (grace) and negative acts (grievance, Cheok) circulate and return to the person concerned.

The Returnability of Economic Distribution

Realizing social justice and harmony through the fair circulation of resources and wealth.

“The return-oriented social-contractarian view of distribution of Daesoon, grounded in the principle that all things in the world circulate, emphasizes that the distribution of economic wealth and resources must also be carried out according to cyclic justice.”

Key Implication:

Sinin Johwa, through the union of transcendent sanction (the divine) and human will, makes possible a deeper and more robust economic ethics that goes beyond mere contract.

The Core Principles of the Return-Oriented View of Distribution

-  The Principle of Cyclicity and Return
Emphasizing that every human act necessarily undergoes a ‘returning’ within the cosmic order.
-  The Practice of Equality and Respect
Recognizing human dignity beyond status and class, and practical equality.
-  A Divine-Centered Complex-Systems Network
A more refined distribution system operating through transcendent beings (the divine).
-  The Interaction of Grievance (Cheok, 慟) and Grace
A system of distributive ethics in which resentment and requital are cyclically resolved.

Practical Implication:

“Return-oriented social contractarianism understands distributive justice not as the mere responsibility of the individual, but as a cyclic structure within a complex divine order. It therefore demands communal responsibility and reciprocal relationships that go beyond individual freedom and rights.”

Supporting Passages from the Jeongyeong

1. The Practice of Dignity and Equality

“Sangje always used respectful language even toward humble people... From now on there shall be no distinction between legitimate and illegitimate birth, nor between noble and commoner.”

Jeongyeong, Gyobeop Ch. 1, v. 10

2. Distributive Sanction through the Divine

“Sangje instructed: ‘Now I will have the divine descend upon people and aim the ink-line at their hearts...’”

Jeongyeong, Gyobeop Ch. 3, v. 24

3. A Complex-Systems Divine Network

“If you go to the marketplace or an assembly and believe my words, a path to life will open... for their divine spirits will know it...”

Jeongyeong, Gyobeop Ch. 1, v. 2

4. A Concrete Case of Practice

A Comparison of Daesoon Thought and Social Contractarianism

Social Contractarianis

-  **An Individualistic Approach**
It emphasizes individual freedom and rights but weakens the communal foundation.
-  **A Mere Contractual Relationship**
A system of social cooperation through contracts, but lacking cyclicity.
-  **The Problem of Absent Responsibility**
Only economic freedom expands while ethical responsibility weakens.

The Return-Oriented Social Contractarianism of Daesoon

-  **A Divine-Centered Complex-Systems Network**
A balanced integration of transcendent sanction ethics and individual duty.
-  **Emphasis on Structural Justice**
Realizing economic justice through fundamental institutional reform.
-  **The Principle of Cyclicity/Returnability**
Realizing distributive justice through the return of grace and grievance.

Item of Comparison Thought	Conventional Social Contractarianism	The Return-Oriented View of Distribution in Daesoon
Basic Principles	Basic liberties, equal opportunity, self-respect	Just distribution through the divine, cosmic order, reciprocity
Distribution Mechanism	The market economy and legal contracts	A reciprocal, cyclic system grounded in Sinin Johwa
System Structure	A simple system (contract-centered)	A complex system (an intricate network of the divine, humans, and institutions)
Mode of Realizing Justice	Centered on guaranteeing individual rights	A cyclic order of Sangsaeng (mutual betterment) and requital of grace (Boeun)

Recovering Economic Ethics through Daesoon Thought

 Distributive Justice through the Recovery of Cyclicity
Establishing an economic circulatory structure through the return of grace and grievance (Cheok).

 Reform of the Basic Structure of Institutions
Building a fair distribution system grounded in Sinin Johwa.

 Application of a Complex-Systems Network
Establishing a composite responsibility structure centered on the divine (Sinmyeong, 神明).

The Implication of Return-Oriented Social Contractarianism:

“The return-oriented social contractarianism of Daesoon, as an alternative to the contemporary economic-ethics crisis, presents—grounded in the cyclicity of the economy—the revival of the primordial force of justice through reforming the basic structure of institutions.”

Implications for Contemporary Society

 The Possibility of an Ethical Economic System
Economic activity grounded in reciprocal relationships rather than individualism and selfishness.

 A Community-Centered Economic Ethics
The substantive guarantee of mutual respect and equal opportunity.

The Contemporary Application of a Distinctively Korean Thought

Presenting a global economic-ethics model through the Sinin Johwa principle of Daesoon Thought.

Conclusion

“Return-oriented social contractarianism through Sinin Johwa is not a mere theoretical model but presents a practical paradigm that can substantively resolve the contemporary economic-ethics crisis. This is a path to recovering economic distributive justice and social responsibility, grounded in the principles of cyclicity and reciprocity.”



Haewon Sangsaeng and the Harmonization of Economic Ideologies

The Harmonization-Oriented (Junghwa) Utilitarian View of Labor
and Economic Ideology in Daesoon Thought



This examines how Haewon Sangsaeng thought functions as an alternative to the contemporary crisis of economic ideology, and discusses the harmonization of economic ideologies that the harmonization-oriented (Junghwa) utilitarianism of Daesoon Thought presents.

The Junghwa Utilitarian View of Labor and the
Harmonization of Economic Ideologies

The concept of the harmonization-based utilitarian view of labor

A New Paradigm of Economic Ideology Presented by Daesoon Thought



The Union of the Cyclicity of Confucian Capitalism and Utilitarianism

Confucianism, which was established to solve the economic-ideology problem of realizing the initial public good, combined with the active philanthropic spirit of Western Religion and developed into utilitarianisms such as capitalism and communism.

“In Daesoon Thought, labor-production is a result of circulation, so as long as it does not obstruct circulation, the desire for production is strongly emphasized by virtue of harmonization (Junghwa, 中和).”



The Greatest Happiness of the Greatest Number and Care for the Minority

Utilitarianism pursues the greatest happiness of the greatest number, but harmonization-oriented (Junghwa) utilitarianism guards against the sacrifice of the minority and emphasizes an ethics of caring for them.

“If even one person harbors a grievance, the energy of heaven and earth is blocked.” — Jeongyeong, Gongsu Ch. 3, v. 29



The Cyclic Structure of Sangsaeng through Grievance (Won, 婁) and Its Resolution (Haewon, 解婁)

Harm done to the minority by the majority is called grievance (Won, 婁), and the majority's care for the minority is called the resolution of grievance (Haewon, 解婁); through this, a cyclic economic structure of Sangsaeng is formed.

“Harmonization-oriented utilitarianism placed the resolution of grievance (Haewon, 解婁) before grievance (Won, 婁).”

Haewon Sangsaeng and the Crisis of Economic Ideology

The Limits of Contemporary Economic Ideologies and the Search for an Alternative through Haewon Sangsaeng



The Ideological Limits of Capitalism and Communism

Capitalism, having lost the economic ideology of expanding the public good, maximizes the gap between rich and poor, while communism, mired in stagnant growth, brings about a crisis of economic ideology.

“Modern people living under capitalism set aside their ideals, suffer wounds to their human dignity, endure each day of frustrated dreams, and fail to realize any active public good.”



Harmony through Market Cyclicity and Care for the Minority

Unlike Western utilitarianism, which emphasized only political majority rule, the harmonization-oriented utilitarianism of Daesoon presents an alternative to the crisis of economic ideology grounded in enhancing market efficiency and cyclicity.

“In Daesoon Thought, efficiency is the key to economic circulation, so it strongly criticizes utilitarian politics that deny market-internal efficiency and put forward a different political alternative.”



A Philosophy of Distribution and Labor That Prioritizes the Resolution of Grievance (Haewon, 解憂)

Daesoon Thought, which prioritizes the resolution of grievance over innovation, presents a philosophy of distribution and labor that prioritizes care for the minority and emphasizes a continuous cyclic structure through it.

“Whereas utilitarianism, in choosing between care for the minority and the interest of the majority, prioritizes the majority's choice, harmonization-oriented utilitarianism shows Haewon Sangsaeng, which prioritizes an ethics of care for the minority.”

Contemporary Implications and Conclusion

The Harmonization of Economic Ideologies and Practical Measures Presented by Haewon Sangsaeng Thought



Providing a Foundation for Social Stability

The Haewon Sangsaeng of Daesoon Thought goes beyond the ideological opposition of capitalism and communism, providing harmony among economic ideologies and a foundation for social stability.

“In harmonization-oriented utilitarianism, the human ideal of believing that though people may not know one's own sincerity, reverence, and conviction, Heaven will know, and of helping others prosper, harmonizes economic ideologies by embracing libertarianism, social contractarianism, and communitarianism all together.”



Establishing a Harmonization-Oriented View of Production and Distribution

By emphasizing a harmonization-oriented view of production and distribution that cares for the interests of both the majority and the minority, it achieves economic circulation and efficiency at once.

“In the harmonization-oriented view of labor, the interests of both the majority and the minority are regarded as one. For me to prosper, I need only give first. Because the universe circulates, the wealth the community has cared for returns again to the community.”



An Alternative to the Contemporary Economic Crisis

As an alternative to the crises of the contemporary economy—the wealth gap, growth stagnation, and loss of self-respect—the practical economic ethics of Haewon Sangsaeng is needed.

“Modern people living under capitalism set aside their ideals, suffer wounds to their human dignity, and endure each day of frustrated dreams. Harmonization-oriented utilitarianism presents the revival of the primordial force of the public good—namely, the enhancement of market efficiency—as an alternative to the contemporary crisis of economic ideology.”



Dotong Jingyeong and Overcoming the Environmental Crisis

An Academic Inquiry into Measures for Overcoming the Environmental Crisis through the Flow-
Oriented (Yuhaeng) Communitarianism of Daesoon Thought

June 22, 2025

Presenter: [Name]

Department of [Field],
[University]



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- 3 The Problems of Western Communitarianism
- 4 The Alternative Presented by Dotong Jingyeong
- 5 Analysis of Actual Cases
- 6 Conclusion and Implications

The Background of the Environmental Crisis

 Image of the environmental crisis



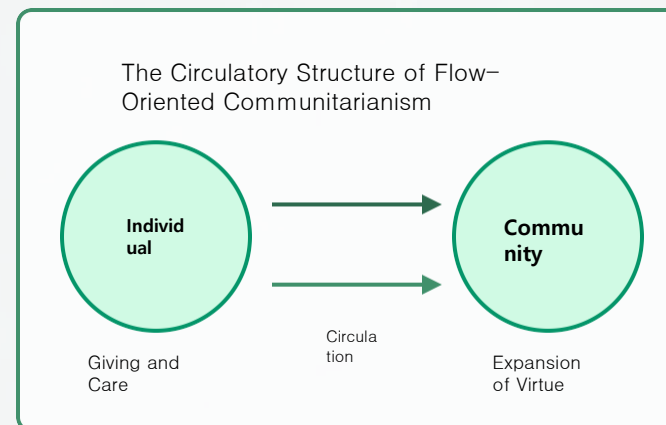
- Today humanity faces a serious environmental crisis, which has emerged as an unforeseen consequence of continuous economic development.
- Western communitarianism originally aimed at improving the economic environment and realizing community, but its lack of a cyclic perspective brought about the environmental crisis.
- The Western capitalist system succeeded in material development but, lacking care for the natural environment, ultimately led to environmental destruction.
- The human community came to enjoy economic abundance but simultaneously found itself in the contradictory situation of facing the crisis of the community's extinction.
- Contemporary society, having failed to find an effective response to the environmental crisis, lives out today without any conviction about a sustainable future.

The Concept of the Flow-Oriented (Yuhaeng) Communitarianism of Daesoon Thought

 Image of circulation and harmony



- Flow-oriented (Yuhaeng, 流行) communitarianism is a core concept of Daesoon Thought that values the principle of economic circulation and pursues a balance between community and individual.
- In Daesoon Thought, goods are a result of circulation, so as long as circulation is not obstructed, the desire to give to the community and to give goods is strongly emphasized.
- It recognizes a philanthropic view of goods in which, prioritizing the community's justice along with the community's interest, one uses personal property for communal ends.
- Unlike Western communitarianism, the Daesoon view of goods is—so long as circulation is presupposed—more flow-oriented and pursues harmony with the natural environment.



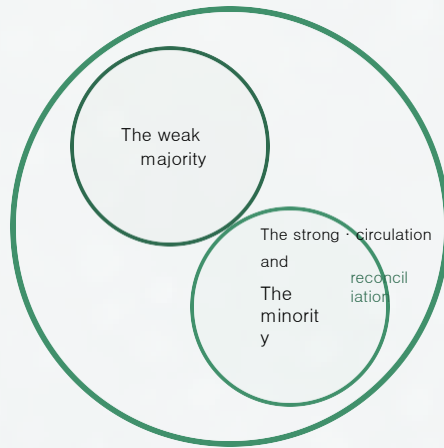
The Problems of Western Communitarianism

 Image of imbalance



- Western communitarianism, due to its lack of cyclicity, failed to achieve economic balance and accelerated the environmental crisis.
- By overemphasizing the excellence of the community, it produced a structural problem of ignoring the value of the individual, which is the foundation of the public good.
- Although it contributed to improving the economic environment, its lack of a cyclic perspective led it to focus only on material development rather than harmony with the natural environment.
- The communitarian approach, which denies market-internal excellence and uses political alternatives as a pretext, instead impoverished the economic environment.
- **By overlooking its relationship with the environment under the pretext of serving the community alone, humanity came to face an ecological crisis even amid economic abundance.**

Dotong Jingyeong: Presenting a New Alternative



- Dotong Jingyeong denotes a circulation in which two or more systems act upon each other in a flow-oriented manner, aiming at a world where the strong and the weak are reconciled.
- Unlike utilitarianism, which prioritizes the choice of the powerful minority, Dotong Jingyeong values an ethics of care for the weak majority.
- Unlike conventional communitarianism, flow-oriented communitarianism satisfies both sides' demands at once and pursues harmony with the natural environment.
- To overcome the environmental crisis, it restores the principle of cyclicity and forms a structure in which the agents of economic activity mutually care for one another.
- Dotong Jingyeong, as a new paradigm that secures the sustainability of the human community, presents an alternative ideational system for overcoming the environmental crisis.



Case Analysis



- **Voluntary Giving and Example-Setting:** By selling his property and setting the example of distributing it to beggars, Sangje led Iljinhoe members to cease their plundering and to act for the community with their own property.

“I will make them stop the plundering and harm to the people like that of the Gabo year, and have each of them use their own property. I must first set the example.” — Jeongyeong, Gyoung Ch. 1, v. 15

- **Restoring Communal Relationships:** Through the case of Sin Gyeong-hyeon, discord within the community was turned into reconciliation, showing that right and wrong lie in one's actions, not in one's position.

“In all matters, right and wrong lie in me, not in one's position; hereafter, think carefully about everything before acting.” — Jeongyeong, Gyobeop Ch. 3, v. 18

- **The Flow-Oriented Nature of Words and Deeds:** Explaining the principle that one's own words and deeds circulate and return to oneself.

“What we seek to remove as evil is all but weeds; what we take and look upon favorably is all flowers (惡將除去無非草 好取看來總是花). Words are the cry of the mind, and deeds are the traces of the mind. To speak well of others becomes virtue and... returns to my own body.” — Jeongyeong, Gyobeop Ch. 1, v. 11



Conclusion and Implications



- The flow-oriented communitarianism of Daesoon Thought, as an alternative thought that overcomes the limits of Western communitarianism, can contribute to solving the environmental crisis.
- Dotong Jingyeong aims at the reconciliation of the weak majority and the strong minority, presenting a direction for fundamentally solving environmental problems through the community's cyclic structure.
- To solve the environmental crisis brought about by Western communitarianism, a cyclic view of goods and an economic view grounded in flow (Yuhaeng) are needed.
- Daesoon Thought, which emphasizes the giving and circulation of goods, provides an ethical foundation that goes beyond individual selfishness and ecological destruction in contemporary capitalist society.
- As future tasks, measures for the contemporary application of Dotong Jingyeong and the development of a community model responding to the global environmental crisis are needed, through which an alternative for a sustainable future can be presented.

The Cyclic Economic View of Daesoon Thought

Academic
Presentation

- The Duality of Money: A Treasury of Freedom and a Yoke ·
- The Necessity of Circulation and the Approach of Daesoon Thought
-
- Center: [Name] · [Title of Presentation: The Limits of Economics and the Alternative of Circulation Economics] · Affiliation: [Institution]
- Siru Economics: The Possibility of a
- Date: [Date of Presentation]

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- 3 The Core Concepts of the Cyclic Economic View of Daesoon Thought
- 4 A Comparison of the Economic Thought of the Three Teachings and Western Religion
- 5 Measures for Solving Contemporary Economic Problems
- 6 The Particularity of the Korean Economy and Its Cyclic Background
- 7 Siru Economics and Injon (Human-Dignity) Thought
- Conclusion and future tasks

1 The Duality of Money and the Necessity of Circulation



The Duality of Money

“Money is a treasury of human freedom and also a yoke of freedom—a perplexing entity that cannot be unbound except through circulation.”



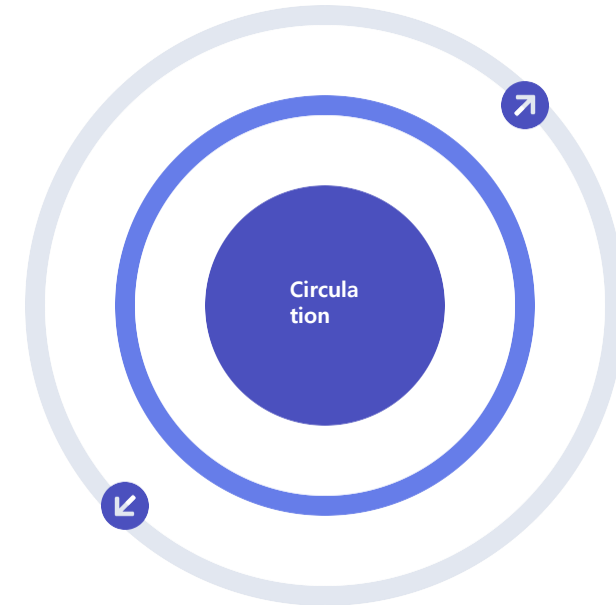
The Crisis of Halted Circulation

When circulation halts, the disappearance of economic motivation, the collapse of economic ethics, and the environmental crisis ensue.



The Cyclic View of Daesoon Thought

Daesoon Thought seeks to solve today's economic problems by circulating the Three Teachings, connecting this to the integration of economy and ethics and the recovery of the meaning of human existence.



2 The Limits of Contemporary Economics and the Alternative of Circulation Economics

The Limits of Neoclassical Economics

"The present is a capitalist age, an age that most reveres wealth, yet it is relatively an age that conceals economics."

Supply-and-demand curves alone conceal the secret of monetary circulation and its relation to the Three Teachings.

The Alternative of Circulation Economics

Pursuing sound freedom grounded in the social contract through circulation between freedom and community, and recovering human economic motivation through the integration of economy and ethics.

Solving the Contemporary Economic Crisis

From a cyclic perspective, solving simultaneously the environmental crisis, the disappearance of economic motivation, the collapse of ethics, and ideological confusion.

Neoclassical Economics

Maximization of individual freedom

Separation of economy and ethics

Externalization of environmental problems

Entrenchment of ideological division



Circulation Economics

Balance between freedom and community

Integration of economy and ethics

Circulation of environment and economy

The Integration of the Three Teachings and Western Religion

3 The Core Concepts of the Cyclic Economic View of Daesoon Thought



Economic Motivation: The Pursuit of Freedom

“The ultimate economic motivation of humanity lies in freedom. Yet freedom is possible only when circulation is presupposed.”

A cyclic approach in which one forms a community and then again travels the path to freedom.



The Utility of the Community and the Social Contract

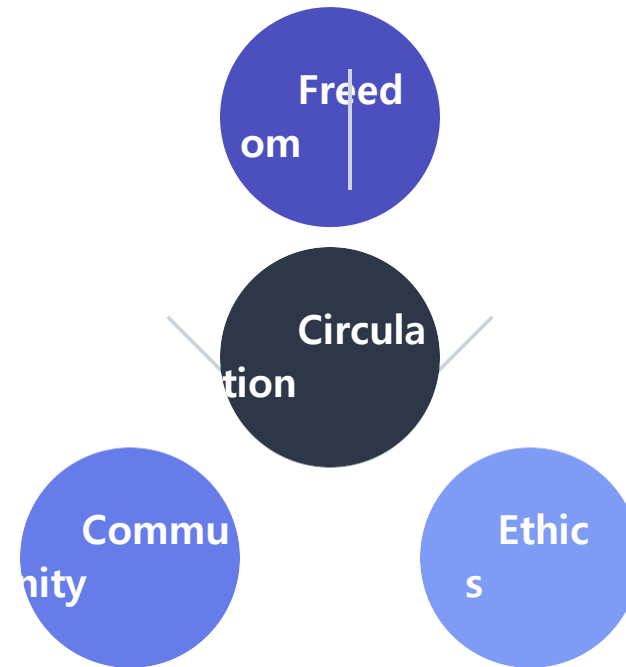
“Freedom is grounded in a sound social contract, the social contract in the utility of the community, and the utility of the community in the very existence of the community.”



Integration of economy and ethics

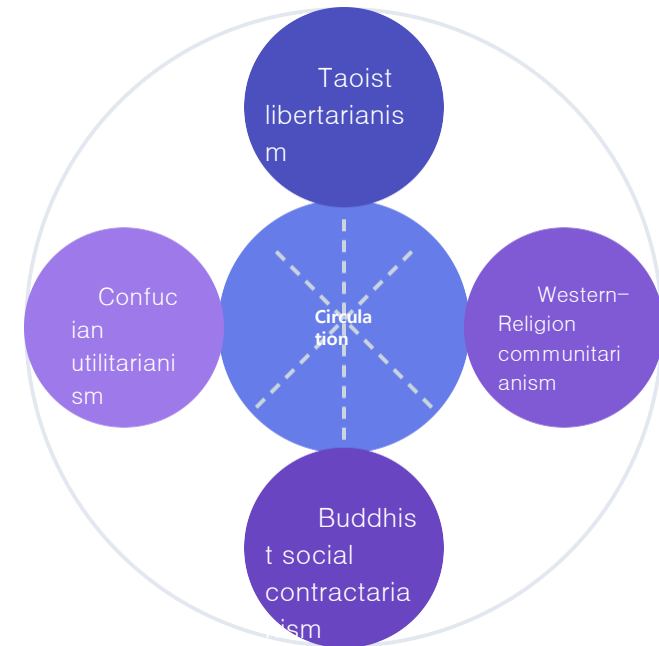
“Uniting sage and hero, the offices of counsel and command must become one strand.”

Valuing both propriety-and-righteousness (禮義) and emolument (祿), pursuing a synthesis of economy and ethics.



4 A Comparison of the Economic Thought of the Three Teachings and Western Religion

Thought	Economic Ideology	Core Value
Taoism (道教) Libertarianism	Non-action and naturalness (Muwi Jayeon) Respecting the natural flow of the market	Freedom and the individual Pursuing cyclic freedom through Eumyang Hapdeok
Buddhism (佛教) Social Contractarianism	Dependent origination (Yeongi, 緣起) Interdependent economic relations	Distribution and justice Return-oriented distribution grounded in Sinin Johwa
Confucianism (儒教) Utilitarianism	Governing the world and relieving the people (Gyeongse Jemin) Valuing the interest of society as a whole	The public good and order Harmonization-oriented (Junghwa) utility grounded in Haewon Sangsaeng
Western Religion (Seogyo, 西教) Communitarianism	The common good Community-centered economic activity	Environment and sustainability A flow-oriented (Yuhaeng) communitarian view of goods



5 Measures for Solving Contemporary Economic Problems

! The Crisis of the Contemporary Economy

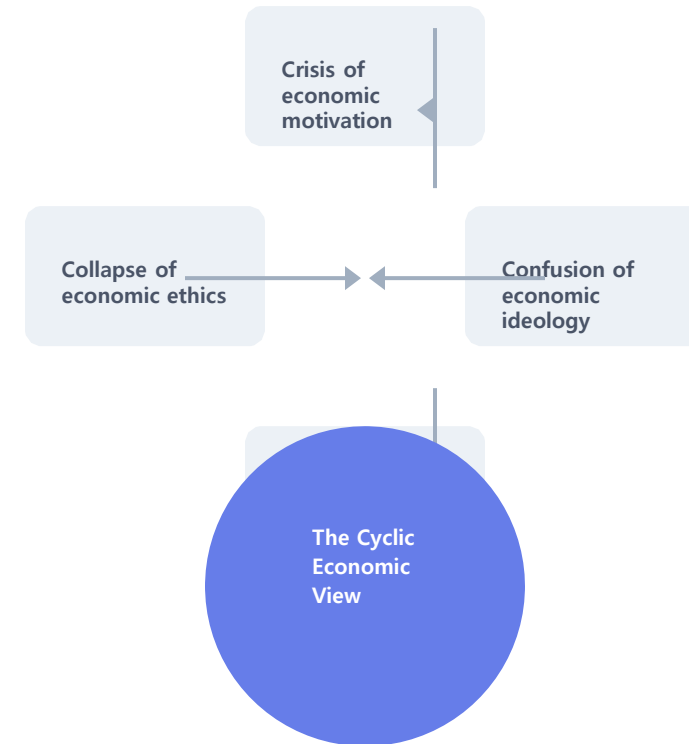
Composite problems arise—the disappearance of economic motivation, the collapse of economic ethics, the confusion of economic ideology, and the environmental crisis.

↻ The Solution of the Cyclic Economic View

Daesoon Thought presents solutions through Eumyang Hapdeok, Sinin Johwa, Haewon Sangsaeng, and flow-oriented communitarianism.

🤝 An Integrative Approach

Economic motivation: the Daedae libertarian view of wealth
· Economic ethics: the return-oriented social-contractarian view of distribution · Economic ideology: the harmonization-oriented (Junghwa) utilitarian view of labor · Environmental problems: the flow-oriented communitarian view of goods



6 The Particularity of the Korean Economy and Its Cyclic Background



The Distinctiveness of the Korean Economy

The Korean economy, which overtook the Japanese economy even amid a global economic crisis · The historical background of having maintained one of the world's top-two economic powers until the 18th century.



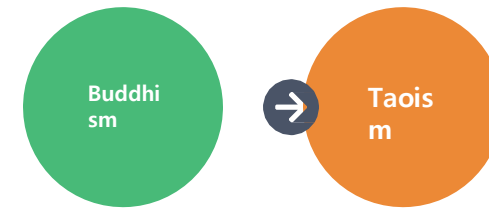
A Foundation of Cyclic Thought

Korean thought, whose greatest feature is the cyclic theory of the three-fold union of the Three Teachings · A tradition of cyclic science as a nation of a distinctive equestrian culture and of the Five Phases (Ohaeng).



Family-Centered Communal Circulation

As the world's only Confucian cultural sphere that makes the family the basis of the economy · Valuing family and ancestral spirits (Seollyeongsin) in accordance with Injon (human-dignity) thought, the foundation of communal circulation.



Equestrian culture
(Ohaeng) thought
philosophy



Five Phases
Cyclic

7 Siru Economics and Injon (Human-Dignity) Thought

The Symbolism of the Siru (Steamer) and the Sot (Cauldron)

“The siru is a vessel in which individual grains of rice become one mass by being steamed into rice cake—symbolizing the gathering of all divided peoples and civilizational thoughts into one, returning them to unity.”

The three legs of the cauldron are the substance (che) of heaven–earth–humanity, and the circle of the steamer is the function (yong) of heaven–earth–humanity, forming an Eumyang (yin–yang) relationship.

A Human-Centered Circulation Economics

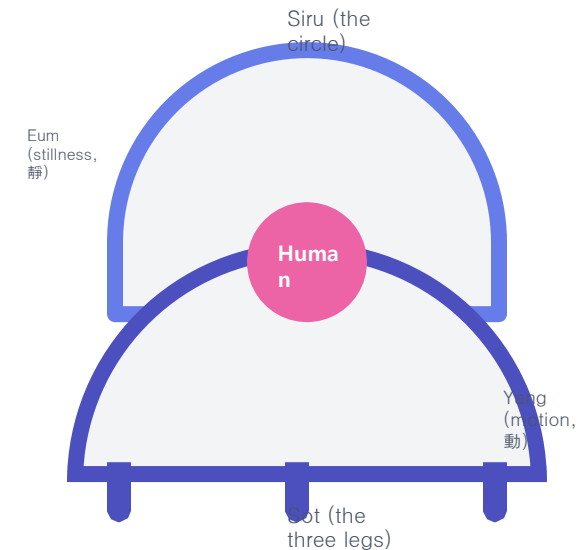
“In the Injon (human-dignity) thought of Daesoon, the human being becomes the center of circulation, ripening all things like a siru.”

A human-centered economic view capable of self-referential feedback through the Eumyang (yin–yang) of spirit and body.

The Fusional Character of Korean Tradition

“Korea, unlike Japanese culture which dislikes mixing, found taste and elegance in mixing, as in its bibimbap culture.”

The practice of a cyclic economic view through Daesoon Jinrihoe's medical, social–welfare, and scholarship undertakings.



Conclusion and future tasks



The Significance of the Cyclic Economic View

The cyclic economic view of Daesoon Thought is a new approach that contrasts with the reductionist methodology of conventional science.

It presents the possibility of solving contemporary economic problems through the harmonious circulation of economy and ethics, humanity and nature.



The Contemporary Application of Siru Economics

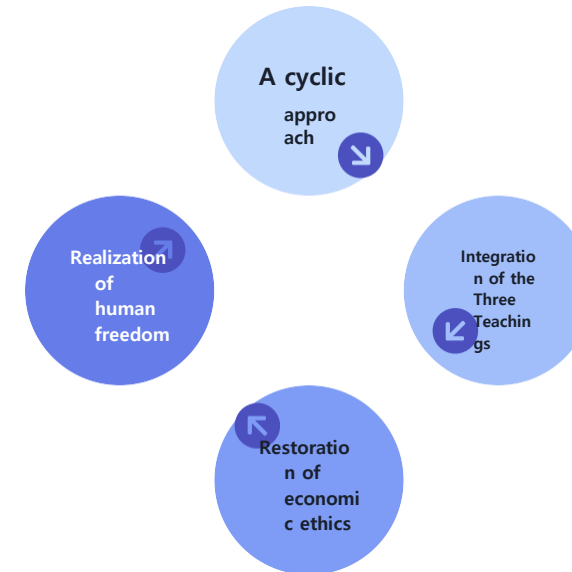
As a distinctively Korean economics, it can solve individuals' economic problems and the difficult problem of ideological division · The attainment of freedom through monetary circulation in a society where everything has been monetized.



Future Research Tasks

Research on concrete practical measures for improving individuals' economic situations · The practical application and verification of circulation economics.

Applying the cyclic methodology of Daesoon Thought to various fields of economics and science.



“Today, when everything has been monetized, if money circulates, the freedom of humans and all things can be attained.”