

Comparative Study on autogenous modernity of Donghak Thought and Daesoon Thought

— Focusing on the View of Heaven, View of Earth, and View of Humanity —

Comparative Study on autogenous modernity
of Donghak Thought and Daesoon Thought

Focusing on the Trinity of Heaven, Earth and Man

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autogenous modernity and Liminality

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Conclusion

Background and necessity of research

academic assignment

- Donghak Thought has been mainly studied as a religious thought, and has not yet been sufficiently illuminated as an Oriental autochthonous modernity and philosophical thinking methodology implied in the name "Donghak (東學)".
- Although Daesoon Thought also advocated "True Donghak," there is a lack of research as an Eastern philosophical thinking methodology.

historical background

- The fact that Western modernity originated from the Eastern civilization that Matteo Ricci spread to the West has recently been rediscovered.
- Confucianism, which was identified as an obstacle to modernization in the East, was revealed to be the origin of modernity in the West.

modern significance

- autogenous modernity is receiving new attention as an alternative to the crisis of human extinction caused by Western modern civilization, such as nuclear weapons and environmental problems.
-

A modern re-evaluation of Donghak Thought and Daesoon Thought

Rediscovering the Oriental Origins of Western modernity

- Weber claimed that the origin of modernity was Calvin's doctrine of predestination, but it actually began with the Chinese Confucian civilization spread by Matteo Ricci.
- Eastern and Western scholars such as Joo Gyeom-ji, Frank, and Hobson are conducting research to shed new light on the Eastern origins of Western enlightenment.

Open online materials and academic re-evaluation

- With the development of IT technology, materials from the dawn of Western modernity are available for free on online platforms such as
- Google.

The concealed Eastern origins of Western modernity are empirically revealed through records.

New status of Donghak and Daesoon Thought

- Postmodern theorists such as François Julien conduct research to find alternatives to Western modernity in the East.
- Highlighting the modern values of Donghak Thought and Daesoon Thought, which earlier emphasized

Study Purpose



View of Heaven

perception of the sky



Earth view

View of Earth



View of Humanity

View of Humanity

Main Research Objectives

Identifying that Donghak-related ideas established a world view that combined East

- and West through Eastern philosophical thinking methods Analyzing the
- Characteristics of autogenous modernity of views of heaven, knowledge, and
- humanity from the perspectives of correlational thinking and liminality
- Verification of the completeness of True Donghak as a philosophical thinking methodology through Comparison of Donghak Thought and Daesoon Thought

Expected Effect

- Rediscovery of the value of Oriental autochthonous modernity as a method
 - of philosophical thinking on par with modern scientific philosophy
- Exploration of the possibility of an alternative modernity in response to the

Scope and Method of Research

Research Scope

- Comparative Study on autogenous modernity of Donghak Thought and Daesoon Thought
-

theoretical framework

- Liminality: Applying a theory that explains religious change as a middle
 - ground of rites of passage Revitalization: Analyzing the revitalization
 - process of tradition in response to external threats
- Correlative Thought as the philosophical methodology of autogenous modernity

Research Methods

- Detailed research order: Analysis of previous studies related to modernity → Identifying the conditions of
- autogenous modernity → Comparative analysis focusing on the View of Heaven, view of knowledge, and View of Humanity → Conclusion Literature data: Analysis focusing on 『Donggyeong-daejeon』, 『Yongdam-

Theoretical basis of the study



correlative thought

- ◆ An Eastern thinking system that looks at the whole of all things first and understands the parts in their context and relationships.
- ◆ Unlike Western Analytical Thought, it is a comprehensive and holistic thinking system. A way of thinking from the whole to the parts, such as starting with the name of the farthest country when writing an address.



Liminality - Mechanism of Change

- ◆ The middle ground Concept of rites of passage presented by Victor Turner
- ◆ Explain the process of transformation that occurs in the boundary space between before and after change. Unlike dichotomous

Western thinking, understand personal and social change through a third middle ground.



- ◆
- ◆

Conclusion and Outlook

Academic

Significance of the study

- Strengthening the modern status of Eastern philosophy and presenting an alternative to Western modernity
- Rediscovering the uniqueness and universality of Eastern thought through autogenous modernity

Possibility of

fusion of civilizations

- Presenting a complementary combination model of Eastern and Western thought
- Seeking a new direction for civilization through systems harmony of alternative rationality and ethics

Value applied to modern society

- Presenting a plan to overcome the environmental crisis through integration of views of Heaven, Earth and Man
- Possibility of integration of Eastern correlational thinking and Western analytical thinking

Future

research directions

- Expanding exploration of practical philosophical aspects of Donghak and Daesoon Thought
- Creative convergence research between modern science and technology civilization and Eastern thought methodology

“the East’s autogenous modernity provides a new system of thought and practice to overcome the crisis of modern civilization.”

1

Background and necessity of research

Research Background and Necessity

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- 5 Philosophical thinking methodology of Daesoon Thought
- 6 Significance and Expected Effects of Daesoon Thought
- 7 Conclusion
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Introduction to Donghak Thought and Daesoon Thought

Donghak Thought

- Korean autogenous religious ideology founded in 1860 by Choi Je-woo (Suun)
- The name "Donghak (東學)" refers to the pursuit of an autogenous
- modernity in the East that corresponds to the "Seohak (Seohak)" in the
- West, and presents ethical reflection and religious philosophy in response to material-centered Western modernity.

Seeking the ideological convergence of East and West as a philosophical thinking methodology

- Daesoon Thought**
- A system of thought as "Chamdonghak (參東學)" systematized by Kang Jeung-san (1871-1909)
- A philosophical attempt to solve and complete the problem raised by Donghak, the succession and
 - development of Donghak from the perspective that "a person who works is a water cloud, and a person
 - who is a successful person is a mountain of mountain."
 - Further systematizing the philosophical thinking methodology of autogenous modernity

Oriental Concept of autogenous modernity

Definition of autogenous modernity

A modern thinking structure and worldview that is not based on foreign ideas from the West, but is developed independently from the cultural and philosophical foundations within the East.

autogenous modernity in Donghak and Daesoon Thought

- The Concept of 'Donghak (Donghak)' in
- contrast to the 'Seohak (Seohak)' of Donghak
- A new system of thought expanded from the Confucian tradition
- Correlative Thought as the philosophical methodology of autogenous modernity

Western modernity Eastern modernity

Material-centered civilization centered on humanism and ethical reflection

Emphasis on instrumental reason Pursuing harmony between humans and nature

The idea of separation between nature and humans and the unity of heaven, earth, and people

Individual-centered rationality, communal coexistence and new world

“ The modern Significance of autogenous modernity

“Although Donghak Thought and Daesoon Thought have been studied in many ways as autogenous modernities, existing research has lacked Research on the Eastern philosophical thinking methodology premised on the name 'Donghak', that is, the Oriental and Korean philosophical thinking methodology.”

Eastern origins of Western modernity

Rediscovery of Western

Matteo Ricci (1552-1610) spread Eastern civilization to the West.



Confucian ethical system and way of thinking influenced Western enlightenment



The Eastern origins of Western modernity are being reexamined through the development of IT technology.

key researchers

oriental scholar

- ◆ Joo Gyeom-ji (朱謙之) - 『European modernity created by China』 Hwang Tae-yeon - 『General Theory of Confucian modernity』

Jo Hye-in, Jeon Hong-seok, Lee Young-jae, Lee Dong-hee, etc.

Western scholar

- ◆ Andre Gunder Frank - 『Riorient』
- ◆ John Hobson - 『Western civilization began in the East』
- ◆ Herrlee G. Creel, Adolf Reichwein, etc.

“Confucianism, which was pointed out as an obstacle to modernization in the East, was actually the origin of modernity in the West.”

The Importance of alternative modernity

The crisis of Western modern civilization

- ⚠ Crisis of human extinction due to
- 🌐 development and proliferation of
- 💣 nuclear weapons Global crisis due to
- 👥 environmental pollution and climate change Imbalance between material-centered modernity and technological development Weakening sense of community and absence of ethical reflection

“Modern thinkers are seeking alternative modernity through ethical reflection and religious return.”

alternative modernity of Donghak and Daesoon Thought

- ⚖
- ♥ Presenting a harmonious world
- ↻ view of matter and spirit Ethical
- 🧑 values where humans and nature coexist A fusion and

complementary approach of
Eastern and Western ideas
Reconstruction of modernity based
on religious reflection

“Postmodernist thinkers who have prepared an alternative modernity through discussions of post-modernity are also looking for an

Philosophical thinking methodology of Donghak and Daesoon Thought

East-West convergence reasons

- ◆ Donghak and Western Technology Theory: Harmony of Eastern Tao and Western Technology Chinese and Western Use Theory: Utilization of Western Methods Centered on Eastern Values 'Donghak (Donghak)' as a autogenous modernity
- ◆ corresponding to Seohak

East Asian logical system

Reasoning system based on Yin-Yang and Five Phases

Characteristics of correlational thinking

Multiple causality system, different from the linear causality of Western science

Expanding the Meaning of learning

- ◆ East Asian Characteristics of understanding religion as 'Hak(學)'
- ◆ Inheritance of the overall system of thought of 'Hak' presented in Neo-Confucianism Discusses issues of the mind but are oriented toward solving realistic problems The cultivating aspect of Donghak and the identity of Korean humanities

Philosophical Significance of science

Point of contact with modern philosophy of science such as Bachelard, Lacan, Foucault, etc. Re-evaluation of traditional views of science such as earth, water, fire, and wind Epistemological break and paradigm concept An alternative system of thought that complements the Limitations of the

Significance and Conclusion of the study

Significance of the Study

- Discovering the possibility that the philosophical thinking methodology
- of Donghak and Daesoon Thought can contribute to modern scholarship
- Building a foundation for seeking an alternative modernity that goes
- beyond Western-centered modernity

Providing a methodological foundation for dialogue

Conclusion

The autochthonous modernity and philosophical thinking methodology contained in Donghak Thought and Daesoon Thought provide important insight into the global crisis caused by today's material-centered Western modern civilization.

This study presents the possibility that Korean thought can contribute to building an alternative future civilization by illuminating its philosophical and practical implications. In particular, it is expected to revive the original Meaning of 'Hak(學)' and provide a new perspective on the direction of modern scholarship and human civilization.

2

Purpose and scope of research

Research Objectives and Scope

Research purpose and background

- This study aims to reveal that 'Donghak'-related ideas have established a View of Heaven, Earth and Man that combines East and West through Eastern philosophical thinking methods.
- Analysis of how the coextensive View of Heaven, earth, and human beings was derived through Comparison of Donghak Thought and Daesoon Thought
- Examining the establishment process and Characteristics of autogenous modernity as an alternative to Western modernity
- Re-evaluation of the philosophical structure and logical consistency of

Definition of key concepts

- **Correlative thought**

An Eastern holistic thinking system that looks at the whole of all things first and then the parts in context and relationships.

- **Liminality**

A theory that explains the third area between before and after change, the middle ground of rites of passage.

- **Revitalization Movements**

A theory that explains the change and maintenance mechanism of the response process using tradition to external threats

Research Scope and methodology

- Comparison of Eastern and Western thought systems: Contrast between correlational thinking and analytic thinking
- Focusing on Trinity of Heaven, Earth and Man
- Research Method: Literature analysis and previous research review, application of liminality and revitalization theory
- Modern changes in traditional views of Heaven, Earth and Man and Comparison of their principles between the two ideologies

Research Structure Overview

- I. Analysis of Prior Research
- II. Conceptual distinction between modernity and autogenous modernity, presentation of theory
- III. Analysis of views on Heaven, Earth and Man in Donghak Thought
- IV. Analysis of Daesoon Thought's View of Heaven, Earth and Man
- V. Comparison and synthesis of two ideas

View of Heaven, Earth and Man in Donghak Thought

1. Cosmic and cosmic View of Heaven

- The fusion of the Oriental fairy-like View of Heaven and the Western figurative View of Heaven
- Establishing a new relationship between divinity and humans through the Concept of serving heaven

2. A harmonious and harmonious view of knowledge

- Integration of the Eastern condensed view of knowledge and the Western material view of knowledge
- Presenting a modern view of nature through the Concept of defining the harmony of nature

3. Permanent View of Humanity

Daesoon Thought's View of Heaven, Earth and Man

- A view of the world that emphasizes human beings - A perspective that integrates the three worlds of heaven, earth, and human life by having Sangje himself strengthen himself with a human body.
- The view of the world of heaven and earth, the worldview that heaven and earth are created and maintained by the nature, reverence, and faith of the gods of heaven and earth.
- Seongsajaein's View of Humanity - a worldview centered on human subjectivity that makes things happen depends on people
- Characteristics of True Donghak - Establishment of a system more faithful to Eastern philosophical thinking methodology by

Significance and prospects of research

- Presenting the possibility of an essential understanding of 'Donghak' as the establishment of autogenous modernity
- Significance of building a co-existing worldview through the fusion of Eastern and Western thinking methodologies
- Discovering value as an alternative modernity model to resolve the crisis of modern civilization
- Exploring the possibility of modern application of Eastern philosophy inherent in the View of Heaven, Earth and Man of Donghak Thought and Daesoon Thought

3

Analysis of Prior Research

Analysis of Prior Research

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researchers (2)
7. Comparative Study of
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8. Correlative Reason Study
9. Synchronicity Research and
Fractal Science
11. **Synthesis
and Discussion**
10. Shortcomings in Donghak
Thought Research
12. **Conclusion and future work**

Research Overview

- Prior Research on Donghak Thought and Daesoon Thought developed from more than 1,000 papers.
- Main Discussion: From 'Silhak' to 'Donghak', exploring the philosophical, religious and social implications of autogenous modernity
- Research Area: Divided into people's movements, religious ideas, and philosophical thinking methods

Prior Research in the field of people's movements

- Donghak People's Movement: Analysis of the development History of actual social movements such as the Donghak Peasant Revolution
- Methodology: Social scientific approach, emphasis on historical context
- Main research focus:
 - Analysis of spiritual changes and consciousness structure of the people
 - Illuminating changes in social structure and historical significance
 - Expansion process from religious movement to social movement

Prior Research in the field of religious thought

- Promoting comparative Research on the religious ideas of Donghak and Daesoon
- Researchers exploring religious ideological meaning
 - Jang Byeong-gil: People's spirituality, principles of change in heaven and earth, Shinmyeong-gwan
 - Jinhong Jeong: Donghak as Theos, placing Donghak in the flow of Korean religious history
 - Yun I-heum: The form of the highest God, inheriting Jeong Ga-rok's transformative worldview
- Haewon Coexistence in Daesoon Thought: Interpreted as a postmodern alternative modernity

Prior Research in the field of philosophical thinking methods

- Emergence of East-West convergence analysis such as process philosophy, correlational thinking, simultaneity, and fractal science
- Key Scholars:
 - Gyeongjae Kim (Process Theology) - Interprets Donghak's view of God into panentheism
 - Sang-il Kim (New Theology) - Application of Hartshorne and John Cobb's process theology
 - Park Jae-ju (Leadership analysis) - Process-philosophical analysis of the main story
- Donghak and Daesoon's approach to philosophical modernity: Exploring the intersection between the thinking methods of Eastern traditional thought and modern philosophy of science

Perspectives by major researchers

(1) Researchers who deeply interpreted Donghak Thought and Daesoon Thought

- **Jang Byeong-gil: People's spirituality, Theory of heaven and earth change**
 - Donghak Thought and Daesoon Thought are understood as the spiritual worldview of the grassroots people.
 - Daesoon Thought entails a total change in views on God, humanity, and values.
- **Jinhong Jeong: The Concept of 'Theos', emphasizing the modernity of Donghak**
 - Korean religious history is organized into Mimesis (Daoism), Mythos (Buddhism), Logos (Confucianism), and Theos (Donghak).
 - Although Donghak had a short period of appearance, it had an important meaning as the beginning of Theos.
- **Yun I-heum. Choi Jong-seong: Connection with Jeonggamrok and new**

Perspectives by major researchers (2)

- **Kang Don-Noh** Emphasizing the differences between 『Jeongyeok』 and Korean new religions, especially expressing Korean characteristics well in Daesoon Thought
- **Gil-myung** A study on Daesoon's Haewon coexistence ideology as a postmodern and modern phenomenon, and an alternative modernity to the crisis of Western modernity.
- **Kim Hong-cheol** A Study on the geographical relationship between Baekje's Maitreya faith and Donghak and Daesoon Thought centered on Geumsansa and Jinpyo Buddhist monks
- **Don Baker** Interpreting Donghak-related ideas from the perspective of the combination of God and Tao, which constitute Korean spirituality.
- **Yoo Dong-sik** Presenting the theology of Pungryu (風流), exploring the relationship between the three mainstream Korean folk beliefs and Donghak and Daesoon Thought

Comparative Study of Donghak Thought and Daesoon Thought

- Key issues and representative scholars in comparative research
 - Jiha Kim: Political modernity (Donghak) vs. cultural modernity (Daesoon)

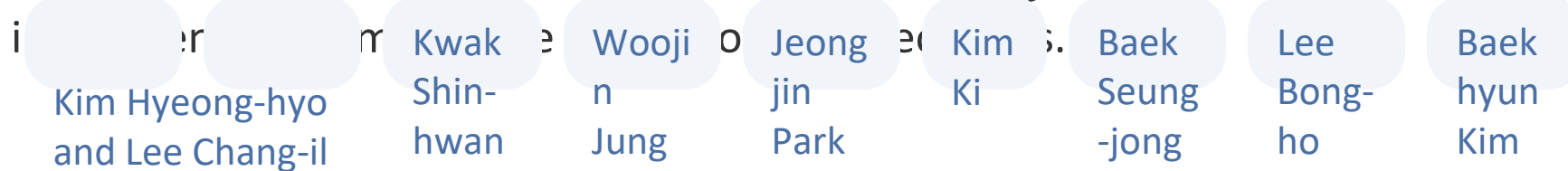
- Tak Kim: Comparison of terms and anthropocentric approach
- Donghak Thought**
- Political modernity, organizational revolution
 - Pursuing the world-wide barrier

- Daesoon Thought**
- Cultural modernity, everyday practice
 - Aiming to change the world

- An attempt to interpret the correlation between the two ideologies and their autogenous/nostmodern nature.

Correlative Reason Study

- Correlational thinking: the core of Eastern traditional thought, a concept that attracts attention in Donghak and Daesoon interpretations
- A broad interpretive framework that connects to Confucianism, Daoism, and fractal science
- Key
- Research has been applied to the study of individual ideologies, but is



Synchronicity Research and Fractal Science

- Synchronicity: An Integrative Approach to Religion and Science
 - Interpretation of modernity through the fusion of East and West through fractal science and eternal philosophy
 - Study of fractal patterns in which the whole appears repeatedly within its parts
- Key researchers:
 - Heo Hoon: A look at Daesoon Thought through “Perennial Philosophy”
 - Byeong-Hoon Park: Discovering cases of synchronicity through Research on Donghak’s Gangpil (降筆)
- Continuing research through the International Society for Science & Religion

Conclusion and future challenges

- Comprehensive current status of Research on Donghak Thought and Daesoon Thought
 - Summary of key Keywords such as autogenous modernity, correlational reason, and liminality
-
- Paradigm change, suggestion of need for further research and methodological expansion

Research direction

- Reinterpretation of Korean modernity through an integrated approach to Eastern and Western studies
- Deriving practical implications for solving modern social problems



Chapter II

autogenous modernity and liminality

autogenous modernity and Liminality

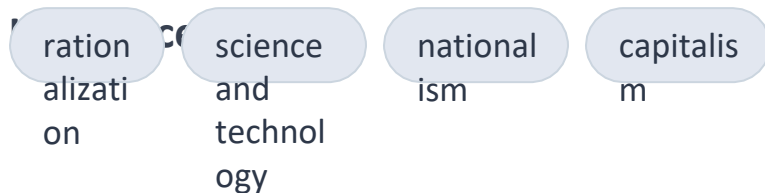
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11. The Concept of liminality and its ideological implications
12. Conclusion and implications

Concept and definition of modernity

Modernity is a new way of life that emerged through the combination of reason, science, capital, and the state, and is a universal value discovered by mankind since the Middle Ages.

It is defined as a way of life that uses science and technology as the basis for understanding the world, and combines capital and the state to objectify and efficiently manage nature and humans.



The etymology of modernity, 'mode', means "now, here," and can connote both modernity and post-modernity.

Characteristics of Western modernity

Weber condensed and explained modernity as 'rationalization of the entire society.'

Weber's three elements of modernity:

- rational capitalism
- Rational legal-administrative systems
- rational social differentiation

Key features of Western modernity:

Rationalism Principle of Rationality Absoluteness of Truth Scientific Worldview Secularization

Methodological skepticism and rationalism stemming from Descartes' "I think, Therefore I am (Cogito, ergo sum)" form the epistemological foundation of Western modernity.

The Limits of Western modernity

As a result of unbridled desire, modernity brought humanity to an unprecedented crisis of extinction, and the Theory of postmodernism, a critical Theory of modernity, became very popular.

Postmodernist criticism:

- **Problem of rationality:** Rationalism, represented by Descartes' "I think, Therefore I exist," is the core
- **problem of modernity. Narcissistic identity:** Narcissistic modernity that denies Ideas or God and re-
- **establishes all laws from me.**

Exclusion of others: modern thinking that excludes and alienates others in the name of rationality

"Hell is other people (L'enfer, c'est les autres)"

—Jean-Paul Sartre

Background of the emergence of postmodernism:

The debate between existentialism and structuralism began with the French student movement in May 1968, and later developed into post-structuralism, forming a huge trend in modern philosophy today.

Discussion of post-modernity and alternative modernity

post-modernity is a flow of criticism of modernity and exploration of various alternatives to overcome its limitations. It is a movement of thought that recognizes the problems caused by Western modernity and seeks solutions.

reflective modernity

A concept presented by Ulrich Beck, arguing for the reconstruction of modernity through reflection and introspection on modernization.

liquid chard

Zygmunt Bauman's Theory of modernity as characterized by uncertainty and fluidity in modern society.

multiple modernities

A concept advocated by Eisenstadt and others, acknowledging the coexistence of different modernities based on regional and cultural diversity

alternative modernity

Focusing on the independent modernization paths of various civilizations, including the autogenous modernity of the East, beyond the Western model

Key features:

Overcoming the Limitations of modernity

Recognition of regional diversity

Reflection and self-criticism

cultural relativism

multiple modernities and consilience theory

multiple modernities is a concept that acknowledges the emergence of modernity in regions other than the West and emphasizes the diversity of modernity developed by each society on its own.



representative scholars

Comparative historical sociologists such as S. N. Eisenstadt, B. Wittrock, and J. P. Arnason

Consilience theory:

An alternative model to Western modernity centered on Cartesian rationality, an explanation of modernity through rearrangement of the boundaries and relationships between the sacred and the profane.

Consilience 1 After the Axial Age, the saints consilience the secular world.

Consilience 2 Modernity is a transition where the profane overcomes the sacred.

The consilience model is an alternative theory that can explain both Western modernity (the case of Weber's religious reform) and Eastern modernity (the Song Dynasty's Neo-Confucianism).

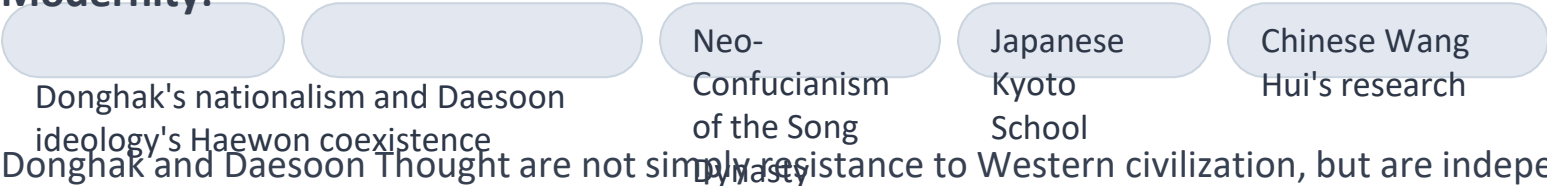
Eastern modernity

autogenous modernity refers to modern elements inherent in our tradition and an autogenous modernity that preserves our tradition in response to Western modernity.

The main Characteristics of autochthonous modernity:

- 1 **Correlational thinking:** Unlike Western dichotomous thinking, a way of thinking that all elements of the world are harmonious in interconnected relationships.
- 2 **Riminality:** An attempt to introspectively overcome the boundary between the sacred and the profane.
- 3 **Intrinsic development:** Eastern societies had their own modernization processes even before Western influence.

Examples of Oriental Modernity:



Donghak and Daesoon Thought are not simply resistance to Western civilization, but are independent modern ideas that creatively integrate Eastern tradition and Western modernity.

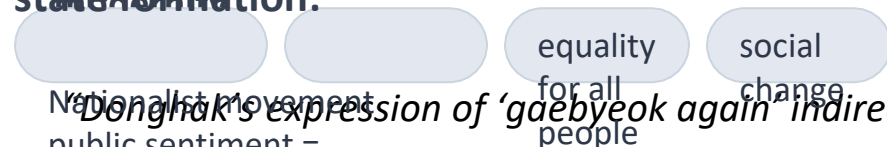
The autogenous modernity of Donghak Thought

Donghak is the definitive version of the Joseon Dynasty's "becoming a nobleman of the whole nation" trend after the Japanese invasions of Korea, and is the ideological foundation on which the Concept of Korea's nation-state was first formed.

Characteristics of Donghak's autogenous modernity:

- Immanent thought: Emphasis on the inherent nature of Eastern thought that “the
 - Principle of the universe is in the body, so the will of the people is the heart of
- heaven” Correlative thought and liminality: Forming a creative tension relationship at the border between the sacred and the profane

Donghwa and nation state formation: Similarity to the Reformation: Shares structural similarities with the Reformation, the first sign of Western state formation:



“Donghak's expression of ‘gaebyeok again’ indirectly asserts the Eastern origins of Western modernity.”

Donghak presents a unique example of autogenous modernity that encompasses modernity and post-modernity by simultaneously presenting the beginning of a modern nation and critical thinking about modernity.

Modernity presented by Daesoon Thought

Daesoon Thought predicted the Limitations of Western modernity at the time about 120 years ago and presented an alternative modernity that integrated Eastern and Western ideas.

Haewon-

Sangsaeng (解冤相生)

The core Principle of Daesoon Thought that resolves the resentful relationship dominated by opposites and realizes the way of coexistence.

Resolving resentments Mutual coexistence Harmonious relationship

East-West

convergence approach

Pursuing balanced modernity by integrating Western rationality and Eastern morality

합리성과 영성 성(聖)과 속(俗)의 조화 동서 사상의 통섭

The crisis and alternative to modernity predicted by Daesoon Thought:

- Foresaw the crisis of human extinction brought about by the materialism of Western modernity.
- Presenting that the harmonious coexistence of Eastern and Western civilizations is an alternative to new modernity
- A concept similar to reflective modernity was presented more than 120 years ago.

"The Concept of modernity presented by Daesoon Thought by synthesizing Eastern and Western ideas is only now beginning to receive attention as an alternative to overcoming the modern

Oriental origins of Western modernity

Recent studies have revealed that Western modernity was influenced by the East, especially China, and that the 'China craze' in Europe after Matteo Ricci had a significant influence on the development of Western enlightenment.

Influence of Enlightenment thinkers on Eastern thought:

voltai re	China's religion-free morality is highly regarded and used to criticize European religious dogmatism.
adam smith	The Concept of the 'invisible hand' is inspired by Eastern thought, especially the Chinese Concept of natural order.
Rou sse au	'Natural Right' was developed from Chinese civilization and human nature theory.

researcher

- Thomas A. Metzger
- Andre Gunder Frank
- John M. Hobson
- Julien (François Jullien)
- Alexander Woodside

Key Takeaways

- Overcoming European
- mutual exchange of
- Restoration of hidden history
- Recognition of multiple

Conclusion and Implications

Rediscovery of autogenous modernity

Modernity research requires constant reflection in the 'here and now', and it is important to expand alternative perspectives beyond Western-centric modernity.

Modern implications of Eastern thought

Eastern modernity, such as Donghak and Daesoon Thought, is not a simple historical relic but presents a reflective alternative to the problems of modern society.

Convergence and new paradigm

Through the Concept of consilience and liminality between Western and Eastern thought, it is possible to seek a new social paradigm that overcomes the limitations while maintaining the positive aspects of modernity.

“Toward a new
modernity beyond

‘ . . . ’

1

Modernity and autogenous modernity

Modernity and autogenous modernity

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Concept and definition of modernity

Modernity is a mode of life that uses science and technology as the basis for understanding the world, and combines capital and the state to objectify and efficiently manage nature and humans.

Weber's Theory of rationalization

Weber defined modernity as the 'rationalization of the entire society'

- and subdivided it into: rational capitalism;
- Rational legal-
- administrative system (rule of law) Rational social differentiation

Main features of modernity

- A worldview dominated by reason and science
- based on the principles of rationality and scientific evidence

Achievements and Limitations of Modernity

modern achievem ents

- Material abundance: Realize material wealth like the emperors of the past.
 - Extended Lifespan: Increases life expectancy from 30 to 80 years
 - Overcoming Nature: Liberation from the material fears of nature and starvation.
 - Rational system: Establishment of rational systems such as rule of law and democracy
- “In the History of human evolution that spans over a million years, the modern era was an unprecedented period in which, for the first time, humanity was freed from the material fears of nature and starvation... and ordinary citizens enjoyed material abundance like emperors of the past.”

Limitations and crises of modern times

- Excessive desire: Problems caused by “unbridled desire”
- Globalized crisis: threats to human existence such as climate change and nuclear threats
- Paradox of rationality: rationality actually leads to irrational situations
- Human Alienation: Alienation of humans dependent on science, technology and capital

“Modernism has once again brought humanity to the unprecedented risk of extinction, and the Theory of postmodernism, a critical Theory of modernity, has become very popular.”

Medieval-Modern-postmodern Comparison

Category	middle ages	modern (modern)	postmodern (postmodern)
superstructure	God center	human centered	ecological paradigm
divinity/Authority	Rule of God	Principles of reason and rationality	Deconstruction of heterocentrism
view of truth	God is the truth	Absoluteness and universality of truth	Relativity of truth, unknowability
science	Superstitions and witchcraft	science	Uncertainty of science (enemy truth)
art museum	Goodness, or God, is beauty	Secularization and self-purposiveness of art	The heterogeneity, cleanliness, and deconstruction of art
Subject view	self subordinated to God	subject	intersubjectivity
world view	space of life	reality	simulation
center	Rome and Sinocentrism	Eurocentrism	Globalization and localization
communication medium	central character	national character	image
social system	Feudal system pre-industria	capital ist industr ial	Late-capital post-industria

Document <Table 1> based on the overview of medieval, modern, and postmodern modernity

multiple modernities and alternative modernities

multiple modernities

- Modernity is not a product of the West alone, but manifests itself in various forms in each region and civilization.
- Systematized in the 'early modernities' special issue of the academic journal 『Daedalus』 in 1998
- Contributions of comparative historical sociologists such as Eisenstadt, Wittrock, and Arnason.

Multilayered Modernities

Stages of development of modernity:

- Proto modernity - before Western modernity
- Western modernity
- colonizing-colonized modernity
- Global modernity - present

Characteristics of alternative modernity

- Raised in various fields such as cultural theory, literary-political criticism, and anthropology
- An attempt to overcome the rationalistic Limitations of Western modernity
- Consilience model - Shifting the boundary between sacred and profane
- 'Consilience 1': Consilience of the sacred with the profane
- 'Consilience 2': Consilience of the secular with the sacred

"Fetishism of European modernity is a major obstacle to building an alternative modernity today."

Examples of

alternative modernity

- Modern development based on Neo-Confucianism in the Song Dynasty of China
- Modernity Theory of the Japanese Kyoto School

Oriental origins of Western modernity

Recent research has shown that many concepts of Western modernity were influenced by or borrowed from Eastern thought.

Key figures in East-West exchanges and their influence on modern Western thought

Matteo Ricci (1552-1610)

He was the person who moved the Oriental gods of civilization and Daoism to the West. He translated Confucian scriptures into Latin and spread them to Europe.

Voltaire (1694-1778)

Fascinated by Chinese ideology, he presented the Confucian political system as a model for Europe and praised Confucian moral philosophy.

Rousseau (1712-1778)

Natural Right was influenced by concepts being studied in China at the time.

Adam Smith (1723-1790)

The Concept of 'invisible hand' was also studied to have been developed with inspiration from Eastern thought.

The influence of the East on Western modernity

- "China craze" in Europe during the Enlightenment - Confucianism presented an alternative to Europe divided by religious wars
- A meritocratic system such as the civil service examination system - a social order model centered on ability, not status.
- Secularized rational tradition - a topic posed to Europe by a moral Chinese society without religion
- The West's pre-modern evaluation of the East began with the process of justifying colonial rule.

The Concept of autogenous modernity

autogenous modernity is the concept that there was modernity in our tradition, and that there was a modernity that saved our tradition in relation to Western modernity.

Characteristics of

autogenous modernity

- Developing within tradition rather than imitating the West
- At the same time, it contains the characteristics of modernity and post-modernity.
- Concisely constructing modernity and post-modernity
- Emphasis on correlational reasons and liminality
- Utilizing "outside thinking" outside the West

A case of

autogenous modernity

[Donghak Thought](#)

The idea of inherent transcendence is that "the Principle of the universe is in the body, so the will of the people is the will of heaven."

[Daesoon Thought](#)

The modernity Concept of Haewon-Sangsaeng, a synthesis of Eastern and Western ideas, predicts the crisis of human extinction

[Kyoto School and Wang Hui](#)

Japan and China's attempts at self-reliant modernity

"The autochthonous modernity found in regions other than the West may be more suitable as an alternative modernity than the post-modernity found in the West."

Donghak Thought and autogenous modernity

Donghak is an ideology founded by Choi Je-woo in the late Joseon Dynasty, and represents the East's autogenous modernity based on the idea that "the principles of the universe are contained in the body, so the will of the people is the will of heaven."

Characteristics of Correlative Reason

Philosophical Meaning of Donghak

- First appearance of the Concept of nation-state
- Realization of Oriental Immanence Thought
- Emergence of Korea's own modernity
- Not just a resistance movement, but a philosophical and civilizational innovation

- Emphasis on holistic and generative logic
- Contrast with Western analytical thinking
- Ethical basis of collectivism and empathy
- Transformation through liminality (overcoming boundaries)

Characteristics of Donghak's modernity

Unlike Western modernity, Donghak is a modernity that arose spontaneously within tradition, and has the Characteristics of both Western modernity and post-modernity. It presents a unique model of modernity formed within Korea's historical and cultural context.

Conclusion and Implications

The modern Significance of autogenous modernity

In a situation of civilizational crisis caused by Western-centered modernity, the autogenous modernity presented by Donghak and Daesoon Thought can be an original contribution of Korean thought and an alternative to solving global problems.

Key Takeaways

- 1** **Redefinition of the Concept of modernity**
Going beyond the Western-centered Concept of rationality, reinterpreting modernity from an integrated Eastern and Western perspective
- 2** **The value of correlational reasons**
Moving away from analytical thinking and reinstating a holistic and relational way of thinking
- 3** **Consilience between the sacred and the profane**
Presenting social and cultural solutions through a new balance between secularization and religion
- 4** **Fusion of Eastern and Western Civilizations**
Possibility of creative fusion of Eastern and Western ideas presented by Donghak and Daesoon Thought
- 5** **Practical value of Haewon Coexistence**
Providing a civilizational vision of reconciliation and harmony beyond conflict and confrontation
- 6** **Future research tasks**
Modern application of autogenous modernity and establishment of world historical position

“The autogenous modernity presented by Donghak Thought and Daesoon Thought must be reevaluated as an alternative civilization model that goes beyond the Limitations of Western-centered modernity and integrates the strengths of Eastern and Western ideas.”



Modernity and consilience between the sacred and the profane

Modernity and the encompassment of the sacred and the secular

Table of Contents

- 1. Concept and definition of modernity
- 2. Distinction between modernization, modernity, and modernism
- 3. Postmodern theory and criticism
- 4. Weber and rationality-centered modernity
- 5. Consilience Theory: Relationships in Performance
- 6. Theory of multiple modernities
- 7. alternative modernity theory
- 8. autogenous modernity and Donghak ideology
- 9. Daesoon Thought and Modernity
- 10. Modern crisis and reexamination of modernity
- 11. References and implications
- 12. Conclusion: Convergence and consilience of East and West

Concept and definition of modernity

Modernity is a concept that has been revered as a symbol of civilization throughout the East and West, as a characteristic that has enabled humanity to escape from the shackles of darkness and regain the power of reason.

Modernity can be defined as a mode of life that uses science and technology as the basis for understanding the world and combines it with capital and the state to objectify and manage nature and humans efficiently.

Modernity was a universal value discovered by mankind through trial and error over a long period of human history, and Thus “modernity” became what the world commonly aspired to pursue.

Classification of modernization, modernity, and modernism

modernization

Refers to a series of technological, economic, and political developments related to the Industrial Revolution and its effects, such as industrial revolution, urbanization, expansion of the market economy, and formation of nation-states.

modernity

Social conditions and ways of experiencing As a result of modernization

Example: emphasis on reason and rationality, individualism, secularization, weakening of tradition and authority

modernism

Postmodern theory and criticism

The Theory of postmodernism is a critical Theory of modernity that begins with the recognition that humanity faces an unprecedented crisis of extinction As a result of unbridled desires.

Major criticisms of postmodernists and alternative proposals

- Criticism of the reductionist nature of Cartesian rationality Interrelational rationality that accepts others
- The problem of heterocentrism and modernity as the same. Generative, processual, and deconstructive ways of thinking.
- A modern way of thinking that excludes others, acknowledging the relativity and pluralism of truth
- Skepticism about absolute truth and universality Micro power relations and discourse analysis

major thinkers

Nietzsche (1844-1900) Foucault (1926-1984) Derrida (1930-2004)

Weber and rationality-centered modernity

Max Weber condensed and explained the core of modernity as 'the rationalization of the entire society.'

The three elements of modernity defined by Weber:

- Rational Capitalism
- Rational Legal-Administrative System
- Rational Social Differentiation

Rationality presented in Weber's Essay on the Sociology of Religion has become a core Concept of modernity. Criticism of postmodernists' rationality:

- Pointing out the Limitations of Cartesian rationalism
- It is argued that the rationality of modernity forms a world view
- centered on the same, excluding others, and that the bias of rationality

is the cause of the modern crisis

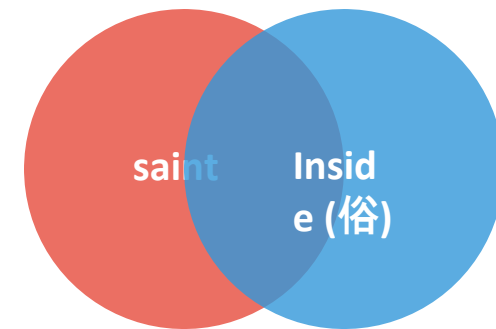
Consilience theory: relationships between sex and nature

Consilience is a religious sociological model of modernity in which the center includes but controls the outside rather than excluding it.

Consilience 1: Consilience of the sacred with the profane - After the Axial Age

Consilience 2: Consilience of the profane with the sacred - the Meaning of modernity

The relationship of consilience, which is the strengthening of the divine Yes. through the rearrangement of the sacred and the profane, is a universal phenomenon of humanity. The theory of consilience is useful in understanding various aspects of Eastern and Western modernity by explaining the rationalization behind religiousization.



Consilience 1: The sacred includes and controls the profane.
 Consilience 2: The profane includes and controls the sacred.
 Modernity is a transition from consilience 1 to consilience 2

multiple modernities theory

multiple modernities is a theory that understands modernity as a phenomenon that occurs in various civilizations and cultures rather than a phenomenon unique to the West.

-
- First appeared in the academic journal 『Daedalus』 "early modernities" special issue in 1998
- Representative scholars: S. N. Eisenstadt, B. Wittroc, J. P. Arnason A critical alternative to the Western-centric Concept of modernity

The core argument of multiple modernities

Modernity today must be understood as global modernity, which is multilayered modernity resulting from the mutual exchange of multiple civilizations.

- Proto modernity - before Western modernity
- Colonizing-colonized modernity - Global modernity after Western
- modernity - Current middle-class modernity

7 alternative modernity theory

alternative modernity theory starts from a critical perspective on Western modernity and seeks alternative forms of modernity that emerge in various cultural and historical contexts.

Cultural theoretical approach
 Understanding modernity in various cultural contexts breaking away from Western-centrism

Literary-political criticism
 Study of alternative expressions of modernity in various artistic and political contexts

anthropological perspective
 Exploring the autogenous modernization process of non-Western societies and the unique ways in which modernity is manifested

Globalization and regionalism
 Presenting a new form of modernity that combines regional specificity amidst globalization

Cat ego ry foc us	Theory of multiple modernities	alternative modernity theory
	Analysis of various types of modernity expressed in the West and other civilizations	Search for alternatives to Western modernity and possibility of practical change
Principal Investigator	Eisenstadt, Wittrock, Arnason	Appadurai, Gilroy, Ong

autogenous modernity and Donghak ideology

Autogeneous Modernity is a Concept of discovering and developing modernity within our traditions, rather than accepting Western modernity.

Characteristics of autogenous modernity

- Compact coexistence of Western and Eastern modernity
- Includes both modernity and post-modernity
- based on the inherent nature of Eastern traditional thought

Donghak Thought is a representative example of autogenous modernity that emerged amid social changes in Joseon, and is based on the Eastern correlational thought that “the Principle of the universe is contained in the body, so the will of the people is the will of heaven.”

Comparison of Donghak Thought and Western modernity

Classification	Western modernity	Donghak's autogenous modernity
Subject	Individual's Reason	People's Experience
Methodology	based on enlightenment, reason and inherent spirituality	
Goal	Personal freedom, national security, and people's safety	
Methodology	Rational science	Consilience in nature and within

9 Daesoon Thought and Modernity

Daesoon Thought already predicted the crisis inherent in modernity more than 120 years ago and presented an alternative modernity through the fusion of Eastern and Western ideas.

Understanding the modernity of Daesoon Thought

When Western modernity became the epicenter of the modern crisis, the modernity Concept of Haewon-Sangsaeng (解冤相生) presented by Daesoon Thought attracted attention as a new solution to redefining modernity.

Reasons that were not understood at the time Context for modern reexamination

- Overshadowed by the modernity decorated with Western material civilization
- Spreading awareness of the Limits of Western modernity
- Difficult to understand the depth of Daesoon Thought, which synthesized Eastern and Western ideas
- Shifting interest from new science to Oriental studies
- Dominant position in Western-centered modernization discourse
- Increasing need for an integrated worldview

Searching for alternatives to redefine modernity

“The Concept of modernity of Haewon-Sangsaeng, a fusion of East and West presented by Daesoon Thought, is attracting attention as a new solution to the problem of redefining the Concept of modernity.”

Modern crisis and re-examination of modernity

The crisis in modern society created by modernity has reached a level that threatens the survival of all mankind.

Paradoxical consequences of modernity:

- Environmental crisis
- and ecosystem
- destruction, human
- alienation and community collapse

Advances in science and technology and increasing
Reflective Modernity
 (Ulrich Beck)
 Modernity itself reflects on itself and recognizes risks, uncertainty. Coexistence of material abundance and mental emptiness

liquid modernity (Sigmund Baumann)
 Diagnosis of modern society in which the fixed and solid modernity has changed into a fluid and unstable 'liquid' state.

11 Conclusion: Convergence and consilience of East and West

A new paradigm for human coexistence through the consilience of autogenous modernity and Western modernity

Eastern modernity

- ◆ Inherent modernity contained in Donghak Thought and Daesoon Thought Human understanding through harmony between the sacred

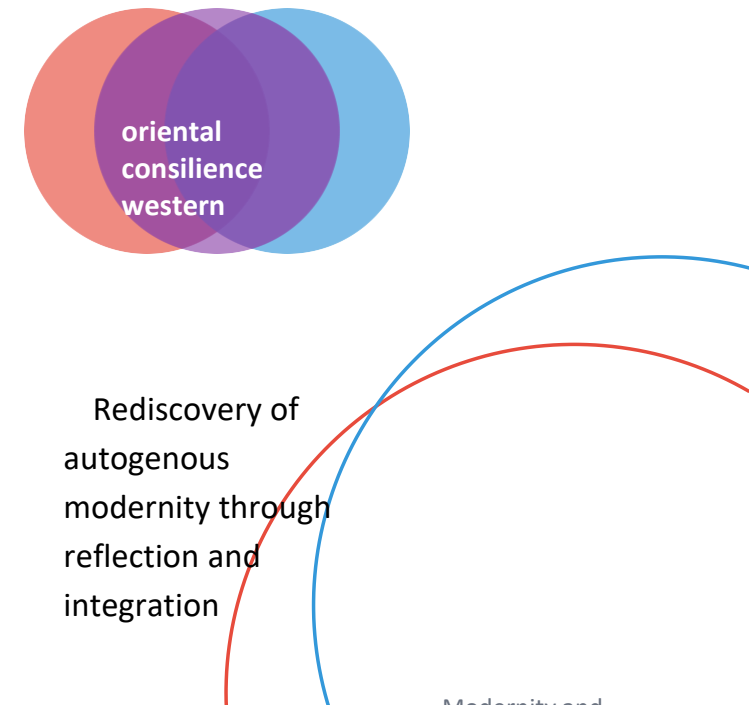
and the profane

- ◆ Correlative thought that the principles of the universe are contained in the body
- ◆ through scientific rationality and reason-centered worldview
- ◆ Dominance of nature through modernization

Western rational modernity

New modernity through consilience

- ◆ Presenting a direction for human coexistence
- ◆ through the Principle of alternative modernity and mutual coexistence through crossing the
- ◆ The direction of future society through an integrated understanding of Eastern and Western ideas



12 References and Implications

Key

References

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Implications

of the Study

- **autogenous modernity - Understanding the unique modernity of Korea and East Asia**
- **Consilience model - presenting an alternative theory that complements the Limitations of the Western rationality model**
- **Donghak and Daesoon Thought - Laying a unique ideological foundation in the formation of Korean modernity**
- **Reexamining relationships in performance - Presenting a new perspective to overcome crises in modern society**

Direction of

development of
Korean studies
of consilience
research

By reinterpreting Korean history and ideology from the perspective of consilience in achievement, we can find new solutions to the problems facing modern Korean society and create universal values in the global era through an integrated understanding of Eastern and Western ideas.

me The Eastern common origins of Western modernity and autochthonous modernity

Eastern Common Origins of Western and autogenous modernity

Research Background and problems raised

- Reassessment of economic growth and modernity in three East Asian countries
The need for reevaluation of the three East Asian countries, the only non-Western civilizations to achieve economic growth exceeding that of the West, is emerging.
- Trends in Research on the Oriental origins of Western modernity
A series of studies showing that Western modernity was rather influenced by the East – new perspectives from Western scholars such as Julien, Frank, Hobson, Creel, and Woodside
- The need to reexamine Korea's self-sustaining modernity
A new perspective and re-evaluation of modern and contemporary Korea's autogenous modernity, which was considered only an independent legacy of the old era.

Weber's Theory of oriental society and its limitations

- Defines Eastern society as an irrational, pre-modern society.

Weber, who did not know Chinese characters, argued that Eastern society was inconsistent with rationality and pointed out that it was a vassal bureaucracy.

- Hegel's Absolute Geist and acceptance of a Western-centric perspective

By accepting Hegel's dialectical view of history, Western modern society is placed at the peak of development and Eastern society is defined as an inferior stage of development.

- Kant's influence and lack of rationality and consistency

Evaluating the logic of Neo-Confucianism based on the Kantian Concept of consistency, it is misunderstood as an irrational system without argument.

Influences and challenges that persist to this day

Even now, more than 100 years later, it serves as the basic perspective through which Western and Eastern intellectuals view Eastern society, and is the first obstacle in the Discussion of autogenous modernity.

Metzger's rebuttal and Oriental modernity

- Reinterpretation of Weber's theory for understanding Chinese characters
Thomas Metzger: Knowing Chinese characters and deeply understanding Eastern culture, he drew the opposite Conclusion from Weber - Refuting Weber's claim that Eastern society is a society devoid of rationality.

Oriental sense of misfortune and tension

- The tension that Weber saw as a Protestant element appears strongly in Asians - Asians' reflection on the world and constant self-discipline through the consciousness of suffering.
- Expansion of bureaucracy and interpretation of historical development
From an Eastern perspective, democracy is an expansion of bureaucracy, a process of internal and external kings - the unrivaled economic development of modern East Asia is evidence of this Eastern modernity.

Evidence for the Eastern origins of Western modernity

- European intellectuals' acceptance of Chinese ideas during the Enlightenment Era
Scholars who established the origins of modern thought, including Voltaire, Rousseau, and Adam Smith, all discovered the basis for their claims in Chinese thought - Europe's 'China craze'
- Matteo Ricci's role in spreading Chinese ideology
Chinese ideas introduced to Europe by Matteo Ricci had a decisive influence on the formation of core concepts of Western modernity - Matteo Ricci's role is also mentioned in Donghak and Daesoon Thought
- Historical Evidence: Oriental Origins of Western Modern Concepts
Smith's 'invisible hand' and Rousseau's 'natural human rights' were inspired by Eastern thought - the influence of China's civil service system and secularized rational tradition on the West
- Formation of the Concept of universality in the West and Eastern thought
The Western Catholic Concept of 'universality' was reestablished through contact with Eastern civilization - The impact of a moral Chinese society without religion on Europe, which was suffering from religious wars at the time.

Donghak Thought and Korea's autogenous modernity

- Donghak's idea of 'gaebyeok again' and the Oriental origins of Western modernity

- The Eastern origins of Western modernity indirectly expressed in Donghak and the reinterpretation of Eastern and Western civilizations through them.

Seohak Central Theory and Korea's Seo myeong-eung

- The influence of Seohak theory that the origin of Seohak began in China and its development through Seo myeong-eung in Korea

The religious reform nature of Donghak Thought

- Donghak, which has the Characteristics of a religious reformation of Neo-Confucianism
- similarities and differences with Western Protestantism

Korean Neo-Confucianism and civil society characteristics

Recent research showing that Korean society has a stronger civil society than Western civil society and its implications

Empathy and reflective modernity

- Oriental modernity keyword of empathy

The Concept of 'empathy' in Eastern Confucianism turns into a core element of Western modernity - a new foundation for Western moral theory

- 18th century Western acceptance of Confucian 'empathy' concept

Hume, Adam Smith, etc. interpreted the Confucian ideas of Confucius transmitted by Matteo Ricci as 'empathy' and applied them to Western moral theory.

- The importance of modernity combined with reflection

Eastern modernity has the characteristic of 'reflective modernity' that emphasizes introspection more than Western modernity - true significance arises when empathy, which is the origin of Western modernity, is combined with introspection.

Value as an alternative modernity

Eastern modernity that can overcome the materialism and human alienation of Western modernity – presenting an alternative paradigm in the postmodern era

Conclusion and Significance

- ✓ The importance of Oriental origins in the modernity debate
Historical evidence discovered that Western modernity was influenced by the East - Matteo Ricci's influence, 'China fever' during the Enlightenment era, Introduction of the Concept of empathy in Confucianism
- ✓ Reinterpretation of Korea's own modernity and implications for today
Reassess the unique Characteristics of Donghak Thought and Korean Neo-Confucianism as the germ of modernity - rediscovery of autogenous modernity beyond Weber's limitations
- ✓ 'Reflective/empathetic' modernity as a future alternative modernity
Eastern modernity that can overcome the materialism and human alienation of Western modernity - presenting a new modernity paradigm combining empathy and reflection

“It is time to reexamine the integrated modernity of Eastern and Western cultures as a new paradigm to solve the crisis of civilization.”

■ Every **Hak(學)** as a formal system of autogenous modernity thing

Hak as the Formal System of autogenous modernity

Research Background and problem raised

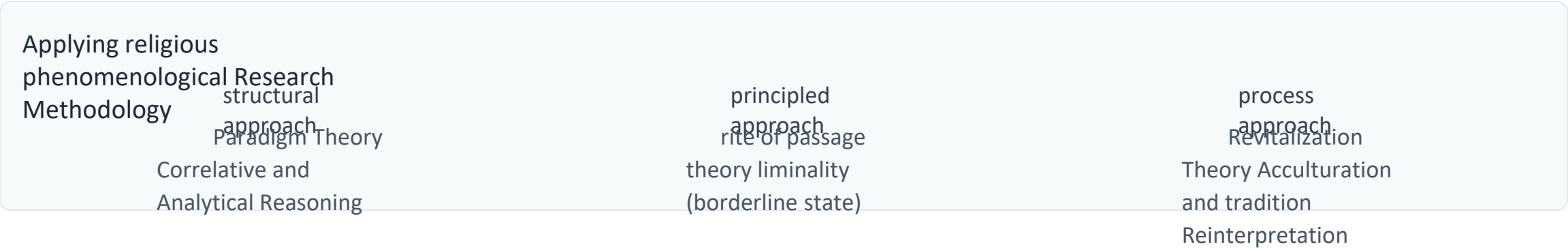
- ◆ The crisis of Western scholarship and reflection on the philosophy of science
- ◆ The need to consider the unique status of
- ◆ 'Hak(學)' as an Eastern religion. The
- ◆ traditional relationship between religion and Hak(學) in Eastern religions.

"The most striking difference between Donghak as a religious ideology and other religions is that it expresses religion using the academic term 'Hak (學).'"

The change in meaning of study in modernity has emerged as a research problem.

Research purpose and methodology

- ◆ Purpose of research: To investigate Eastern ‘study’ through religious phenomenology
- ◆ Methodology: Three-dimensional use of three approaches:
- ◆ philosophy of science, phenomenology of religion, and



“This article focuses on the main terms of the two ideologies and seeks to understand the continuity and change in Meaning of the terms three-dimensionally using all three perspectives: structure, principle, and process.”

Religious phenomenological Meaning of Oriental “study”

- ◆ East Asian tradition of expressing religion using the academic term ‘Hak (學)’
- ◆ The phenomenological Meaning of religion in which
- ◆ 'science', a holistic attribute that is indistinguishable from
- ◆ natural science backgrounds such as astronomy and geography, and religion, acts as a worldview

Characteristics of Oriental “Study”: A philosophical thinking system with “correlative thought” as its unique norm

“One of the reasons that religion has traditionally been expressed as science in the East is because Eastern religions have a natural science background, such as astronomy and geography, and have holistic attributes that are indistinguishable from natural science.”

Ninian Smart's Phenomenological Theory of Religion

- ♦ Worldview = Welterklärungssystem (world explanation system) + Lebensbewältigungssystem (system for overcoming life problems)
- ♦ Seven dimensions of religion and cross-
- ♦ cultural phenomenology A systematic

Ninian Smart's Seven Dimensions of Religion

- ritual
- Mythical dimension (Myth)
- Ethical dimension (Ethics)
- Physical dimension (Material)
- Experience
- Doctrine
- Social dimension (Social)

“Cross-cultural phenomenology largely divides the worldview as an object of religious research into two categories.”

Religious anthropological approach

- ◆ Religion as Problem Solving: Three Perspectives: Principle, Structure, and Process

Principle

Van Gennep's rite of passage and Turner's Theory of liminality

Structure

Religion as a paradigm, Eastern correlational thinking and generative methods

Process

Walras's revitalization model, acculturation and justice adaptation

- ◆ Changes in liminality (boundary state) and ritual in Donghak~Daesoon Thought
- ◆ Correlational thinking: A unique Eastern way of thinking
- ◆ based on the interconnectedness of all things.

Comparison of the generative method and the

“Correlational thinking corresponds to the Eastern generative method of thinking with the ontological method of being created from top to bottom.”

Comparative Analysis of Donghak and Daesoon Thought

- ◆ Continuity and change in terms and concepts of Donghak and Daesoon Thought
- ◆ Analysis of cases of application of the
- ◆ academic Concept of two ideologies in the

Category	Donghak	Daesoon Thought
context of modernity: simultaneous use of the perspectives of structure, principle, and process	Religion as an Oriental academic system	autogenous modernity based on correlational reasons
view Characteristics	The conflicting structure of East and West methodologies	Integrated liminality stage
core reason	generative method	Systematization of Correlative Reasons

“The continuation and change of tradition that appears in Donghak Thought and Daesoon Thought mainly appears in changes in the Meaning of terms and concepts.”

Conclusion and Significance

- Identifying the religious phenomenological value of the Concept of Oriental studies
- Meaning of tradition and change from Donghak to
- Daesoon Thought Possibilities for expansion of
- autogenous modernity research and suggestions

for follow-up research Basic research to explore

complementary methodologies of Eastern and

Western studies

Overall Conclusion

By applying the methodology of religious phenomenology to Donghak thought, this study has shown that Donghak thought was not a simple knowledge system, but a worldview system through which correlation and thinking that operated as a formal system of autogenous modernity, enabling an integrated understanding of Eastern and Western ideas through the possibility of new understanding of autogenous modernity is presented.

Follow-up

research suggestions
Comparative research and modern application of the Concept of 'Hak' as it appears in various East Asian religious thoughts.



East-West division as a theoretical background for autogenous modernity

East-West Distinction as Theoretical Background

Table of Contents

- 1 Differences in Eastern and Western thinking methodologies
- 2 Cognitive psychological Research Results
- Various interpretations of the differences between East and West
- Structuralism and the Concept of immanence
- 5 Thoughts outside of poststructuralism

Differences in Eastern and Western thinking methodologies

Eastern thought

- ◆ Holistic Thinking: Focus on
- ◆ context and background
- ◆ collective control
- ◆ oriented complex worldview

western thinking

- ◆ Analytic Thinking: Focus on
- ◆ individual objects and quantities
- ◆ personal control
- ◆ orientation Simplified world view

Richard Nisbett's cognitive psychology research

Experiment result: Seeing a flying bird

Asian → Remember the background

Focus on context and overall image

Westerners → remember the number of birds

Focus on individual objects and quantities

East-West distinction in Donghak and Daesoon Thought

The difference between Donghak and Seohak (Western studies) is not a simple cultural

Cognitive psychological Research Results

Empirical research by Richard E. Nisbett

Proving differences in cognitive patterns between Eastern and Western people through experimental psychology

Asian perception

- The world is complex and subject to collective control
- Focus on background and context

Westerner's Cognition

- The world is simple and subject to personal control
- Focus on objects and quantities

Interpretation of Feng Wu-ran (馮友蘭)

Differences between commercial and agricultural cultures

- West: Development of commerce requires distinction between essence and substance East: Intuitive awareness is important in an agricultural-centered environment

Why there was no epistemology in the East: It came from a direct relationship with nature

Donghwan Park's linguistic model

Korean logic differs from the West and China in that it is characterized by the fusion of new theories in a circular logic of futile decisions, with the periphery determining the center.

Kim Pil-nyeon's geographical interpretation of factors on

West: Multi-racial coexistence → Clear communication → Logical development East (China): Spring and Autumn Warring States political issues → Development of inner ethics The origins of collectivity (East) and individuality (West) are environmental factors

Differences between East and West are categorized as the relationship between the whole and the parts.

Bongyoung Choi: Differences in viewing entities and communities from an individual/holistic perspective

* based on the research of Nisbett (1941-present), Pung Woo-ran

Various interpretations of the differences between East and West



Environmental deterministic interpretation

Pung Wu-ran (馮友蘭): Differences between commercial and agricultural cultures - The natural environment of the East develops intuitive awareness based on agriculture Kim Pil-nyeon: Differences between collectivity and individuality - Due to differences in geographical environment (multi-racial vs. single-ethnic)



linguistic model



Park Dong-hwan: Korean logic is a 'circular logic of futile decisions' in which the periphery determines the center. Korean logic, which is different from the West and China, has the characteristic of

- ♦ converging new theories.
- ♦
- ♦

cultural approach

“ Cultural differences should be understood not as simple differences in customs, but ”

Structuralism and the Concept of immanence

Levi-Strauss and 'Wild Thoughts'

- ◆ Structuralist anthropology: The thinking of primitive societies possesses structural principles that are no less inferior to those of Western thinking.
- ◆ 'Wild Mind': Composed of symmetrical thinking such as yin and yang
- ◆ Oriental holistic thinking is closer to symmetrical thinking.
- ◆ Buddhist Concept of emptiness: the pinnacle of symmetrical thinking and consistent with the symmetry of all things.

Deleuze, Julien's exploration of immanence

Gilles Deleuze (1925-1995)

Criticizing the reality of Western thought and pursuing 'outside thinking'

The Concept of immanence and the Limits of Western thought

- ◆ Immanence: tacit conventions shared by a particular culture, recognizable only from the outside.
- ◆ Immanence of Western thought: Aristotle's substance theory
- ◆ Matteo Ricci: Criticism of Yin-Yang and Five Phases and egoism based on substance theory
- ◆ Dogmatism of Western Substantialism: The premise that change must be explained with substance (atoms, God, etc.) to be logical.

François Jullien

Paying attention to the immanence of the East: Aiming for the unification of opposition without assuming substance

- **Oriental correlational thinking: Providing alternatives to problems that analytic philosophy could not solve while escaping dogmatism**

* Lévi-Strauss 『La Pensée sauvage』 (1962)

Thoughts outside of poststructuralism

What is 'Outside Thinking'?

A method of thinking pursued by post-structuralists to escape from the immanence of Western thought, in particular, starting from criticism of the dogmatic nature of Aristotle's substantialism

Gilles Deleuze (Gilles Deleuze)

Presenting the Concept of immanence
Although it criticizes the reality of Western philosophy, it does not criticize the East.

Michel Foucault (Michel Foucault)

Genealogical criticism of Western knowledge systems
Analysis of the relationship between power and dogmatism inherent in the core of Western thought

Jacques Derrida

Criticism of Grammatology
Dismantling the dichotomous structure of Western metaphysics

Limitations of Western Substantialism

- ♦ Aristotle's doctrine of substance (atoms, God, etc.)
- ♦ is necessary for the process of change, leading to
- ♦ dogmatism in Western thought. Matteo Ricci used substance theory to criticize the Eastern Theory of

Yin Yang and Five Phases

Possibility of an oriental alternative

- ♦ Oriental immanence that does not assume reality
 - ♦ A correlational thinking system that can escape
 - ♦ Western dogmatism
- Julien: Discovering the moral foundation of modern Western thought in the immanence of the East

alternative modernity Theory

Wang Hui (汪暉, 1959-present)

alternative modernity based on Chinese thinking

- ◆ Exploring alternative modernity in the transformation process of Chinese thought
- ◆ Confucius's idea of 'benevolence' attempted to
- ◆ restore the sanctity of rites and music in the Zhou Dynasty. Re-theory and egoism also

enabled alternative modernity with the

Common features of alternative modernity
restoration of the collapsed sanctity tradition.

Consilience and change
in performance

Discovering modern values in
Eastern traditions

Taeyeon Hwang (1955-present)

Confucian rationality and modernity

- ◆ Rationality in the West is Confucian rationality,
- ◆ not Kantian. The ideas of Confucius and Mencius
- ◆ were introduced to the West to form modern
- ◆ rationality. Confucian rationality is freer from dogmatism than analytical philosophy. Presents “Confucian general Theory of modernity.”

Modern Applications of
Correlational Thinking

Overcoming substanceism
through Yin-Yang thinking

* Wang Hui, “The Rise of Modern

* Taeyeon Hwang, 『General

East-West distinction in Daesoon Thought

Western

Western - Yang

- ♦ West area of Kunlun Mountain
 - ♦ Properties of Quantity: Principle
 - ♦ from bottom to top Analytical and
 - ♦ substantive thinking system
- Daesoon Thought: Self-reliance in the West

Dongyang
(東洋)

Dongyang (東洋) - Yin (陰)

- ♦ Area east of Kunlun Mountain
 - ♦ Negative properties: principles that
 - ♦ come down from the top, a holistic
 - ♦ and property-based thought system
- Donghak Thought: The realm where Eastern spirits reside

kunlu

Division of East and West in the Divine Realm

"Before Matteo Ricci, the East and the West were firmly guarded and gods and spirits did not come and go."
- 『View』 『Gyouun』 1-9

"Daesa Jinmuk went to the West, taking with him all the Taoists from the East."
- 『View』 『Construction』 3-15

In Daesoon Thought, the division between East and West serves as a fundamental principle that goes beyond geographical boundaries and penetrates the structure of the divine world.

Conclusion and Significance

Philosophical

implications of the distinction between East and West

Oriental immanence
Holistic nature, context-centered, Principle of yin descending from the universe to the self.

the immanence of the west

Partial entity, individual center, rising from self to universe

Principle of Yang

Significance of Donghak Thought and Daesoon Thought

Interpreting the division between East and West on the basis of the worldview of yin and yang, providing a self-generating framework for understanding modernity

Possibility of

autogenous

The value of an oriental approach

- Modern reinterpretation of holistic thinking Mencius'
- Concept of cultivating existence Wang Hui's alternative model of modernity

The need for an integrated perspective

- Poststructuralism's pursuit of 'outside thinking' Liminality
- theory and liquid modernity
- Complementary combination of substance theory and property theory Fractal theory and self-organization theory

Modern significance and implications

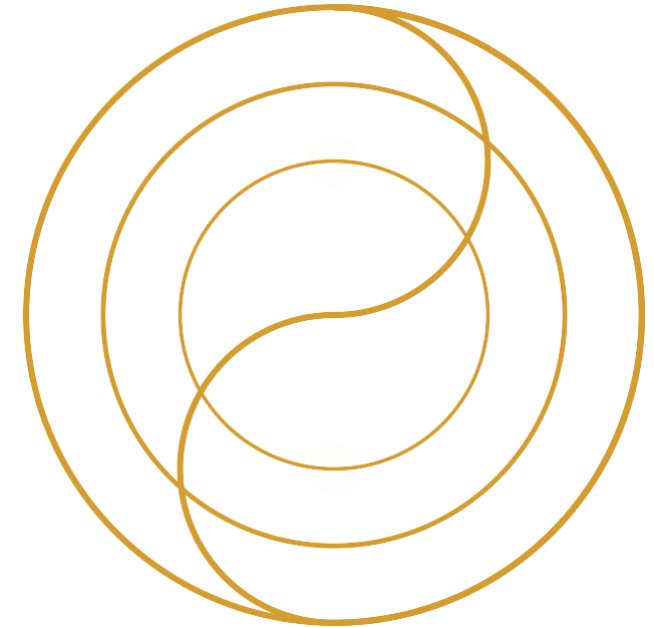
The division between East and West goes beyond simple geographical and cultural dimensions and can be interpreted as a fundamental difference in way of thinking and philosophical inherentness.

Do correlative thought as a philosophical methodology of autogenous modernity

Correlative Thought as Philosophical Methodology

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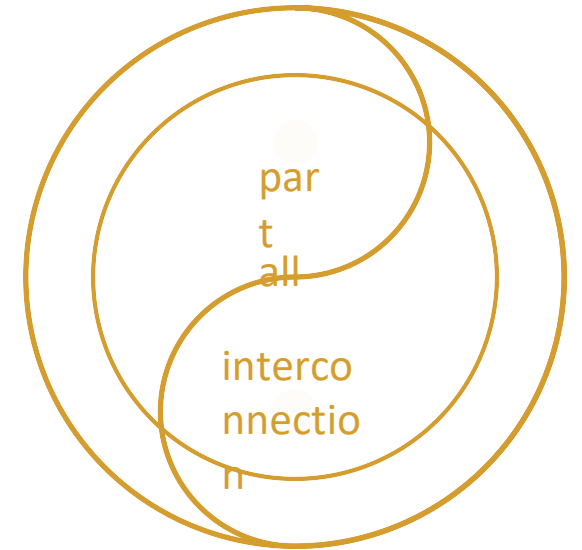
- 1 Concept and definition of correlational reason
- 2 Comparison with Western analytical thinking
- 3 Development History of the Theory of relational
- 4 Henderson's Four Divisions
- 5 Cognitive psychological
- 6 Evidence of the world view and traditions
- 7 Confucius's work and empathy
- 8 Western Enlightenment and its influence on empiricism
- 9 Connection with postmodernism
- 10 Conclusion and Significance



Concept and definition of correlational reason

“correlative thought is a way of thinking that the parts and the whole move simultaneously.”

- A recognition system that states that there is a whole within the parts and that all things are interrelated
- Most civilizations except the West have this thinking system.
- In the past, it was dismissed as a superstitious idea, but as it has been verified by modern science, the possibility has been reevaluated as a new science.
- The Yin-Yang theory is attracting attention as a representative correlational reasoning system.

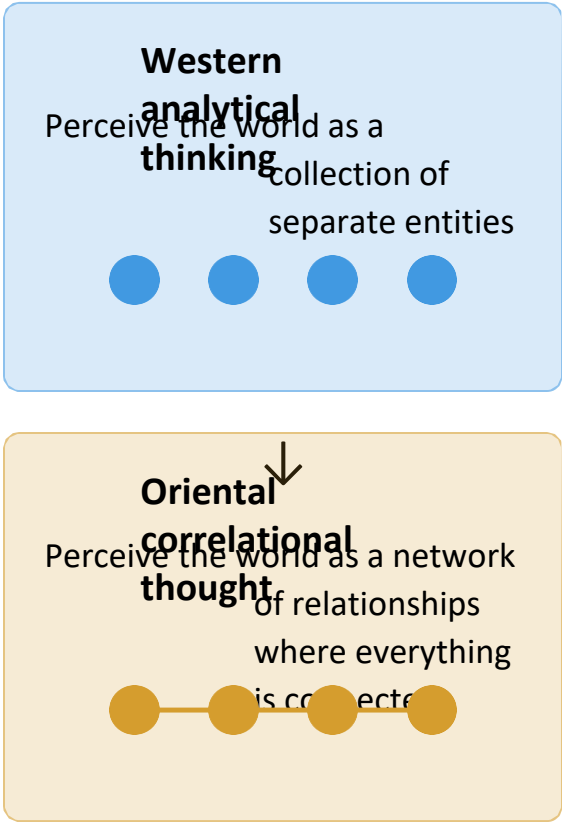


Comparison of Western analytical thinking and Eastern correlational thinking

- Analytical thinking:** Western way of thinking that all things move independently and can be divided into particles (atoms, molecules, protons)

- correlative thought:** An Eastern generative way of thinking that recognizes all things as interconnected and indivisible and as correlations.

Category	Analytical thinking (Western)	Correlative Reason (Oriental)
Most modern Asians who received Western education also adopt analytical thinking.	epistemological basis individuality, separateness	Wholeness, connectedness
approach	deconstructive, reductionist	Comprehensive, relational
way of thinking	linear, straight	circular, relational



Development History of the Theory of relational reasons

- The first positive evaluation of the Theory of Yin-Yang and Five Phases began with Granet.
- A. C. Graham (1919-1991) combined structuralism and Chinese philosophy to prove the correlational scientific nature of the East.
- Research expanded with Roger T. Ames, David L. Hall, Benjamin Schwartz, Joseph Needham, etc.
- The correlational Theory of reason evaluates the Theory of Yin-Yang and Five Phases as objectively as possible and reinterprets it as a primitive form of science.
- Through this, the West began to understand the scientific nature of the East, and it provided an opportunity for the

- 1920s-1930s
Marcel Granet's first positive evaluation of the Theory of Yin-Yang and Five Phases
- 1950s-1970s
Joseph Needham
Research on Chinese Science and Technology
Combining A. C. Graham Structuralism and Chinese Philosophy
- 1970s-1990s
Ames, Hall, and Schwarz's correlational present thinking of Eastern and Western systemization
- 1990-2000s
philosophy
Expanding integrated approach research

Henderson's four categories of correlational reasons

John B. Henderson's Taxonomy of Correlative Reasons

1 relationship between humans and the universe

Correlation between microcosm and macrocosm, correspondence between human body and cosmic order

2 National analogy (Needham)

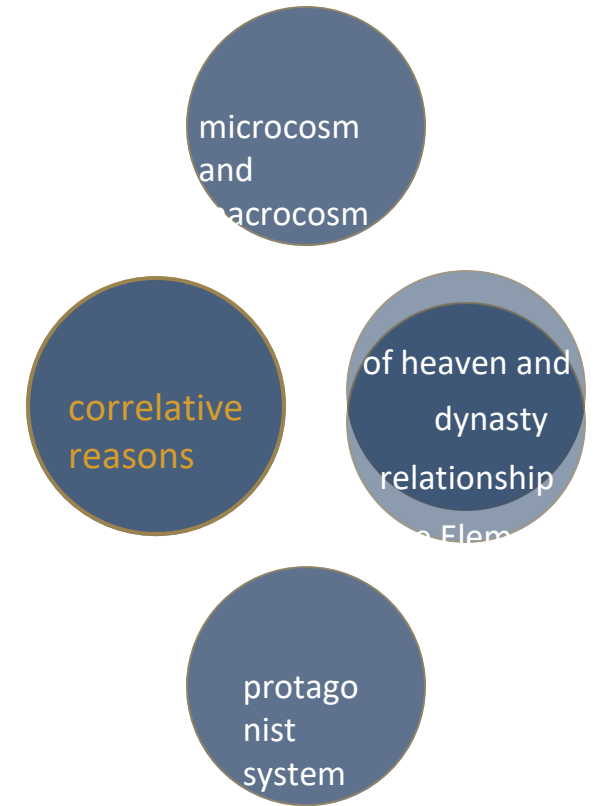
The relationship between the cosmos realm (sky) and the earthly realm (dynasty/state bureaucracy), with heavenly order reflected in earthly politics.

3 numerological correlation system

Explanation of cosmic phenomena through mathematical and symbolic systems such as the Five Phases (metal, wood, water, fire, earth)

4 system of protagonists

A dynamic system that explains the changes in all things in the universe through the laws of change of yin and yang.

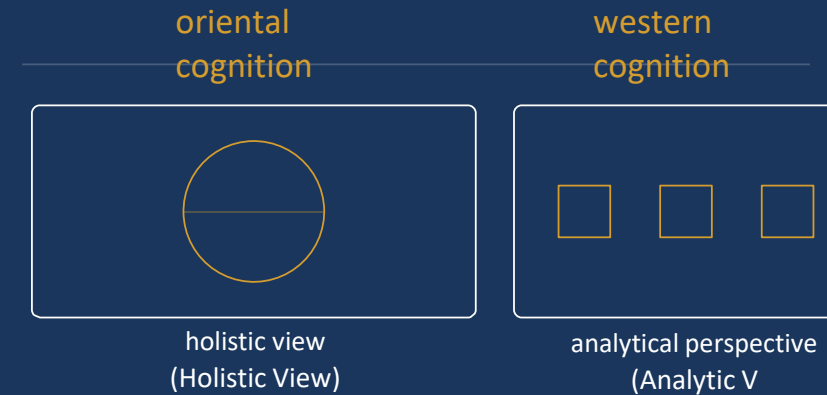


Cognitive psychological evidence

Richard E. Nisbett

"For Asians, the world appears more complex than for Westerners due to correlational reasons... they are truly two different worlds."

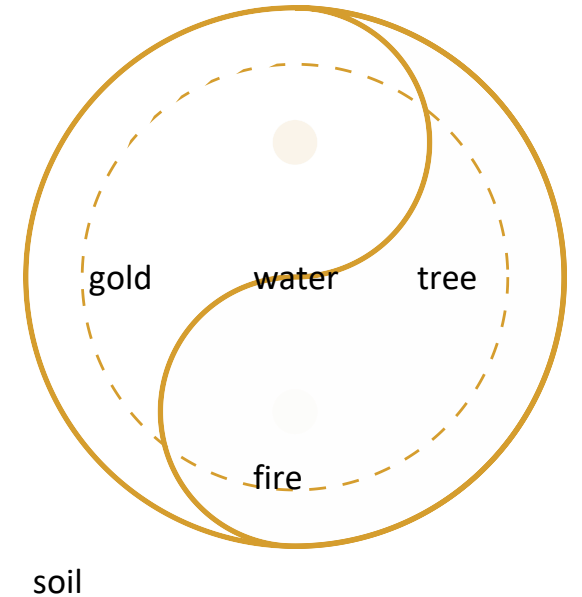
- Cognitive Characteristics of Asians: correlational reasoning, context-centeredness, and object of collective
- Cognitive Characteristics of Westerners: analytical thinking, object focus, and object of personal control.
- Experiment results: Asians pay attention to the background and relationships, Westerners pay attention to the central
- Although there are differences between countries, the tendency for correlational reasons is common across Eastern cultures.



Oriental worldview and traditions

“Correlational thinking is a common cognitive framework of the Eastern worldview, so its principles appear as correlational thinking in the continuation and change of tradition.”

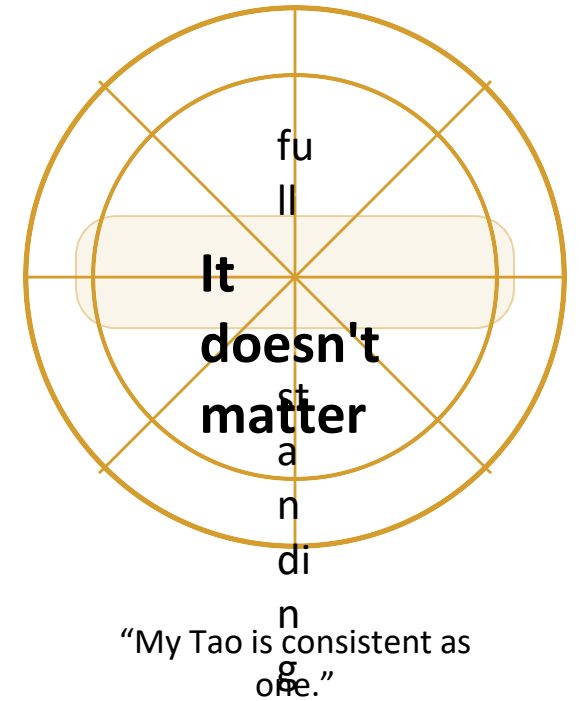
- Eastern thought, represented by Yin-Yang and the Five Phases and Taegeuk, explains the continuation and change of tradition.
- In Eastern culture, traditions and changes are evaluated based on how well they correspond to the concepts of Yin-Yang and Five Phases and Taegeuk.
- The changes in tradition and continuity shown in Donghak Thought and Daesoon Thought can also be interpreted through the concepts of Yin-Yang and Five Phases and Taegeuk.
- In Eastern philosophy, the principles of Yin-Yang and the Five Phases are the basic system that comprehensively explains the universe and the human world.



Confucius's work and empathy

"Confucius based his theory entirely on the sympathetic Concept of loyalty."

- 一以貫之 (一以貫之): A coherent system of principles that penetrates into one
- Loyalty: The core Concept of sincerity, understanding, and empathy toward each other.
- Sul-i-bujak (述而不作): not creation but inheritance of tradition from ancient times
- The East is more obsessed with internal consistency than the West, and Eastern thought achieves objective consistency through empathy.
- The expression of empathy between heaven, earth, and people is expressed as 'emotion', and empathy is an extension of emotion.

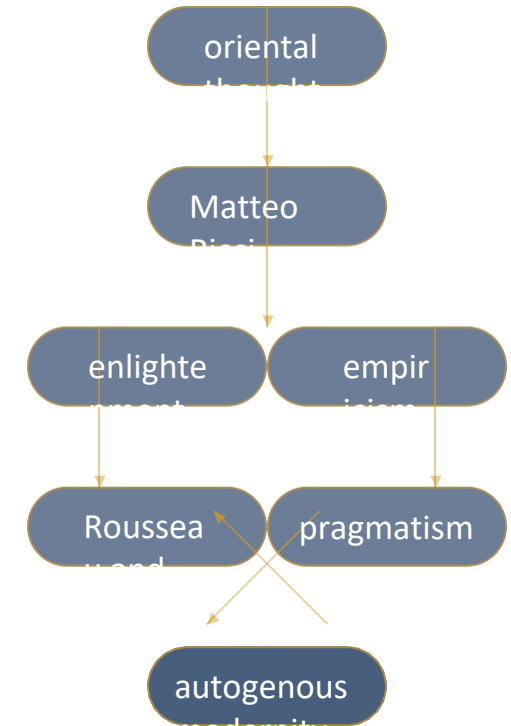


- Analects of Confucius,
Memorial Gongpyeon

Western Enlightenment and its influence on empiricism

"Enlightenment was a foreign idea in the West, and the West was able to develop modern civilization by developing the heterogeneity of Enlightenment into the basis of morality that replaced God."

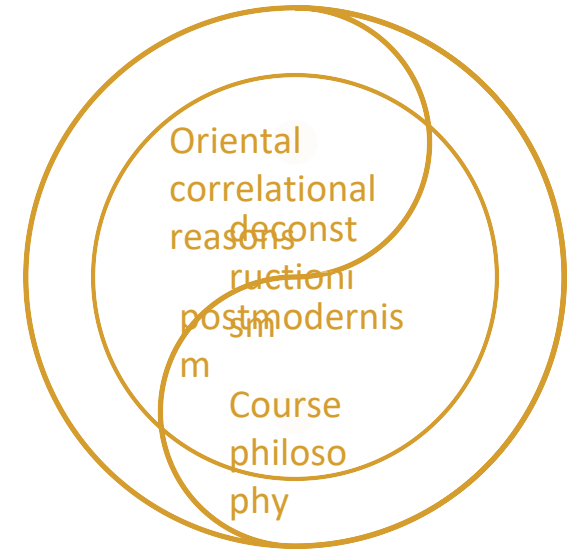
- Julien: Discovering the similarities between Mencius and Enlightenment philosophers' Theory of immanence and
- Rousseau: Introduced empathy, an inherent feature of the East that is difficult to find in Western
- British Empiricism: Accepting Eastern thought through Matteo Ricci's Confucian Translations
- Developed into evolution theory and evolutionary anthropology, combined with mirror cell Theory of brain
- Dewey's Pragmatism: Similarity to Confucius' Thought, Great Influence in China



Connection with postmodernism

“Oriental correlational thinking has a deep connection with modern postmodern philosophy, and through this, a new philosophical dialogue is opening.”

- Kim Hyeong-hyo: Connection between Jeungsan Thought and Postmodernism, Derrida, and a Study on the reading of
 - Park Jeong-jin: A Study on the gift of philosophy and the philosophy of gift from a religious studies
 - Park Yong-rok: A Study on the East-West connection of ancient shamanism from the
 - Research on Daesoon Thought: Exploring the possibility of convergence of perspective of civilization history
- Eastern and Western philosophies through comparative studies with Hegel, Heidegger, Derrida, and Deleuze



Conclusion and Significance

Unlike Western analytical thinking, correlational thinking is an essential element of Eastern philosophy that understands nature, humans, and the universe holistically, and is a philosophical methodology that is being

- reexamined in modern science.
- **Correlational thinking:** an independent epistemology that recognizes the interconnectedness of all things as the essence of Eastern philosophy
- **autogenous modernity:** Unlike Western modernity, a unique modernization process emerged from the inherent value system of the East.
- **Modern significance:** Interconnected world view rediscovered in modern studies such as ecology, quantum physics, and complex systems science
- **Philosophical methodology:** philosophical integration of East and West, expansion of possibilities for integration with postmodernism
- **Future prospects:** Possibility of integrating Eastern and Western philosophies through correlational thinking and construction of a new academic paradigm



2

Liminality and reactivation

Liminality and Revitalization

Research Background and purpose

- The intersection of liminality theory and East-West thinking
- The Meaning of Donghak Thought and
- Daesoon Thought in modernity discourse

Background and research goals of
interdisciplinary application of liminality
theory

Overview of liminality theory

- Definition of Liminality: A borderline state.
 - ◆ Derived from Latin 'Limen' (liminality, liminality)
- Middle ground between old and new structures
 - ◆ structures
- Characteristics: Ambiguity, uncertainty, multiple possibilities
 - ◆ Comparisons to death, the womb, darkness, androgyny, etc.

Emergence: The emergence of new, unexpected forms.

'Force' that includes and goes beyond the state before change

Van Gennep's rite of passage theory

- Arnold Van Gennep (1873-1957): Founder of rite of passage theory

1 Separation: The stage of separation from a previous state/status.

2 Transition/Liminal: Borderline state, transitional stage

3 Integration: Stage of reintegration into a new identity or status

- Limen: Meaning liminality, a border space that opens up new possibilities. rites of passage are a universal human phenomenon
- 4 and are found in all societies.

Liminality and revitalization: The autogenous modernity of Donghak Thought and Daesoon Thought

Victor Turner's Liminality and Communitas

- Expanding the Concept of liminality: the creative process of social change and overcoming crisis

- Expanding from a rite of passage to a tool for analyzing changes across society

-

Communitas: Community beyond structured social relationships

- Anonymity, equality, and the paradoxical power of the weak

-

- Anti-structure: Temporary dismantling and reconstruction of the existing order

- Overthrow of social roles and status, creation of new possibilities

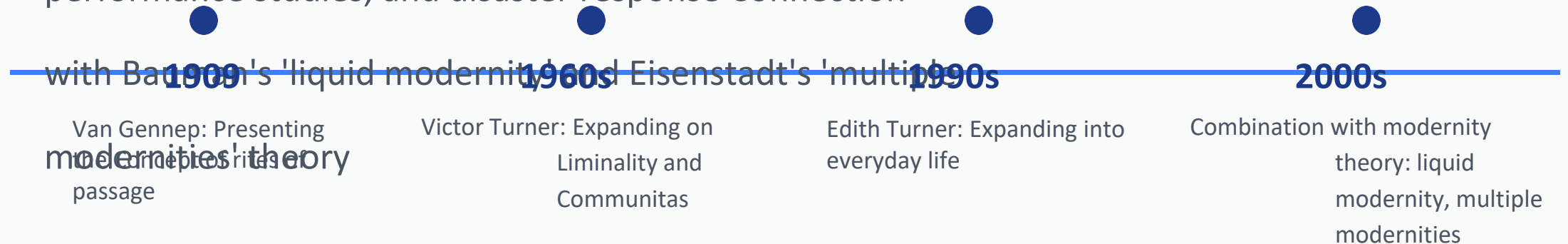
5

Social Drama: Dialectical process of violation-crisis-correction/healing-reintegration/division

Liminality and revitalization: The autogenous modernity of Donghak Thought and Daesoon Thought

Development of liminality theory

- Academic evolution from Van Gennep → Victor Turner → Edith Turner
- Expanding theory from religious rituals to social change,
- performance studies, and disaster response Connection



Modernity and Liminality

- Both Bauman's 'liquid modernity' and Eisenstadt's 'multiple modernities' theory are related to the Concept of liminality.

It has attracted attention as a tool for analyzing problems in modern society that Hegel's dialectic did not present.

- Liquidity: Connotes the ambiguity of modernity and is connected to the positive Meaning of liminality.

- - ◆ The Significance of liminality in the discourse of modernity

- - ◆ Uncertainty and emergent change through

- - ◆ realignment in performance Reflects the

- - ◆ Characteristics of modern society in a state of
eternal liminality

Donghak Thought and Liminality

- Donghak Thought's Correlative Reasons and Overcoming Crisis
 - ♦ The boundary between Yin-Yang worldview and liminality
- Crisis and rite of passage transformation in the age of imperialism
 - ♦ The emergence of autogenous modernity in response to external shocks

“Donghak ideology arose as a rite of passage to overcome the crisis of ethnic cleansing in the imperialist domination of Asia.”

The philosophy of life and coexistence and the emergence of liminality

Daesoon Thought and Reactivation

- How Daesoon Thought inherits and develops the realization of the ideal world of Donghak
 - Linkage between the innovation of Donghak and religious practice of Daesoon Thought

Communitas and performative characteristics

- - Community performance and practice of change in daily life
- Reconstruction and revitalization of tradition
 - A creative approach to reinterpreting tradition in crisis situations

Interface with reactivation theory

- Utilization of tradition and future-oriented change to

Characteristics of autogenous modernity

- East Asian and Korean modernity distinct from Western modernity

Western modernity

- ♦ Dialectical opposition and overcoming
- ♦ Dichotomous structure and break with tradition

autogenous modernity

- ♦ Correlative Reason and Integration
- ♦ Revitalization and continuity of tradition

- Integration of liminality, revitalization, and relational thought.

- ♦ Combination of internal change (liminality) and external adaptation (reactivation) to overcome crisis

- Creation of new value through changes in the boundary

- ♦ between sacred and profane

- ♦ Repetition of ontogeny and phylogeny, changeability of the body

Experiences and memories of the 'body'

Theoretical implications and significance

- Elucidation of the two ideologies through liminality and reactivation theory
 - Donghak and Daesoon Thought: Change in Crisis and Reconstruction of tradition
 - A balanced view of universality and specificity
- Creative integration of Western modernity theory and East Asian thought
 - Connection with modern Korean society
 - Practical implications of social change, community, and overcoming social crises

Conclusion and future challenges

- Summary: Integrated interpretation provided by liminality and reactivation theory
 - Donghak and Daesoon Thought are models of autogenous modernity through the liminality process of crisis and transition.

Limitations of the study and future research tasks

- Need for analysis of liminality and modern application examples from a practical perspective
 -

Possibility of social and academic expansion

Providing a theoretical framework for realizing communal communitas amidst modern social crisis



Liminality as a mechanism for changing the sacred and profane of autogenous modernity

Liminality as Mechanism of Sacred-Secular Transformation

Table of Contents and Research Background

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- 1 **Content** Liminality concept and development process
- 2 Correlation between modernity and liminality
- 3 Characteristics of Donghak Thought and Daesoon Thought
- 4 The intersection of autogenous modernity and liminality
- 5 Modern Applications and Implications

Research h

- Problem raising and Background** Exploring the differences between Eastern and Western concepts of modernity and the possibility of integration. Analysis of the autogenous modernity of Donghak Thought and Daesoon Thought through the concept of liminality.
- Overview of Donghak and Daesoon Thought** A representative autogenous ideology of Korea, an ideological system that pursues modern change in a way different from Western modernity. A liminality characteristic that crosses the boundary between the sacred and the profane.
- Need for research** Exploring the possibility of an alternative modernity model in the era of uncertainty and ambivalence in modern society. Presenting new possibilities for integration of Eastern and Western ideas through liminality.

Defining the Concept of liminality

Liminality comes from the Latin word 'Limen', meaning boundary or liminality.

As a concept, it is a term first proposed by anthropologist Arnold Van Gennep in his Research on rites of passage.

Key Feature

- Liminality and transitivity: a vague and indeterminate intermediate state between a previous state and a subsequent state.
-
- Emergence and possibility: A creative space that breaks away from the existing order and opens up new possibilities.
- Ambivalence: The two sides of crisis and opportunity, death and rebirth, chaos and order coexisting

The location of liminality



Liminality started from a simple Theory of rites of passage and expanded into a theory that explains wide-ranging changes in society, culture, history, and religion.

rites of passage and the three s

Arnold Van Gennep analyzed that rites of passage around the world have a common three-stage structure. In the second stage, the transition process, 'liminality' plays a key role.

The stages of a rite of passage

Every rite of passage involves three stages:

- ◆ Rite of separation: separation from the existing world bow
- ◆ **Rite of transition: liminality stage**
 - ◆ Rite of incorporation: acquisition and return to new identity

1 Separation

A stage of separation from existing social status, status, or location. You break away from your daily routine and your previous status and role are dissolved.



2 Transition Rite / Liminality

A "borderline" state that is neither one nor the other. It breaks away from the existing order and is placed in an ambiguous and uncertain state.

i Characteristics: Ambiguity, emergence, ambivalence, equality, anonymity, destructuring



3 Incorporation

The stage of reintegration into society by being given a new identity and status. You are reborn as a new social being different from before.

Development of liminality theory

1

Van Gennep's rite of passage theory

Arnold Van Gennep

~early 20th century

Key concepts: Discovery of liminality in rite of passage, three-stage structure of separation-transition-integration

Significance: For the first time in anthropology, 'passing', a common attribute of ritual,

2

Victor Turner's Rediscovery and Expansion Victor

Turner 1960s~80s
Key concepts: liminality and communitas, social drama theory, structure-anti-structure-structural change model

Significance: Expanding beyond ritual theory to general principles of social, cultural, and

3

Expansion into analysis of modern society and modernity

Edith Turner, Sigmund Baumann, Shmuel

Eisenstadt, etc

Key concepts: Communitas of daily life and disaster, liquid modernity, multiple modernities

1980s to present

Victor Turner's Sociodrama Theory

Social drama is a concept presented by Victor Turner by expanding Van Gennep's Concept of rites of passage to all areas of society, culture, and religion, and is considered to be similar to a 'play' set in society.

Characteristics of social drama

- Universality: Explaining changes in “universal social and cultural phenomena that occur around the world”
- Dialectical process: structure → anti-structure → cyclical change in structure
- Psychological Functioning: Helps you get through painful life transitions with ease.

4 stages of social drama

1. Breach

Violation of existing social norms or rules



2. Crisis

Spread of conflict and deepening of confrontation



3. Correction/Healing (Redressive Action)

Formal and informal mechanisms for problem solving



4. Reintegration/Schism

Social reintegration or the beginning of new divisions

Structure and anti-structure

Structure: Hierarchical, differentiated organizational form in existing society

Anti-structure: A form of communitas that emphasizes equality and solidarity. A state in which the existing order is temporarily abolished

Communitas and anti-structure concepts

communitas

It is a concept representing the special interrelationship of humans presented by Victor Turner, and is a communal experience formed in a state of liminality.

Key

Features

- ✓ Equality: An equal relationship in which all existing social status, class, and identity disappear.
- ✓ Solidarity: Building a strong sense of community and belonging
- ✓ Spontaneity: Forming immediate and direct relationships rather than structured patterns.

"Case of the Nthembu Tribe: During the coming-of-age ceremony, children experience communitas, forming a strong sense of solidarity and cooperation to survive in a situation where they are thrown alone into an unfamiliar environment."

semi-structure

It is a concept that contrasts with the existing social structure and order, and is a state of temporarily escaping or reversing the structured framework of society.

Key

Features

- ✓ Anonymity: ritual participants wear the same clothes and are represented as non-owners, which weakens their personal identity.
- ✓ Role reversal: Social status and authority are reversed, with the weaker party temporarily assuming authority.
- ✓ Suspension of social structures: a temporary suspension of existing social norms and orders.

Relationship diagram: structure → anti-structure → new structure

** In Turner's sociodrama theory, it acts as a key mechanism of crisis and change.*

"Communitas and liminality, which form a semi-structure, are closely related yet distinct. Liminality is about modes and conditions of existence, and

liquid modernity and multiple modernities

Sigmund Bauman's Theory of liquid modernity

(liquid modernity)

Modernity is interpreted as a state of extreme fluid change due to permanent liminality.

- ♦ Failure to establish alternative values after overcoming feudal values
- ♦ An indeterminate and constantly changing state, like a liquid
- ♦ Emphasizing ambiguity, a characteristic of modernity, explaining the despondency and uncertainty of modern people

Shmuel Eisenstadt's multiple modernities

(multiple modernities, multiple modernities)

Presenting consilient modernity through redefinition of the concepts of sacred and profane

- ♦ Rejecting a single Western model of modernity
- ♦ Recognition of multiple modernities emerging in diverse cultural contexts
- ♦ Emphasis on liminality in boundary shifting in performance
- ♦ Presenting the possibility of modernization while maintaining cultural identity

Connection to liminality

Interpretation beyond dialectics

Explaining the problems and uncertainties of modern society that Hegel's dialectic did not



Ambivalence and ambiguity

The result of throwing away the child while throwing away the water with which the



Analysis of post-modernity

Explanation of the coexistence of instability and creativity in modern society where

How liminality is applied

Western liminality

How it extends from individual rationality to society



- Incorporation of individuals into society through rites of passage,
 - progress through dialectical development (anti-anti-synthesis),
- liquid modernity (Bauman): a state of permanent liminality

Liminality in the East (Korea)

How universal principles are internalized in individuals



- Cyclic thinking system of Yin-Yang and Five Phases
- Donghak's Sicheonju (侍天主) - Bringing heaven within me Powol (包越) in

Characteristics of autogenous modernity

Among the three kingdoms of East Asia, Korea's Donghak and Daesoon Thoughts realized liminal modernity through a autogenous view of the three worlds (Heaven, Earth and Man) and showed the characteristic of integrating existing

Comparison of Eastern and Western

East, West		
way of thinking	correlative thought, Yin-Yang theory, dialectical thinking, dichotomy	
emergence of modernity	Self-sustaining development amidst imperialist domination and crisis	Medieval crisis (Mongol invasion, plague) and exchanges with other civilizations
Direction of development	the universe (heaven) to the individual	Expanding from the individual to the universe
liminality analysis	hwa (包越), Gail Baebeop (加一倍law), hwa (化)	rites of passage, social drama, communitas
Korean characteristics	Characteristics of incorporation - integration and transcendence of heterogeneous elements	

“Both the West and the East realize modernity by building liminality through views of Heaven, Earth and Man, but the form of liminality of modernity is different between the West, which expands from the self to the universe, and the East, which expands from the universe to the self.”

autogenous modernity and Donghak/Daesoon Thought

Donghak Thought and Liminality

● **Si, Heavenly Lord, Thought**

The Concept of serving heaven implies the characteristic of liminality that crosses the boundary between the divine and the secular within humans.

● **Life Thought and Correlative Reason**

Kim Ji-ha's research: The life-centered ideas found in Donghak Thought are a generative way of thinking different from Western dialectics and are a characteristic of autogenous modernity.

● **Gaebyeok Thought**

A liminal transitional idea at the border between the existing order and the new order, serving as a change mechanism for modernity.

Daesoon Thought and Liminality

● **Haewon-Sangsaeng (解冤相生)**

It is a Concept of resolving resentment and coexistence, and according to Youngran Lee's research, liminality is a characteristic that creates a third

Characteristics of autogenous modernity

Unlike Western modernity, Donghak Thought and Daesoon Thought constitute a Korean model of liminality through the balance of correlative thought and subjectivity.

- Realignment of the sacred and the profane: An integrated approach without separating religious sacredness and everyday secularity
- Gai-il-double method and grafting: Implementation of liminality through a progressive change method that adds new elements to the existing base.
- Immanent Transcendence: Creating a third space that goes beyond confrontation, like the 'aesthetics of white shade' presented in Kim Ik-du's research.

Differences from Western modernity

Western modernity	Personal →
Donghak/Daesoon	Expand into space
change method	Universe →
	Internalized as an
	Oppositional dialectics vs.
	Correlational Liminality

Modern Applications of Liminality

Areas of application of liminality in modern society



Daily life and cultural area

- Breaking down boundaries in festivals, performing arts, and popular culture
- Liminality characteristics and modern interpretation of romantic love
- Changes in the boundaries and meanings of work (labor) and leisure



socio-political sphere

- Liminality of civil resistance movements such as the Gwangju Democratization Movement
- Moving the boundaries between identity and reality in digital space
- Formation of communitas and emergence of new order in a period of social change

The modern Meaning of liminality

Role in Disaster and Crisis Situations

Edith Turner emphasized that communitas serves as an important coping mechanism in disaster situations. Even in the COVID-19 pandemic situation, when social media or institutional responses alone were difficult to resolve, the formation of voluntary communities along with religious responses contributed to overcoming the crisis.

“Crisis situations become an opportunity for the formation of emergent communities through aspects of liminality.”

Connection with post-modernity

Liminality is an alternative theory that explains the ambivalence and uncertainty of modern society that dialectics cannot explain. Especially in the liquid modernity situation characterized by 'permanent liminality', the autogenous liminality approach of Donghak Thought and Daesoon Thought can be presented as an alternative modernity model.

modern
significance

Liminality has expanded beyond a simple Theory of rites of passage into a theoretical framework for understanding the principles of new emergence in the complex change and chaos of modern society.

Conclusion and Implications

Research Conclusion

Liminality has value as an integrative conceptual framework that connects modernity and post-modernity.

- ✓ **Expansion of interpretation of modernity**
Liminality goes beyond the Limits of dialectics and effectively explains the indeterminacy and ambivalence of modernity.
- ✓ **Rediscovery of autogenous modernity**
Donghak Thought and Daesoon Thought are important examples that demonstrate a autogenous modernity that takes a different path from Western modernity.
- ✓ **The universality of liminality**
Liminality through changes in the boundary between the sacred and the profane acts as a mechanism for social change common to the East and the West.

Research implication

“Liminality becomes a conceptual tool that opens up new emergence and possibilities in times of uncertainty.”

💡 Theoretical implications

- ◆ Providing a new theoretical framework for
- ◆ comparing Eastern and Western modernity.
- ◆ Value as an alternative way of thinking beyond dialectics. Possibility of academic

🌱 Practical implications

- ◆ reevaluation of Korean new religious ideas.
- ◆ Insight into overcoming uncertainty and crisis
- ◆ in modern society Possibility of solving social
- ◆ problems through communitarian solidarity A plan for harmonious integration of cultural identity and universal values

me **Revitalization as a sacred and profane continuation mechanism of autogenous modernity**

Revitalization as Mechanism of Sacred-Secular Continuity

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- 2 Theoretical Framework
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Research Background and purpose

Western modernity and Non-Western modernity

- Aspects of modernity clearly show differences in attitudes toward tradition
- depending on empire and colony Western modernity: defines identity as a
- reaction to tradition, emphasizes negative stance

Non-Western modernity: a positive stance on tradition as a reaction against the West

● autogenous modernity and revitalization

- In non-Western societies, a autogenous modernity that does not simply
- imitate Western modernization is emerging. Pursuing internal innovation through liminality and reconstruction of tradition through revitalization amidst an identity crisis.

This study seeks to reveal the characteristics and Meaning of Korea's autogenous modernity through Donghak Thought and Daesoon Thought.

Theoretical background: Liminality theory and reactivation theory

Turner's liminality theory

- Transitional state at the boundary of social structure and order
- A rite of passage, the process of separation from the existing order, change, and then reintegration.
- Liminality operates as a mechanism for change and focuses on change in response to crises.
- communitas: an equal community formed in a state of liminality

Wallace's reactivation theory

- Reinterpretation of tradition as a sustainment mechanism in times of cultural crisis
- Mazeway: The mental image that members of society have, the way they adapt to the social organism.
- Reconstruction and inheritance of tradition as a collective response to identity crisis
- A theory that focuses on continuity of tradition rather than cultural change

Complementarity of the two theories: liminality explains the process of change, revitalization explains the process of continuation

Overview of Walras's reactivation theory

Mazeway concept

definition

It is a mental image held by members of society and is a way for individuals to adapt to society.

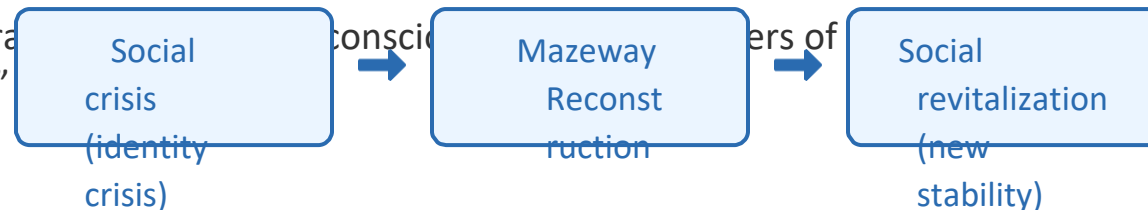
Original meaning: 'maze' – the way individuals find their way in a complex social environment.

- Mazeway includes awareness of physical objects in the social environment and
- ways to minimize stress. During a social crisis, a crisis also occurs in Mazeway, which poses a greater threat than a material crisis.

Social organicism and revitalization

- Walras viewed human society as a large organism, and in times of crisis, society takes emergency measures.

Revitalization is “a deliberate effort to create a more satisfying culture.”



Reactivation theory is a theory that focuses on continuation mechanisms while

”

Handsome Lake and the Longhouse Movement

Background:

Identity crisis

- Seneca leader of the Iroquois Indian tribe in the northeastern United States in the early 19th century
- Experienced loss of traditional authority and identity crisis due to U.S. colonial policy
- Like other Indian leaders, he entered a life of drinking and self-indulgence, but his life changed through a mystical experience.

process of

revitalization

- **mystical experience**
A spiritual being appears and reveals a revitalized future for the Indians and calls for a disciplined life of moderation.
- **Practice and spread**
Practice your own experiences and teachings and spread them to those around you
- **Birth of the longhouse movement**
A community formed by gathering at the longhouse where Handsome Lake was located and participating in the discipline movement.

Other North American Indian

Revitalization Movements

Ghost Dance

A ritual movement based on the revelation that dancing would hasten the arrival of Indian utopia.

Peyote ritual

A spiritual revitalization movement through the ritual of consuming the herb called 'Peyoti'

Significance: Wallace's revitalization theory was established by studying the case of Handsome Lake → became the

5 Steps to Reactivation

Five-step process of revitalization movement presented by Anthony F. C. Wallace

1

Steady State

A state in which members of society lead stable lives through the Mazeway (social recognition system)

2

Period of Individual Stress

A period when an individual experiences identity confusion and stress due to external factors (colonial rule, culture shock, etc.)

3

3. The Age of Cultural Distortion

A stage in which the traditional belief system collapses and social chaos occurs due to clashes with external cultures.

4

Period of Revitalization

The following elements appear as key steps in reinterpreting and reconstructing existing traditions:

- ♦ Mazeway
- ♦ Reorganization
- ♦ Organization
- ♦ Formation
- ♦ Communication and dissemination
- ♦ Cultural

5

New Steady State

The autogenous modernity of Donghak Thought

Background of the emergence of Donghak

- Joseon's identity crisis: long-standing religious order threatened by Japanese and Western capitalist material culture
- Collapse of tradition: Traditions that had existed for thousands of years were taboo as superstitions by Western civilization.
- Leadership Crisis: Respected leaders turn into fraudsters who promote superstitions

Meaning of the name "Donghak"

- ① Dong = Eastern epistemological method, correlative thought
- ② "Hak" - Pursuing internal change and growth
- ③ Response to "Seohak" - A reinterpretative alternative to tradition

66 From its name, Donghak shows its response to the external ideology of Seohak, and is a typical example of autogenous modernity through correlational thinking.

Donghak's autogenous modernity and direction of movement

- Liminality characteristics: Pursuing internal change and growth, practicing righteous mind and body.
- Aspects of revitalization: integration of Confucianism and Buddhism, creative
- Dual response: The inner city responds with anti-feudalism, the outer king responds with anti-foreign power.
- Anthropocentrism: Modern re-establishment of human values through Inae Cheon (人乃天) ideology
- autogenous modernity: Pursuing autogenous modernity through continuation and change of tradition rather than imitation of the West

The autogenous modernity of Daesoon Thought

The emergence and Significance of Daesoon Thought

- Among Donghak-related organizations, Daesoon Jinrihoe is the only organization that maintained
 - the name and doctrine system of the Eastern tradition and grew into a major religious order.
 - Daesoon Thought expanded the scope of Donghak to the realization of the ideal world presented by Donghak.
- The name “Cham Donghak” refers to the completion of Donghak and aims to integrate
- Confucianism, Buddhism, and Zen traditions.

● Liminality and revitalization perspectives

● Significance as the only communitas where the changes achieved in the aspect of liminality are sustained

Daesoon Thought develops from non-extreme to religious order and enters a stage

Differences in autogenous modernity between Donghak and Daesoon Thought

If Donghak was a liminality response to the initial identity crisis, Daesoon Thought presented a completed form of autogenous modernity by newly interpreting and continuing the tradition at the point where Donghak failed to revitalize.

Comparison of Donghak vs. Daesoon Thought

Differences and commonalities between Donghak Thought and Daesoon Thought from the perspective of liminality and

Comparison items	Donghak Thought	Daesoon Thought
Appearance background and liminality aspect	Direct response to “Seohak”, anti-feudal and anti-foreign power Emphasis on internal change and growth-oriented rite of passage	Formation of a new communitas that sustains the liminality of Donghak Develops longitudinally and shifts to focus on “Civilized Donghak”:
Meaning of name	Daesoon’s Methodological response to Eastern epistemology	Completion of Donghak and
attitude toward tradition	Integrated acceptance of Confucianism, Buddhism, and Zen traditions	Reinterpretation of tradition and goal of socially transformative
Reactivation properties	Reinterpretation of tradition and goal of socially transformative	Daesoon’s anthropocentrism
core values	Daesoon’s anthropocentrism	Self-reflection and creative acceptance through non-self

Correlational thinking and autogenous modernity

The Concept of correlational reason

correlative thought: A core way of thinking in traditional Eastern epistemology, a thinking system that emphasizes the connection between things and the overall context.

Western analytical thinking

- ◆ Dialectical harmony of opposing elements
- ◆ Analysis through binary opposition Atomistic worldview

vs

Oriental correlational thought

- ◆ Holistic approach to harmonize boundaries of complementary elements
- A worldview of the unity of Heaven, Earth and Man

autogenous modernity and posthumanism

- Just as Western modernity began with the revitalization of Greek and Roman culture through the Renaissance, the East
- also built its own modernity through the reinterpretation of its own traditions. In the past, correlational thinking was
- pointed out as a factor that stagnated Eastern modernity, but Korean new religions used it as the basis for their own
- modernity.

*"The liminality and revitalization of Donghak
Thought and Daesoon Thought are the realization of*

Conclusion and Significance

Research

Summary

- ✓ The autogenous modernity shown in Donghak Thought and Daesoon Thought is systematically explained through correlational thinking, liminality, and revitalization theory.
- ✓ Confirmation of the process of reinterpretation and creative acceptance of tradition as an independent modernization path for non-Western societies

Universal values of

Korean new religions

- 💡 Anthropocentrism based on correlational thinking can be reexamined as an alternative ideology in the post-humanist era.
- 💡 Self-reflection and creative acceptance contribute to resolving the identity crisis in modern society.

Achievements of

autogenous modernity

- ✓ Establishing autogenous modernity through continuation and change of tradition rather than imitation of the West
- ✓ The characteristic of “hoe” in Daesoon Thought functions as a *communitas* of oriental modernity.

Future

research directions

- A Study on the intersection between anthropocentrism and Korean new religious thought in the era of artificial intelligence
- There is a need for comparative research with the autogenous modernity of other East Asian countries.

“The liminality and revitalization of correlational thought presents the possibility of an alternative modernity that goes beyond the Limits of Western modernity.”

Chapter III

The autogenous modernity of Donghak Thought and the liminality of a conspiracy.

autogenous modernity and Liminality of Disorder in Donghak

Table of Contents and Research Overview

This study systematically analyzes the autogenous modernity and liminality shown in Donghak Thought through a Comparison of Eastern and Western views of Heaven, Earth and Man. on the creative fusion of Eastern and Western thought and autogenous modernity in Donghak's ideas of Sicheonju (侍天主), Hwajeong (造化定), and eternal immortality (永世不忘).

1. Awareness of the problem and Research Background
2. Theoretical background: Liminality concept
3. Comparison of Eastern and Western views of Heaven and liminality
4. Donghak's View of Heaven and liminality
5. Comparison of Eastern and Western branches of Donghak
6. Knowledge and liminality of Donghak
7. Comparison of Eastern and Western views of Humanity and social meaning
8. Donghak's View of Humanity and social meaning
9. Conclusion and implications

Awareness of the problem and Research Background

- Donghak ideology was developed in the context of the Joseon Dynasty in the 19th century, when conflict and fusion of Eastern and Western ideas occurred.
- The View of Heaven, View of Earth, and View of Humanity are key concepts that compare Eastern and Western thought systems.
 - Western ontology Reasoning system (substance theory, essence/phenomenon dichotomy)
 - Oriental generative theory, emphasis on change/correlation
- **Liminality** stands for boundary, in-betweenness, and transition.
 - A border space where social and cultural order is dismantled and reorganized
 - A concept that analyzes creative transformation through conflict and synthesis of Eastern and Western ideas in Donghak Thought.
- Purpose of this study: To explore the liminality shown in Donghak's ideas of Sicheonju (侍天主), Johwajeong (造化定), and eternal immortality (永世不忘) and reexamine the self-generating aspects of Korean modernity.

autogenous forming
modernity

Theoretical background: Liminality concept

- Liminality is a concept that essentially means

Characteristics of Liminality:

The existing order is dismantled and a new order is formed. A liminal space is a place where the possibility of transformation and creation opens up

- Application of liminality in the study of Donghak Thought
 - Eastern and Western systems of thought and fusion through a new arrangement of heaven, earth and human beings in a relationship where “phylogeny repeats ontogeny”
- Analytical dimensions of liminality
 - View of Heaven: The boundary between figurative/assimilatory views of heaven and Earth
 - Earth view: The boundary between material/condensed space and the emergence of the Concept of time and branches and the formation of the Concept of space
 - View of Humanity: Boundaries of growth-oriented/appreciative human views and the idea of eternal harmony
- Donghak seen through liminality: A space of creative reconstruction and new possibilities, not a simple modernity middle ground between Eastern and Western modernity

Comparison of Eastern and Western views of heaven - Western figural views of heaven

- **ontological** Characteristics of **substance** **View of Heaven** Description
 - change
 - Dichotomous distinction between essence and phenomenon
- Plato and Aristotle's view of the universe
 - Plato: The world of ideas (forms) and the world of phenomena
 - Aristotle: Form and matter
- The Western **figural** **View of Heaven** **from bottom to top** **structure** that commands
 - As an observation method, phenomena are divided into form (essence) and material (substance) and change is explained through substance.
- **The Four Causes** (earth, water, fire, wind)
 - Theory and the **Four Causes** (earth, water, fire, wind)
 - Four causes: form cause, material cause, effect cause, purpose cause
 - 4 elements: Earth, Water, Fire, Wind
 - God or Idea as the fifth element
- Western modernity and changes in View of Heaven
 - Ji Dong theory and Calvin's predestined salvation theory
 - Matteo Ricci's 『Cosmic Silui』 and the spread of Seodhak

Oriental fairytale-like View of Heaven

- Duality of the Eastern

View of Heaven

- Cheon : Mugeuk, who gave birth to heaven and
- Oecheon (天外) : earth, Taegeuk's heaven (sky above the
- Beop- (天) : Heaven divided into heaven and
- cheon (理法天) : earth, heaven as a law

- Characteristics of an assimilated View of Heaven: the

property of integrating heterogeneous elements into one

- Cheonwonji room (天圓地方) : The sky is round and the earth is
- Heavenly Way and Earth Virtue : Heaven is Tao, Earth is Virtue - Functional division

- A generative view of the universe

through Yin-Yang and Five Phases

- western Substantive Unlike (jisuhwa change to Descri
- change style) attribute ption
- Explanation of the organic relationship of all things through correlational
- thinking: Yin and Yang → Three Materials → Sasang → Five Phases → Eight
- Trigrams Development

- Triple assimilation: Nature of Heaven, Integration of heterogeneous elements (like carbon assimilation)

Humanity

- condensat : Properties of Earth - Compression and
- ion Condensation (Like Water Vapor
- Contact : Attributes of human beings - meeting and
- flowering (fusion of different elements)

the View of Heaven and liminality in Donghak Thought

- Sangje and earth is a core doctrine of Donghak, meaning 'attendance to heaven'.
 - A product of religious awakening stemming from Choi Soo-un's experience of answering angel questions.
 - Creative fusion of the Western personal God and the Oriental heterodox View of Heaven
- *"My heart is your heart. If each person attends, honors, and serves the Lord in his or her heart, this is the way of heaven."* - From Tokyo to Daejeon
- Liminality of Eastern and Western views of heaven
 - West: Formal View of Heaven - separation of transcendent God and human beings
 - East: Fairytale View of Heaven - unity of heaven and man, unity of heaven and human beings
- Donghak: A mediating position that simultaneously recognizes transcendent and Immanent Heaven.
 - Emphasized the 'immanence' of the universe and the spirit outside
 - Transformation of the spirit within and the spirit outside
 - Forming Donghak's unique View of Heaven, such as the great path of no extremes, harmony, and no-action.
 - Creative synthesis of Eastern and Western ideas and construction of a new ideological system rather than simply responding to Seohak

Comparison of Eastern and Western Ji-Guan - Western Qualitative Ji-Guan

- western material : Conceptualize land as matter (hyle) from an ontological perspective
- The Four Elements Novel of Earth Water Fire Wind
 - The four elements as material substances that make up the earth
- atomistic world view
 - View of the material world linked to Aristotle's Theory of four causes
 - Analytical thinking: from parts to whole rather than from whole to parts.
 - tradition from Democritus and Epicurus to modern science
- 3- Ji-gwan as function system
 - Common structure of Indo-European language culture
 - Social structure of Cheon (priest) - Ji (warrior) - In (producer)
- Modern transformation of ontological knowledge
 - = land as objectified and instrumentalized nature: mechanistic world view

Oriental condensed paper tube

- The oriental condensation Having characteristics: A phenomenon in which paper tube is used heterogeneous elements become entangled and solidified.
 - The earth exerts compression and contraction forces under the influence of the sky.
 - Emphasis on the interrelationship between Cheonwonji
- soil Importance of Concept
 - Bang (天圓地方) and Cheondoji Virtue (天道地德)
 - In the Five Phases, the central earth plays a central role in the harmony and change of yin and yang.
 - Even with the change of time, the soil of Jin, Sul, Chuk, and Mi mediates the change.
- Feng Shui Lee o ous ough
 - Feng Shui system that emphasizes the energy of the earth and the Theory of tri-water division
 - The symbolic system of the land developed through the Nine Palace Eight Trigrams and Hedo Lakseo (河圖洛書)
- correlative The relationship between reasons land and humans based on
 - Earth is the mediator between humans and heaven: condensation is the medium that connects assimilation and assimilation.
 - Unlike Western material concepts, the land itself is an organic being with vitality and divinity.

Harmony and liminality of Donghak Thought

- Hwahwajeong The meaning and (Hwahwajeon, View of Earth g)
 - 'Harmony' means the result of the movement of heaven and earth, and 'Jeong' means settlement and implementation.
- In Donghak - The liminality of Western material knowledge and Eastern condensed knowledge
 - Land is reinterpreted as a space of spirituality and harmony rather than a simple material.
 - An egalitarian perspective that re-establishes the status of land as a space for people's lives
- Donghak Taoist and Neo-doctrine elements Confucian fusion
 - Natural fusion and ideological reinterpretation of spells and talismans
 - Harmony between traditional Confucianism's Ibeopcheon and the West's figurative View of Heaven
- Liminality of branch pipe and social meaning
 - Social liminality where the hierarchical division of space is dismantled
 - The connection between the land and the people as the foundation of autogenous modernity
 - Creation of a new social space through 'Confucian Revolution' during the Donghak Peasant Movement

Western growth-oriented View of Humanity

- **ontological** : Centered on human
View of essence and growth
 - **Christianity** origins
 - Original Sin: Growth and Change through Salvation
 - Protestant ethics: self-improvement, sanctification through work
 - **modern development**
 - Descartes' rational subject: the thinking individual
 - Enlightenment: Human perfection through reason and rationality
- **modern development**
 - **self-** : Step-by-step actualization, completion of growth
 - **Maslow's** : Human beings as subjects who create themselves
 - Existentialism: Human desire
 - Posthumanism: Transcendental Evolution Combined with Technology
 - **Characteristics of the Western View of Humanity**
 - **vertical growth** : From part to whole, from bottom to top
 - **Individualistic** : Emphasis on individual achievement and development
 - **Progress and development** : Evaluating continuous change and growth as positive values rather than group

Oriental approach to humanity

- **Contact** : A property that allows heterogeneous beings to meet as flowering equals, preserve differences, and integrate
(接化) A concept that represents the core differences between Eastern and Western views of humanity
 - Human beings are a fusion of heaven and earth, heaven and earth, and virtue
- **Mutual incarnation of** : Interaction of heaven, heaven and earth and earth and human
 - Geongeongonsun (乾健坤順): A person who integrates the Qian (健) of Heaven and the Shun (順) of Earth.
 - Fractal human-universe view: In heaven (1), earth (2), and human (3), human is (1+2+3) including heaven and earth.
- **correlative and study** reasons abroad psychology
 - Harmony of collectivity and individuality: individuals are an organic part of society and the universe
 - Integration of inner and outer energy, balance of mind and emotions
- **Social realization of an oriental View of Humanity**
 - Politics: The moral example of a gentleman and the ideal of social harmony
 - Study: Integration of the scriptures, the use of the scriptures and the kings of the inner world

assimilation

on
Attributes of
central
orientation
and
integration

condensation

Perfectionism/Convergence
Attributes of
Earth

**Contact
flowering**

Syncretism/Convergence
(接化)
The
attributes of
human
beings

Donghak Thought's View of Humanity and liminality of eternal life and immortality

- The meaning and Background of immortality (永世不忘)
 - Enhancing the status and role of 'people' among the three talents of heaven, earth and people
 - In Donghak, humans acquire a cosmic status as part of the Three Goods equal to heaven and earth.

" Transformation of the spirit within and the spirit outside"

There is spirituality on the inside, and vaporization on the outside.

- A View of Humanity centered on Sangje and Earth
- Social meaning and liminality
 - Institutionalization of equality ideology through contact subject → dismantling of class boundaries
 - Donghak Peasant Movement and rising status of the people
 - autogenous : Inherent equality and communal View of Humanity as → actual collapse of the caste system
 - modernity distinguished from Western modernity

Donghak's autogenous modernity and social meaning

Features of autochthonous modernity

- structural emergence : Creative combination of Eastern and Western thought
- Transboundary system integrated reconstruction of the three blessings of
- Self-sustaining modernity expressed through Sicheonju, Johwajeong, and immortality.
 - Korean modernity without westernization
 - A new view of the universe through immanent transcendence

Social and historical significance

- Dismantling the caste system and the idea of model of
- Equality Significance of the Donghak Peasant Movement
 - Providing an ideological foundation for social change movements
- modern implication
 - Formation of historical Ideological Foundation of the consciousness of popular subjects Korean Democratic Movement
 - Possibility of transition to post-modernity

Conclusion and Implications

Liminality of Donghak Thought and autogenous modernity

- Donghak ideology is not just a religious movement. Consilient restructuring of Eastern and Western thought through autogenous modernity
- Sangje, Harmony, and Eternal Immortality is a creative fusion of the figurative/assimilated View of Heaven, the material/condensed View of Earth, and the growth-oriented/apprehensive View of Humanity beings.

The Meaning of autochthonous modernity

- The peculiarity of Korean modernity in which social change and equality in implementation of spirituality
- Distinguished from spiritual revolution occur simultaneously Western modernity

Contemporary implications and future research directions

- In the era of ecological crisis and integrated The alternative reasoning
- Through the dismantling and reconstruction of universe system presented by this
- existing boundaries such as status, class, and view post-modernity possibility of
- The need for genealogical Research on Korean modernity discourse leading to Donghak-Cheondogyo-religious pluralism

1

autogenous modernity of the View of Heaven of Sangje

autogenous modernity in the Sicheonju View of Heaven

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Oriental fairytale
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- 5 Comparison of
Eastern and
Western branches
- 7 Comparison of
Eastern and
Western views of
humanity
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Research Background and purpose

- the View of Heaven, view of knowledge, and View of Humanity are the basic foundations of human existence and survival.
- Changes such as 'modern times', which mark the passage of time, are measured by changes in views of Heaven, Earth and Man.
- Fundamental differences between Eastern and Western views of Heaven, Earth and Man - ontology and creationism
- Exploring the value of autogenous modernity centered on Sicheonju Cheonview
- Pursuing new humanistic insights through Comparison of worldviews of Eastern and Western civilizations

Western figurative View of Heaven

- Aristotle's ontology: explains change by distinguishing between substance (essence) and phenomenon
- Four-Cause Theory: Explains the causes of change through form cause, material cause, efficient cause, and purpose cause.
- Four Elements: Matter consists of earth, water, fire, and wind.
- Plato's Theory of Ideas: The visible world is a reflection of this Idea
- Form: Sky as an essential principle that changes matter
- Foundations of Modernity: The ontological system of thought has a great influence on the modern Western view of science.

Oriental fairytale View of Heaven

- The dual Concept of Mugeuk and Taegeuk
 - Mugeuk and Taegeuk (Cheonoecheon), which gave birth to heaven and earth, and Cheon after heaven and earth were divided
- Attributive reasons for Yin-Yang and the Five Phases and a correlational view of the universe
 - A generative thinking system that explains change in terms of properties rather than entities
- The relationship between heaven and earth and heaven and earth and virtue
 - The View of Heaven of assimilation, where

Comparison of Eastern and Western heavenly views

Western figural View of	Oriental fairy tale View
fundamental thinking system Ontological reasons that explain change as a substance	fundamental thinking system Generative reasoning that explains change through properties
representative philosophy Plato's Idea, Aristotle's Theory of four causes and novel of four causes	representative philosophy correlative thought system of Yin–Yang and Five Phases, View of Heaven, earth and human beings
sky perception Dichotomous distinction between essence and phenomenon, entity with clear boundaries	sky perception Complementary relationship and organic integration through Cheonwon region and Cheondojideok
perspective of change	perspective of change

Comparison of Eastern and Western views of knowledge and humanity

western perspective	oriental perspective
Earth view	
material knowledge Land as a material that accepts form	Condensed branch pipe Locality relative to the heavenly source, a force that contracts inward
The four elements of exponential painting, a material world with clear boundaries and substance.	An organism that possesses the virtue of the earth and the law of Yin–Yang and the Five Phases for the path of heaven.
View of Humanity	
Growth-oriented View of Humanity beings Emphasis on functional differentiation and individuality, subject of rational reason	Adaptive View of Humanity Fusion where disparate beings meet and become one
A being that objects and dominates nature as a mediator between heaven and earth.	The role of harmony and mediation through the fusion of heavenly path and

Conclusion and Significance

- Identifying fundamental differences between the Western figurative View of Heaven and the Oriental fairytale View of Heaven
- The autogenous modernity of Sicheonju View of Heaven has its own unique value differentiated from Western modernity.
- Presenting the possibility of a new worldview through the complementary integration of ontology and generativity
- Laying an academic foundation for mutual understanding and convergence of Eastern and Western civilizations
- Contributing to humanistic reflection on modern society and building a future-oriented thinking system



Western figural View of Heaven

The Western Formal View of Heaven

Introduction: The importance of the View of Heaven, View of Earth, and View of Humanity

The central element of Western modernity lies in changes in views of Heaven, Earth and Man.

- Transformation of the modern Western worldview:
 - The geocentric theory and Calvin's Theory of predestination are both representative
- examples showing changes in perspectives on Heaven, Earth and Man.

The basic foundations of existence and survival:

- the View of Heaven, View of Earth, and View of Humanity serve as the most basic philosophical foundations that are directly related to human existence and survival.

Measures of civilizational change:

Changes such as the modern era, which marks the beginning of an era, are measured by

changes in views of Heaven, Earth and Man.

"the view of Heaven, view of knowledge, and View of Humanity are the most basic foundations that are directly related to human existence and survival, so changes such as modern times, which mark the milestone of an era, are measured by changes in View of Heaven, view of knowledge, and View of Humanity."

Plato's Theory of Ideas and the Three Goods of Heaven, Earth and Man

In both the East and the West, the Samjae of Heaven, Earth, and Human Beings have served as the fundamental foundation for cosmic knowledge.

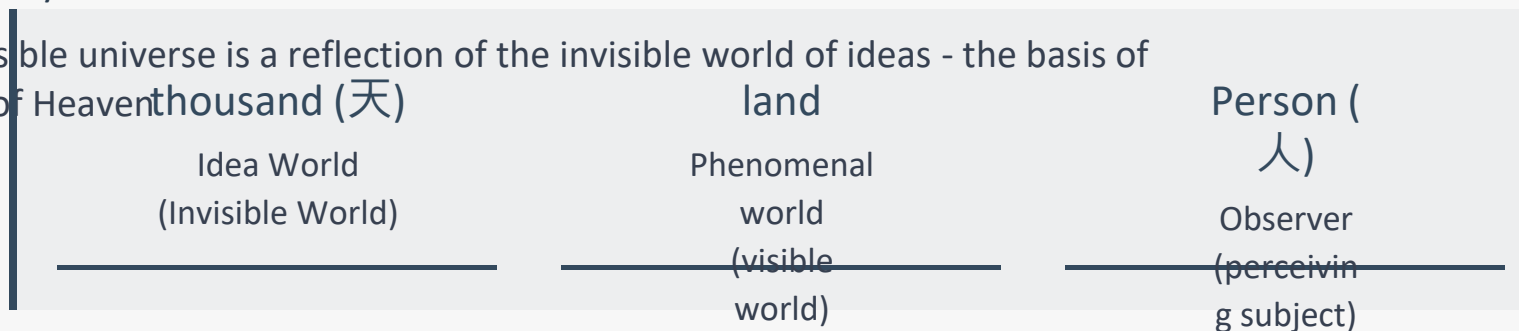
- The relationship between Plato's Idea and heaven, earth and man:
 - The invisible world of ideas corresponds to the Oriental 'cheon', the visible world corresponds to 'ji', and the observing being corresponds to 'humanity'.

Connection between Western and Eastern cosmology:

- In Platonic philosophy, the three-dimensional structure of the universe, God, and humans appears in a similar form to the three objects of heaven, earth, and human beings.

The core of Idea Theory:

The view that the visible universe is a reflection of the invisible world of ideas - the basis of the figurative View of Heaven (天)



Aristotle's Form-Matter Theory

Aristotle realistically reinterpreted Plato's Theory of Ideas.

- Practical transformation of Platonic theory:
Presenting a practical cosmology by reinterpreting ideas as form (eidos) and the real world as matter (hyle)
- Combination of form and matter:
Explains objects and changes through the combination of figurative sky (天, essence) and material earth (territory, phenomenon)
- Human position:
Humans are positioned between heaven and earth as a medium that helps embody the image of heaven on earth.
- Beginning of ontological worldview:
Forming the basis of Western philosophy by establishing the basis of ontological thinking that explains change as a substance

Western ontological thought system

In Western thought, change and existence are explained based on 'substance'.

- Substantial thinking:

An ontological theory that in order to logically explain the process of change, it must be explained as an entity.

- Direction of thought:

Unlike the Eastern way of thinking from the whole to the part and top down, the West adopts a thinking system that

- expands from the part to the whole and from the bottom up.

Distinction between essence and phenomenon:

In Western ontology, essence (form) and phenomenon (material) are clearly distinguished. Unlike Eastern

monistic thinking, it forms a dichotomous structure.

"Ontology and creationism are the main systems of thought that distinguish the East and the West today. The West can be said to be an ontology that explains change through substance."

Aristotle's Theory of four causes and novel of four causes

Four causes theory

- Form factor:
The cause that determines the nature and form of things
- Quality Reason:
The material basis that makes up things
- Actor/movement cause:
external causes that cause changes in things
- Purpose:
The final goal that things aim for

The foundation of an ontological view of the universe

Aristotle's substance theory is an ontological theory that states that in order for the process of change to be logically explained, it must be explained as a substance. The Theory of four causes and the Theory of four elements became the core foundation of the Western figurative View of Heaven.

The purpose and action of the combination of form and matter are the four causes of the formation of substance, and the separation of matter is the four major elements of Suhwa style. This theory was considered the most reasonable theory explaining the universe in the West until the 17th century.

The Four Elements Novel

- Territory:
Earth, element of compression and explosion
- Water:
Water, element of convergence and descent
- Fire:
Fire, element of expansion and rise
- Wind:
element of wind, expansion and movement

Differences between Eastern and Western thought

Ontological thinking in the West, ontological thinking in the East

Principle of Change Principle of Change An ontological system that explains changes as entities. A generative system that does not assume entities. Explained as a change in properties such as Yin-Yang and the Five Phases as the form (eidos, form) acts on the material	
direction of world perception From bottom to top (part to whole) Dichotomous distinction between essence (form) and phenomenon (material)	direction of world perception From top to bottom (whole to part) Monistic integration of phenomenon and essence
Core theory and application The Four Causes Theory and the Four Causes Novel Substantially identifying the cause of change (development of anatomy) (Jisoo-hwa style)	Core theory and application The system of coexistence and opposition of Yin-Yang changes (biomedical development) and Five Phases

“If the East explains change as an attribute through Yin-Yang and the Five Phases, there is a difference in that the Western style of exponential painting explains it as an entity, and this difference has a great impact on the modernity and world view of the East and the West.”

Conclusion and Significance

Philosophical meaning and modern implications of the Western ontological View of Heaven

- A worldview based on realism:

The basis of Western philosophy, from Plato's Idea to Aristotle's form-materialism, forms the ontological structure of the View of Heaven, Earth and Man.

- Structural differences between Eastern and Western thinking:

The contrast between Western ontology, which explains change as substance, and Eastern generative theory, which does not

- presuppose substance, explains different paths in the development of civilization.

Modern significance:

Understanding the legacy of the ontological View of Heaven that still influences the formation of today's scientific paradigm and worldview serves as a philosophical foundation for the fusion and mutual understanding of Eastern and Western civilizations.

"In short, the West's ontological View of Heaven is represented by an exponential world view starting from Aristotle. In the West, which observes things from the bottom up, the substance is divided into essence and phenomenon, and the phenomenon is that the form, which is the essence, changes the material, which is the phenomenon, into substance."

me Oriental fairy tale View of Heaven

The Eastern Assimilative View of Heaven

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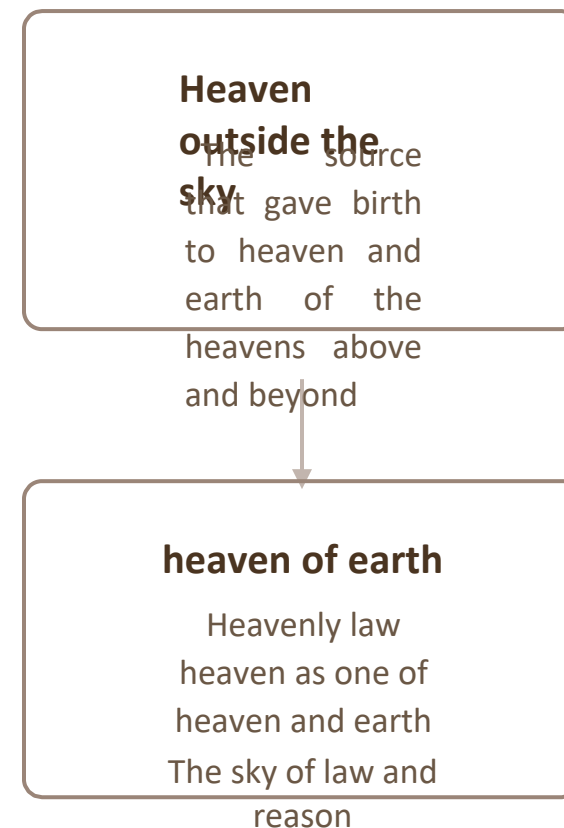
1. Duality of the View of Heaven
2. Division of the Concept of God
3. Oriental view of the Three Talents: A fairytale-like View of Heaven
4. A condensed view of knowledge and a concise View of Humanity
5. Comparison with Western thought
6. Yin-Yang and Five Phases and Correlative Reasons
7. Oriental divine name system
8. Heaven, earth, dragon, and 12 meteors
9. Confucianism, Buddhism, Heaven, Earth

Duality of the View of Heaven

The Eastern Concept of heaven needs to be understood in two distinct senses.

First, heaven after being divided into 'cheon and earth': heaven as one of heaven and earth. In Neo-Confucianism, it is called Yibeopcheon (理法天), and the aspects of principles and laws are emphasized.

Second, Cheon as 'Cheon-Oe-Cheon': It is the non-pole, Taegeuk Cheon that gave birth to heaven and earth. It means the sky above the sky and is the fundamental being of all things. In Donghak Thought, it is expressed as Sangjeon Heavenly Lord. The View of Heaven can make it difficult to understand the Discussion of the Eastern View of Heaven and earth.



Division of the Concept of God

In Eastern thought, the Concept of God (神) is also used ambiguously, like heaven (天).

Sangje (上帝): A God corresponding to the heavenly world, meaning the ultimate being who created heaven and earth. In this academic award, it is also expressed as 'Heavenly Lord (天主)'.

Shinmyeong (神明): refers to God as the subject who runs heaven and earth within the heaven and earth created by Cheonoecheon. According to the law of Yin-Yang and the Five Phases, each person has their own

Differences between the East and the West: In the West, God was mainly emphasized as a single God, but in the East, it developed into a complex concept including the name of God.

Oriental God concept

Supreme God (Sangje) + God of Heaven and Earth + God of Ancestors

new western concepts

The center of the one and only God (absolute God)

Sangje (上帝)

God corresponding to Heaven and Earth, the fundamental being who created Heaven and Earth, the God of Donghak Thought

Shinmyeong (神明)

According to the law of Yin-Yang and the Five Phases, the entity that moves heaven and earth, each person has their own

territory.

ancestors

Oriental view of the Three Talents: A fairytale-like View of Heaven

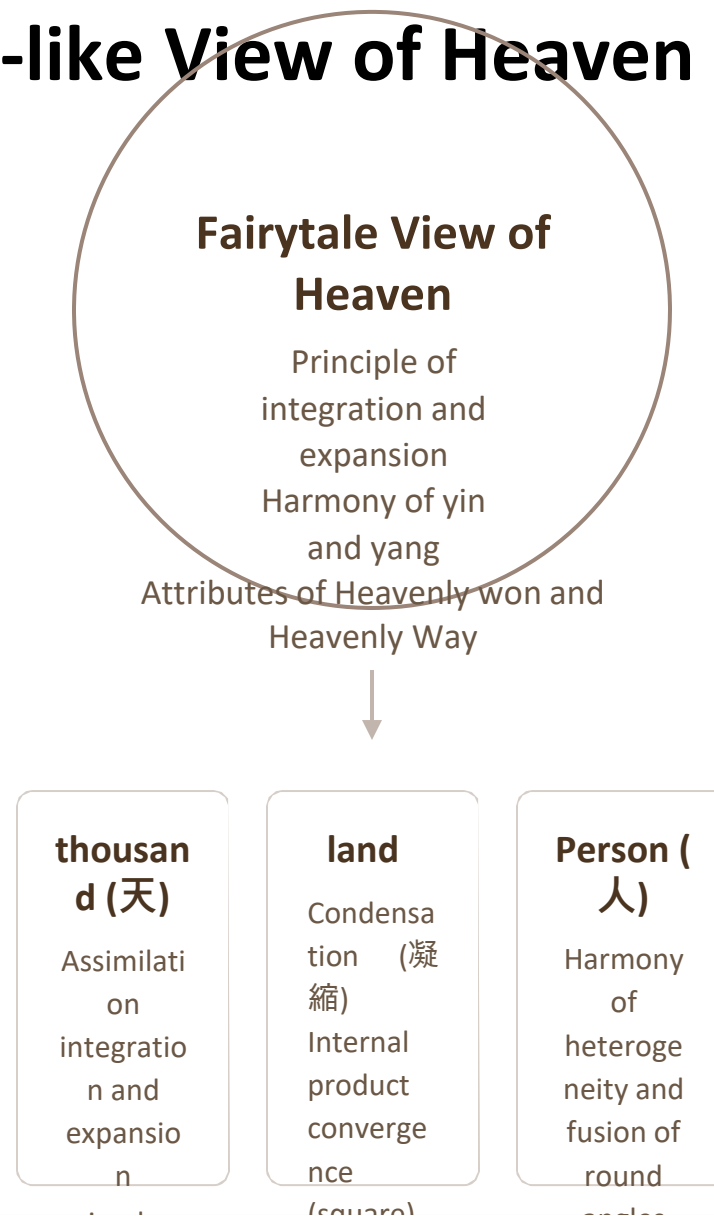
What is Samjaekwan (三才觀)? It is a basic system of Eastern philosophy that explains the relationship between heaven, earth, and people.

Assimilation (assimilation) View of Heaven: In the Yin-Yang principle represented by the heavenly source and earth and the virtue of heavenly path and earth, the assimilation of heaven has the property of **assimilation that integrates heterogeneous elements into one.**

Assimilation refers to the power of constantly expanding outward from the self. It has the characteristic of creating order by integrating heterogeneous things but forming a master-servant relationship.

Confucianism and Buddhism, a new culture of the East, also exhibit the characteristics of a fairy tale:
nature

- Confucianism -

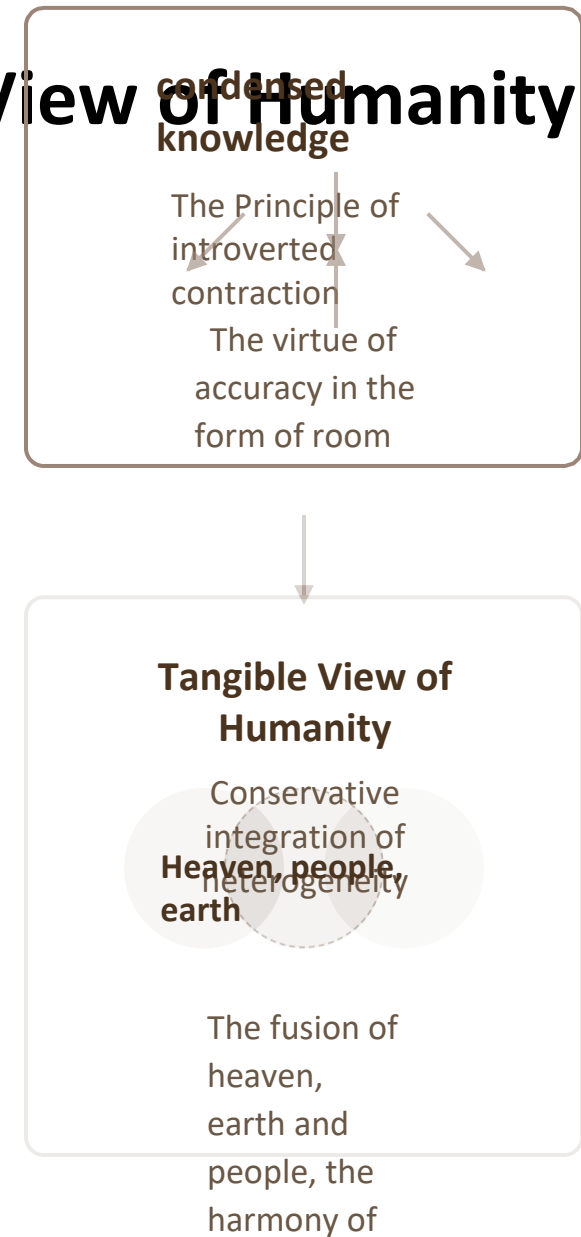


A condensed view of knowledge and a concise View of Humanity

Condensation (凝縮) is a characteristic that appears in the knowledge of the heavenly source and the earthly virtue of the heavenly path, and refers to the phenomenon in which different elements are entangled together and condensed. Characteristics of condensation: Unlike fairy tales, the ingredients themselves do not change, but heterogeneous beings are compressed to form one small unity. It has the power to contract inward.

Convergence (接化) is when opposing beings meet and become one. It means integration where two beings meet as equals and preserve their heterogeneity.

- Characteristics of hybridization: Aim for syncretism through the harmony of opposites. The fusion of heaven and earth, the fusion of heaven and earth and virtue forms human attributes.



Comparison with Western thought

The views of Heaven, Earth and Man between the East and the West show fundamental differences in ways of thinking.

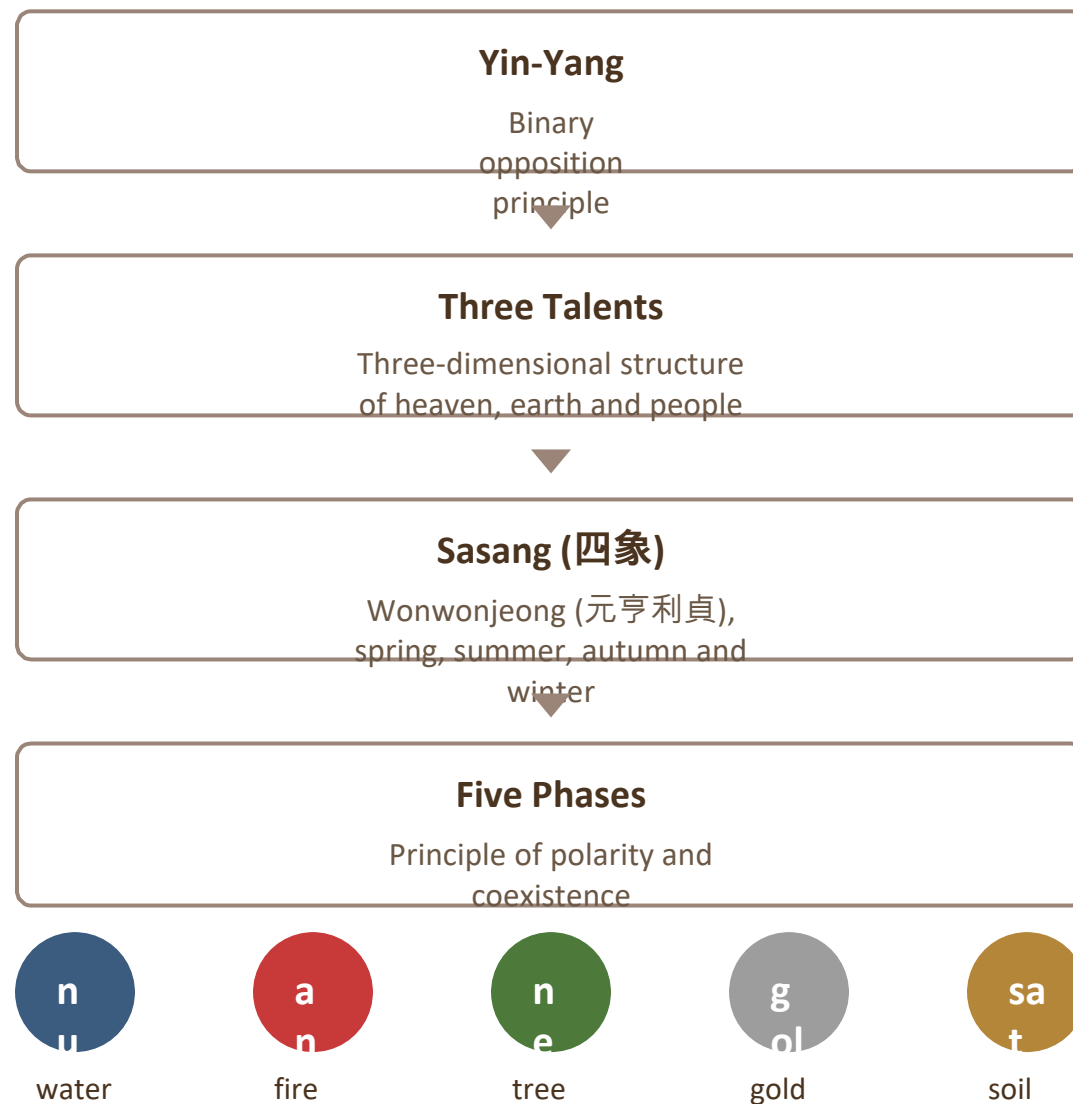
	oriental thought	Western thought
way of thinking	generative theory	ontological
View of Heaven	fairy tale Integrating all things into one	Shape-like Aristotle's figures
Earth view	condensed Compression of heterogeneous beings	material Aristotle's Matter
View of Humanity	accretive Harmony of opposing beings	growth theory Growth and development of an entity
Features	Attribute- centered change, correlational	Substance- centered change, differentiation, differentiation
East: Principle of integration and harmony		The West: Principle of separation and

Yin-Yang and Five Phases and Correlative Reasons

correlative thought is a key feature of Eastern heavenly views. The law of Yin-Yang and the Five Phases applies not only to matter but also to the spiritual being.

Yin-Yang, the three fortunes, the Five Phases, and the eight trigrams had different origins, but they changed Labo was a difference of perspective and forms are the same three fortunes. integrated system.

Unlike substantial Western thinking, correlational thinking forms an attribute-centered View of Heaven and acts as a consistent law for all things and God. According to the method of gathering one and multiplying the elements of Sogangjeol, these become the unifying principles that interpret the three blessings in detail.



Oriental divine name system

The Oriental God concept, unlike the Western temple and God, is composed of a complex system.

- Oriental gods are divided into the Supreme God (Sangje), the Heaven and Earth God, and the Ancestor God.
- Unlike angels in the West, numerous gods exist in all things in the universe, and they operate the universe in their respective areas according to the laws of Yin-Yang and the Five Phases.
- Sangje did not interfere in the affairs of the gods, so in the East, the highest God was perceived as a depersonalized law.
- The ancestral spirits that humans become when they die are not involved in the operation of heaven and earth, but are in

Sangje (上帝)

The Supreme God,
the God of Heaven and
Earth, the fundamental
being who created
heaven and earth

heaven and earth God name

Division of territory according
to the laws of Yin-Yang and the
Five Phases, a divine entity that
governs the operation of the
universe

Ancestor God

Presiding over the
combination of the capital
and divine name of the

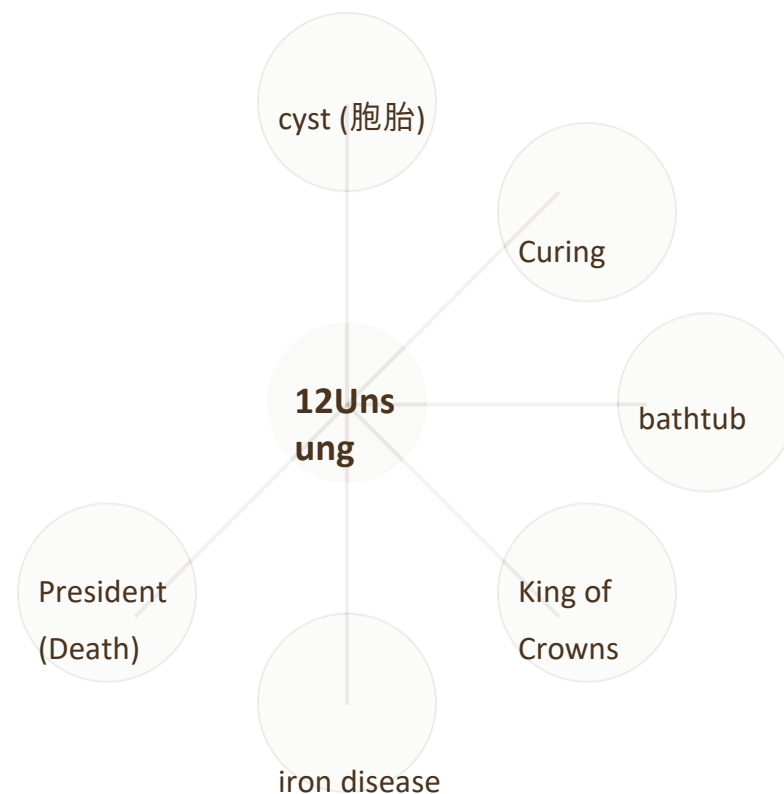
Heaven, earth, dragon, and 12 meteors

Cheonjijiyong refers to the movement and functioning of heaven and earth.

The 10 kan (干) and 12 branches (支) arranged in heaven and earth function as the 12 meteors of heaven and earth through the ascending and descending of heaven and earth for the incarnation of heaven and earth.

The 12 planets represent the following stages of the life cycle:

- Womb: The seed of life is sown on the ground.
- Yangsaeng (養生): The land nourishes the seeds of life
- Bathtub: Seeds bathe in the rain of the sky.
- Gwangwang (冠旺): A period of active activity
- Soebyeong (衰病): Weakened energy and sickness
- Death: Death and Preservation



The Meaning of heaven and earth

If the 10 seasons and 12 zodiac signs are like atoms in physics, the 12 meteors of heaven, earth, and Yongin are like molecules where atoms combine to create new properties. It shows that the movement of heaven and earth is not a simple mechanical action, but is governed

Confucianism, Buddhism, Zen and the use of heaven and earth

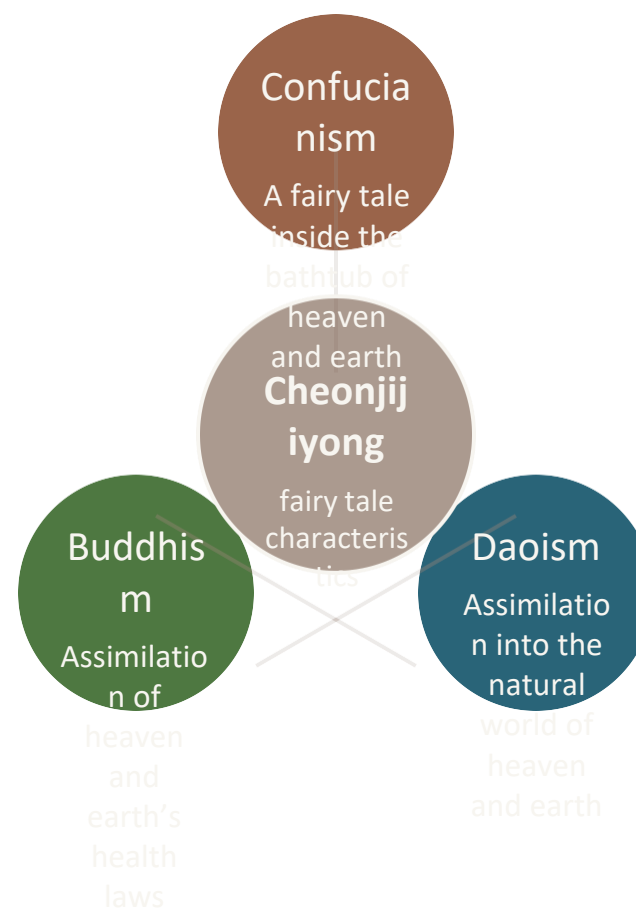
Confucianism, Buddhism, and Zen, an Eastern ideological system, were formed by reflecting the functions of heaven and earth.

Daoism (Xian Tao): It is an idea of nihilism that reflects the embryo of heaven and earth, and has the characteristic of being assimilated into nature.

Buddhism: It is an ideology of destruction of enemies that reflects the good life of heaven and earth, and has the characteristic of being assimilated into the law.

Confucianism: It is an ideology of the Yi Dynasty that reflects the bath of heaven and earth, and has the characteristic of being assimilated to one's inner self.

In this way, the three Eastern ideologies reflect different aspects of heaven, earth and earth, but they all have the common characteristic of 'assimilation'.



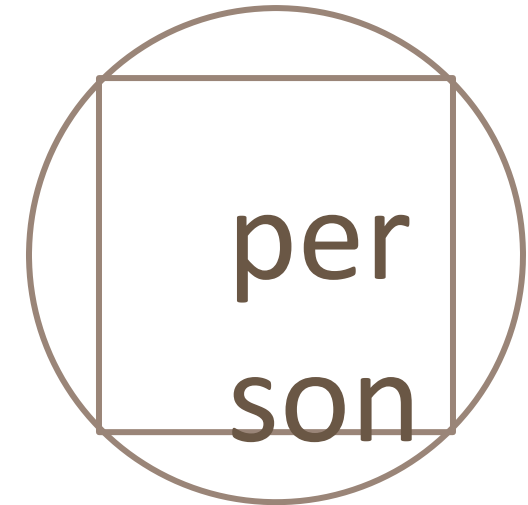
Conclusion and Significance

The Oriental fairy-tale View of Heaven has the following characteristics and significance:

Integrative world view: The Eastern view of the world has fairy-tale characteristics that integrate all things into one, and pursues harmony between nature and humans rather than analysis and domination.

Attribute-centered thinking: Unlike Western substantialist thinking, the East explains change in terms of the attributes of Yin-Yang and the Five Phases and shows a unified structure within each unit.

Modern significance: The Eastern fairy tale View of Heaven goes beyond the Limitations of modern society's mechanistic view of the world and presents an organic view of nature and a philosophy of reconciliation.



Thousand won, local, human
harmony

- fairy tale View of Heaven
- Condensed paper tube
- Adaptive View of Humanity

Every thing

Clash and polarization of modern Eastern and Western views
of heaven

Clash of East-West Views of Heaven

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Jisu painting style vs. Yin-Yang and
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- 3 Comparison of Matteo Ricci
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- 5 Conflict between possession
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problem
- 6 Polarization of the View
of Heaven and its modern
meaning
- 7
- 8 Harmonious response of
Donghak Thought
Conclusion
Discussion
- 9 Epilogue
Explores the interrelationship and modern
Meaning of Eastern and Western views of
heaven

Raise and outline issues



oriental View of Heaven

Yin-Yang and Five
Phases

- 1 In the modern era, the worldviews of the East and the West collide for the first time in history.
- 2 Oriental Yin-Yang and Five Phases: correlational view of nature, emphasis on the principles of change and circulation
- 3 Western Jisoo painting style: view of nature based on personal God, distinction between substance and attribute
- 4 The clash between the two views of heaven brought about fundamental changes in East Asia's traditional ideology and social system
→ This conflict unfolds not as a simple cultural exchange but as a clash of civilizational paradigms

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western celestial view

Jisoo Fire Wind

Basic Concept of View of Heaven: Jisu painting style vs. Yin-Yang and Five Phases



Jisu painting style (earth water fire wind)

Western Four Elements Theory

- 1 Four basic elements: earth, water, fire, and wind
- 2 View of nature as a substance – recognized as an independent entity
- 3 Originated from Aristotle's natural philosophy and continued until the Middle Ages

The basic components of the world created by a personal Godhead



Yin-Yang and Five Phases

Oriental correlational view of nature

- 1 The complementary relationship between yin and yang and the Five Phases of metal, wood, water, fire, and earth
- 2 View of nature based on correlation – emphasis on relationships and change
- 3 Balance of cyclical and inhibitory relationships

Natural law as a natural law, inherent worldview

Similarities and Differences

Similarities Differences

Attempts to explain the basic components of nature Western: entity-centered vs. East: relationship-centered
Intermediary role connecting the material world and the spiritual world West: independent existence vs. East: interdependent existence West:

Comparison of Matteo Ricci and Eastern and Western views of



Matteo Ricci (1552-1610)

A Jesuit missionary from Italy who spread Catholicism under the Chinese name 'Limadu' to East Asia and served as a bridge between Eastern and Western thought. Author: 『Heavenly Reality (天主實義)』 – Introducing the Western View of Heaven to the East.

"I am impressed by the fact that the Eastern View of Heaven shown in the Confucian scriptures before Neo-Confucianism, 『Seokyeong (書經)』, is similar to the Western View of Heaven, and in fact has some advantages."

ancient confucian

The **View of Heaven** of a personal superior, transcendent being who communicates with humans



Neo-Confucian

The **View of Heaven** of a dual law, impersonal natural principle

- Matteo Ricci

- 1 Rich discovered and welcomed elements similar to the Western Concept of a personal God in the Confucian scripture 『Seokyeong』
- 2 Fundamental differences and spark of controversy between personal God (Western, early Confucianism) and dual law God (Neo-Confucianism)
- 3 Provided a fresh shock to the East Asian intellectual class by introducing Western views of heaven through 『Cheonjusilui』

Conflict between possession theory and View of Heaven

Theory of retention

The theory that Western Catholicism complements Confucianism

— temporary cooperation

serious crash

Intensifying conflict due to fundamental differences in worldview

Development of retention theory

● Matteo Ricci's Strategy

The claim that Confucianism's original ideas are similar to Catholicism

● The reaction of the Joseon noble class

Partially accepted in that it preserves the original purpose of Confucianism

● crash occurred

Discovering fundamental differences in worldview beyond superficial similarities

key point of conflict

① differences in human outlook

West:

individual/independence

② Differences in Earth View

West: Earth as an objective

human being

East: Earth in a correlational relationship with Heaven

③ Deepening civilizational crisis

The existential crisis of traditional philosophy in the process of modernization

The problem of Taegeuk's Li and the polarization of the View of



western substance theory

A perspective that views Li as substance

- God as an independent being
- external creator
- separation of humans and nature



con fro nta tion



oriental egoism

A perspective that views Li as a principle

- The inherent Principle of all things
- Inseparability from energy
- The idea of the unity of heaven and man

Parallel phenomenon of celestial vision

- 1 **Ontological Conflict:** The debate over whether Taegeuk's Li is an independent entity is a fundamental point of conflict between Eastern and Western philosophies.
- 2 **Conflict in the view of God:** Confrontation between personal God and heterodox God, controversy surrounding the Theory of immortality of the soul
- 3 **Change in human outlook:** Confusion in the relationship between God, Human Being, and Human Being Mystery
- 4 **Social consequences:** Yin-Yang and the Five Phases and the Divine Names of Heaven and Earth are denied in the East, and an atheistic worldview is formed in the West.

"Today's reality is that opposites give birth to opposites, and heaven and earth and humans are in a terrible confusion and are on the verge of annihilation."

Harmony and Conclusion of Donghak Thought



1 Harmonious approach to Donghak Thought: Korean Donghak through Sicheonju (侍天主)

Attempts to achieve harmony between the natural philosophy

2 Ideological value of liminality

Beyond the extreme confrontation between East and West, pioneering a 'middle ground' between different worldviews

3 The search for autogenous modernity

Presenting the possibility of new philosophical thinking that goes beyond westernization or adherence to

tradition

**modern
implications**



Dialogical encounter
between Eastern and



Possibility of coexistence
beyond polarization



Contemporary global crisis and
recovery of worldview



Liminality shown in the View of Heaven as Sangje in Donghak Thought

Liminality in Donghak Sicheonju View of Heaven

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and religious experience**

**5 Liminality concept and
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**7 Non-maximum degree and
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**2 The Concept of the View of Heaven
and Sangje in Donghak Thought**

4 Comparison of Donghak and Seohak

6 Ideological Background of Donghak

**8 autogenous modernity of Donghak's
View of Heaven**

10 References and Q&A



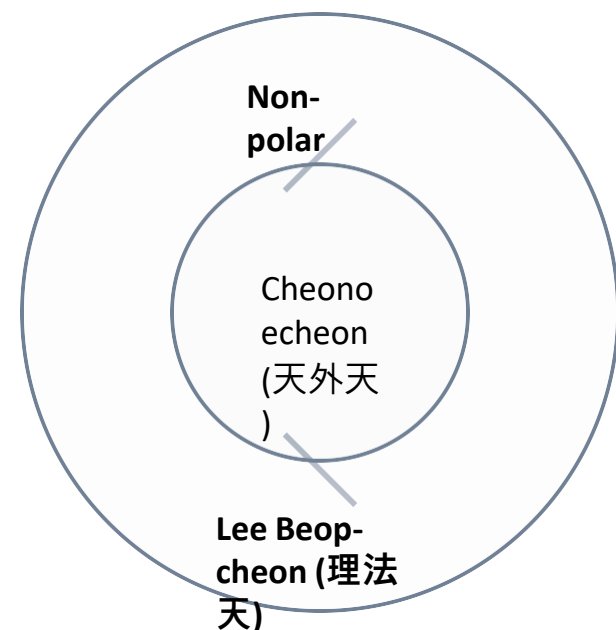
Research Background: Limitations of Neo-Confucianism and the emergence of Donghak

Neo-Confucianism's Yi Beop-cheon (理法天) reached a stage where it could not solve the problems of the new era in the late Joseon Dynasty society.

Against this background, Donghak presented a solution for the times with a new View of Heaven called the sky above the sky, that is, the sky without extremes.

The new View of Heaven presented by Donghak, unlike Neo-Confucianism's Ibeoncheon, is the sky above the sky, that is, **Direct communication with the outer world was emphasized.**

Donghak Thought emphasizes the Concept of the outside world, which has not received attention in the existing views of Heaven, Earth and Man, and promotes the self-sustaining modernity of views of Heaven, Earth and Man.



Donghak's View of Heaven: Direct communication with Cheon-o-cheon beyond Lee Beop-

The View of Heaven and earth in the poetry of Donghak Thought

Sicheonju (侍天主) is a core Concept of Donghak that means direct communication with the 'heaven above', which is different from the 'heaven' of Neo-Confucianism.

Throughout his life, Su-woon invested all of his capabilities into direct communication with the 'sky above the sky', and after 40 years of hard work, he achieved the answer to the angelic question in 1860.

- Independent View of Heaven: The Concept of Sangje and Earth is differentiated from Neo-Confucianism's Ibeopcheon (理法天) and Westernism's Heavenly Lord (天主).
- 『Donggyeong-daejeon』 and 『Yongdamyusa』: Suun's angelic question and answer is recorded in detail in these two scriptures.
- Communication with the heavenly world: A religious experience of communicating directly with the heavens above

Poet Heavenly Lord

worship the sky
A core Concept of Donghak, it means direct communication with Cheon-o-cheon and upholding the will of heaven.

→
Sicheonju Hwahwajeong
Permanent Unmangmansa Site
(侍天主 造化定 永世不忘萬事
knowledge)
『Donggyeong-daejeon』

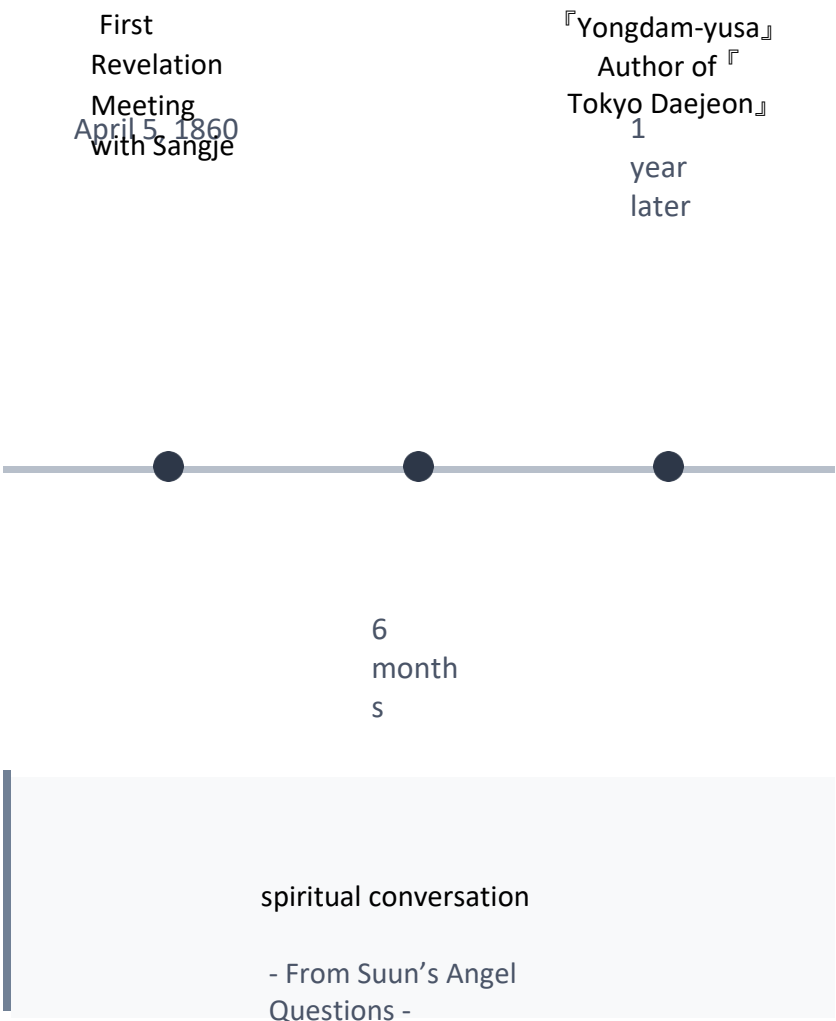
Suun's Q&A and religious experience

Angel Questions: The first revelation that Suun received from Sangje on the 5th day of the 4th month of the lunar calendar in 1860 (Gyeongsin Year) and the conversation that lasted for 6 months thereafter

The most characteristic feature of Donghak ideology in its religious history is that the religious experience of its founder was expressed in great detail and over a long

period of time. Unexpectedly, my heart became excited and my body trembled in the month of April, the words of a certain hermit suddenly I heard something written in my ear, so I was startled and looked into it, and he answered, 'I am afraid. Don't do it and don't be afraid. People in the world call me Sangje, but do you not know Sangje?'"

This experience is detailed in 『Yongdam-yusa』 and 『Donggyeong-daejeon』 written after Suun's Angel Questions and Answers.



Comparison of Donghak and Seohak

Unjeukil (運則一), Dojeukdong (道則同), Ijeukbi (理則非)

However, the fortune (Unsu) is one, and the Way (Do) is the same, but the principle (Ichi) is different.

Donghak emphasizes the condensation of heavenly energy into the body, and places emphasis on natural edification through the training of water and righteous energy. On the other hand, Seohak focuses on "prayer for one's own benefit" and criticizes Donghak for having form but lack of substance. The way I receive is to naturally teach the world according to the will of God. Reconcile (吾道無爲)

Category: Donghak (Donghak) Seohak (Seohak)		
View of Heaven	Cheon Oecheon (天外天)	Sangje
Training method	Spell training, deep water	Separation of prayer-centered
Features	Spiritual purification (定心正氣)	priests and believers only, no substance
edification method	Inaction	prayer for self-interest

Ken Wilbur: "The greatest weakness in Western

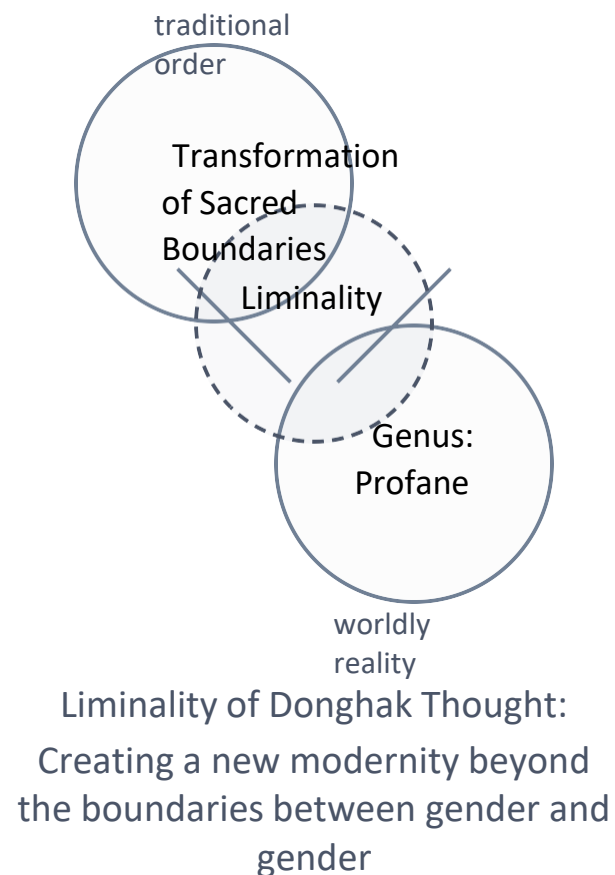
Liminality concept and application

Liminality refers to a borderline state in which boundary transitions, gender-genus rearrangement, and the existing order are dismantled and reconstructed.

Donghak Thought shows the following liminality characteristics:

- **Rearrangement of the ranking of sacredness and mundaneness by experiencing sacredness in the everyday world through direct communication with Cheonoecheon.**
- **Crossing boundaries to solve existing overlapping problems through deep righteousness**
- Presentation of a new View of Heaven that goes beyond Neo-Confucianism's 'Ibeopcheon' and Seohak's 'Heaven'

In the Theory of multiple modernities, modernity arises from consilience and liminality, which, like Donghak Thought, revitalizes the alienated parts of the existing View of Heaven, Earth and Man and changes the ranking of sex and genus so

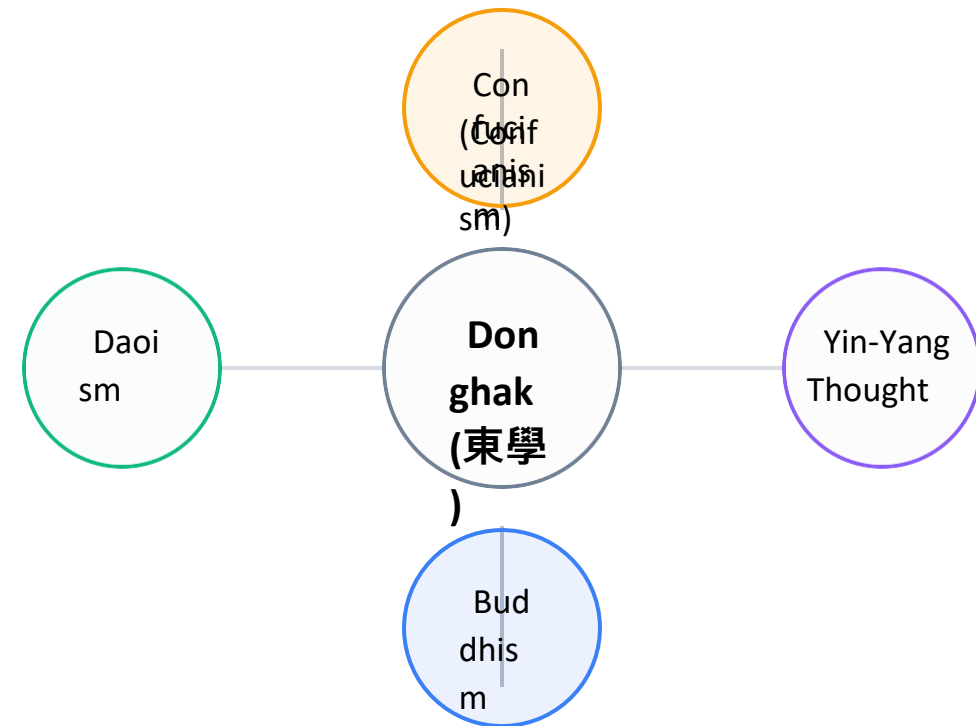


Ideological Background of Donghak – influence of Confucianism, Buddhism, and Daoism

Donghak developed its own unique View of Heaven based on various East Asian traditional ideas.

Amid diverse religious backgrounds, Donghak established its own path while embracing the strengths of existing traditions.

- **Confucianism:** Donghak was based on the Neo-Confucian View of Heaven and emphasized the role of “energy.” However, it presented a new View of Heaven that went beyond Neo-Confucianism’s two-way heaven.
- **Daoism:** Due to the influence of Nandan Daoism (鸞壇道教) in the late Joseon Dynasty, Taoist traditions were reflected in the practice of mantra and Donghak gasa. Suun was also appointed by



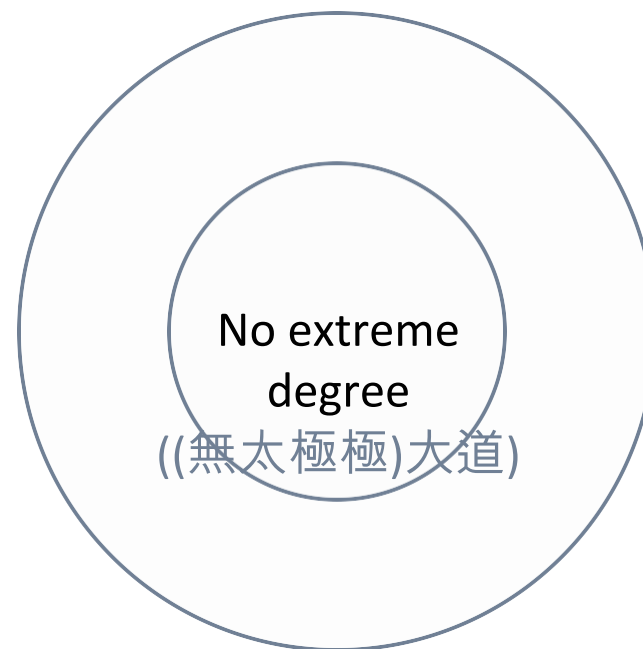
Non-maximum degree and the Concept of harmony

Mugeukdaedo (無極大道) is a concept that refers to the state before Taegeuk, which is the state before yin and yang are distinguished, and is related to the beginning of the universe.

in terms of the View of Heaven, this corresponds to the sky outside the sky, that is, the heaven outside the sky.

"You have reached the infinite path. If you cultivate and discipline yourself, write and teach people, correct the law and spread virtue, you will live long and shine throughout the world."

Harmony (造化) and non-action-ihwa (無爲而化): In interpreting the mantra, Suun explained that 'harmony' means 'non-action-integration' and 'jeong (定)' means 'hapki-deok (合其德), righteous mind (定其心)'.



harmony

creative
change

Inaction

natural change

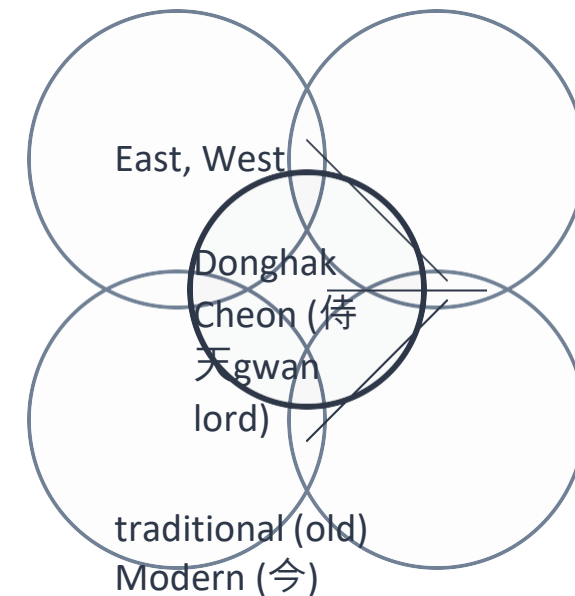
autogenous modernity of Donghak View of Heaven

the View of Heaven in Donghak Thought shows a
autogenous modernity that encompasses and transcends
the views of heaven from all times and times in the East
and West.

Donghak's View of Heaven as Sangje integrates the
Ibeopcheon of Neo-Confucianism and Sangje in Seohak,
Dismantling and reorganizing boundaries - Donghak ideology
while emphasizing direct communication with Cheon-Oe-
reorganizes the boundaries between sacred and secular, tradition
Cheon that goes beyond them.
and modernity, allowing us to experience sacredness in our daily
lives.

The autogenous modernity of Donghak ideology's View of
Heaven reorganizes the castle and the inner world and
It includes and transcends the heavenly views of past and
reorganizes the East and West.
present. the View of Heaven in Donghak Thought seeks to

embrace the strengths of Eastern Confucianism and Buddhism
as much as possible and also embraces the excellence of the



autogenous modernity of the
Donghak View of Heaven
that encompasses the East
and the West

Conclusion and Significance

Donghak's View of Heaven, heaven, and earth encompasses tradition and modernity, and shows a transcendental thought system that encompasses views of heaven from all times and all times in the East and West.

This achieved self-sustaining modernity through liminality,

● **Modern meaning: Donghak's View of Heaven serves as a model for a new way of thinking today that transcends the boundaries between tradition and modernity, East and West, and religion world, which had not received attention in the existing**

● **autogenous modernity: resistance to Western imperialism and the search for autogenous modernity.**

View of Heaven.
provides an alternative perspective on the contemporary crisis in terms of:

● **Susimjeonggi and incantation training: From a practical perspective, it also presents a solution to the mental crisis of**



References and Q&A

Key References

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Q&A

About the View of Heaven, heaven,
and liminality in Donghak Thought

Questions are welcome.

Thank you.

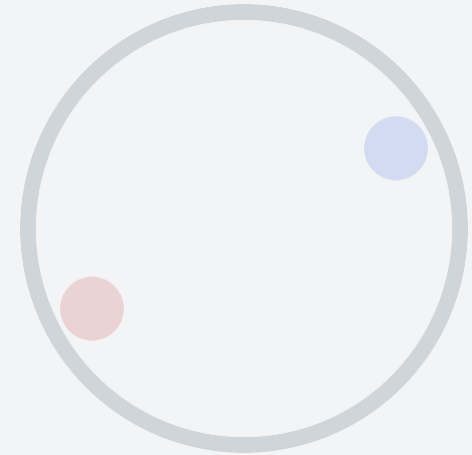
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The autogenous modernity of Hwahwajeong's View of Earth

autogenous modernity of the Johwajeong View of Earth

Table of Contents

- 1 Research
Background and
purpose
- 2 Western material
knowledge
- 3 Oriental condensed
knowledge
- 4 The clash of Eastern
and Western
worldviews
- 5 The Mutual Conflict
(Sanggeuk-hwa) of
the Heaven-Earth
Relationship



| Research Background and purpose

Need for research

- Absence of comparative philosophical approach to Eastern and Western views of earth
- The need to search for autogenous modernity that breaks away from the Western-centered modernity

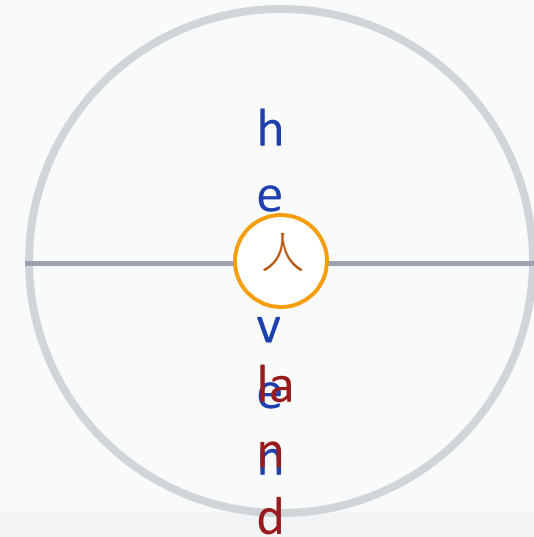
discourse. Reexamination of the modern Meaning of

Overview of the Concept of 'Earth View'

- West: Material View of Earth - land as material in which transcendent forms are realized
- East: Condensed Ji-Gwan - A being that realizes the energy of heaven and earth through forms and vessels.

Study Purpose

- Analysis of philosophical structure and conflict aspects of Eastern and Western intellectual views
 - Key question: How did Eastern and Western views of knowledge collide, and how did Donghak ideology's view of
 - Hwajeong and knowledge overcome this to form self-sustaining modernity?
- Examining the process of polarization in the relationship between heaven and earth and its modern meaning



| Western material knowledge

Western view of nature centered on Chocholdeon (Cheonoecheon)

- According to transcendental heaven, the view of knowledge changes to Idea, monotheism, and

Aristotle's four elements novel (exponential style)

- material being through which form is realized.
- The development of the quaternary novel from Western exponent painting style: correlative thought in Thales to Empedocles substance (difference from Eastern Yin-Yang and Five Phases)
- Balance system of the 5th element (ether) and the 4th element

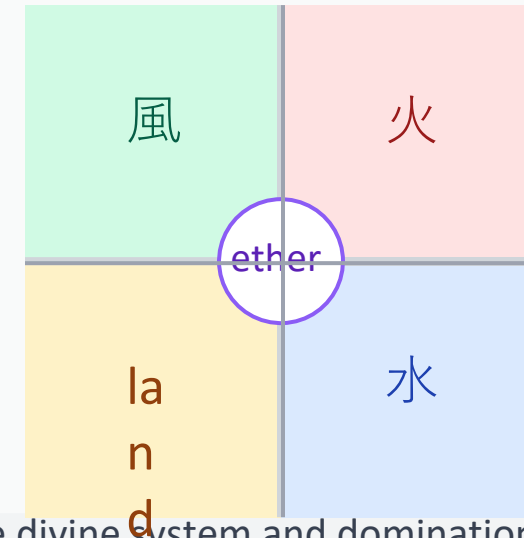
Substantialist, atomistic worldview

- It contributed to the development of material civilization, but fell into the collapse of the divine system and domination of nature.

- **Key point: The Western material View of Earth is a perspective that views the land as a place where images originating from transcendental heaven are realized, and although it contributed to the development of modern material civilization, it degenerated the relationship between humans and nature into a relationship of domination and subjugation.**

Modern atomistic worldview: turning nature into an object of analysis and domination

Structural connection between the Indo-European three-function system and the View of Heaven, Earth and Man



Oriental condensed knowledge

A View of Earth centered

on Naecheon and the divine nature of heaven and earth

- An inherent worldview in which heaven and earth interact
- The earth 'condenses' the energy of heaven and earth and realizes it as a shape and vessel.
- 『Yeokjeon (易傳)』: "Extreme! O Yuan! All things arise based on the Yuan."

Correlative/attributive worldview

- Yin-Yang and Five Phases: Unlike the West, 'attributes' are emphasized and 'relationships' are more important
- Samjae (天地人): Understanding Heaven, Earth and Man as a triad substances.
- composition of mutual influence rather than as independent beings
- Formation of a harmonious view of the universe through the coexistence of the Five Phases

Properties and

Meaning of space

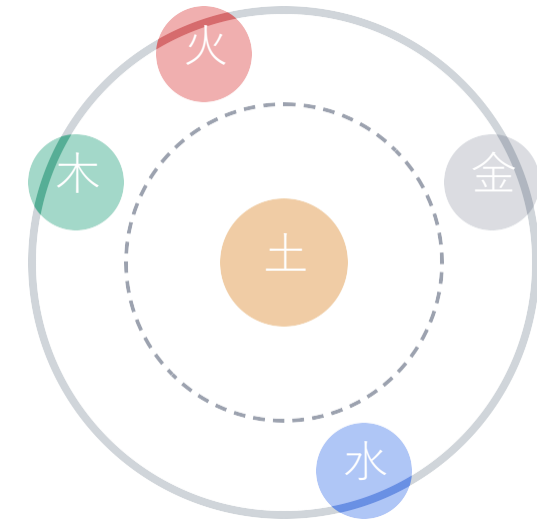
- Feng Shui: Land is considered an object of worship and harmony.

Key point: The Eastern view of knowledge understands the earth not as a material object like in the West, but as a condensed entity that interacts with the sky and creates

- all things.

Tianwonjiang (天圓地方): harmony of the temporality of the sky and the spatiality of the earth

Trihydrogenization: A complex fractal structure that views all things as three components of heaven, earth, and human beings.



A win-win relationship

between Yin-Yang

and the Five Phases

"In the Eastern condensed View of Earth, the land is neither a tool nor an object of domination."

The clash of Eastern and Western worldviews

Matteo Ricci's 『Cosmic Reality』 and worldview conflict

- The transcendental View of Heaven and the material View of Earth are shocking to the Philosophical confrontation between Eastern and Western ontology

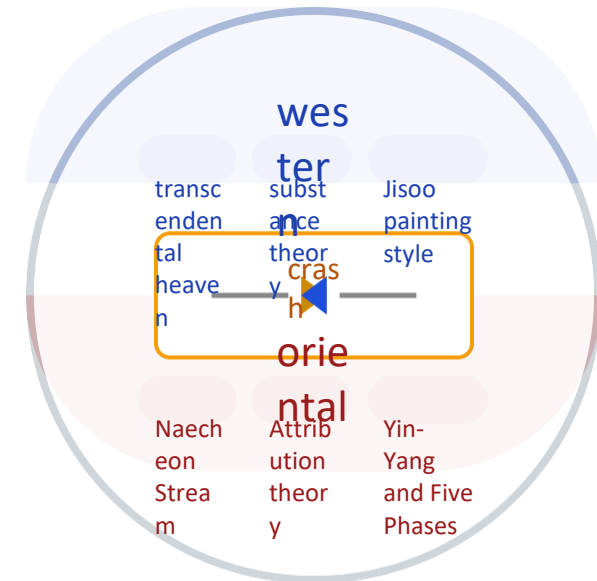
Imperialism and

Material Conflict

- Western invasions such as the Treaty of Beijing (1860) around the time of the launch of Donghak
- Painting style shock described in Lu Donghak
- The invasion of Western powers and the Asian people's sense of crisis recorded in 『Yongdam-yusa』

the problem of modernity

- West: Development of science and technology after acceptance of Eastern ideas, corruption of the Fifth Element philosophy
- Important points: Matteo Ricci's 『Cosmic Reality』 (early 17th century) → Philosophical conflict → Treaty of Beijing (1860) → Material conflict → Inception of Donghak (1860) → Search for autogenous modernity
- East: Exclusion of transcendental heaven, fixation of heaven-and-earth relationship and polarizing changes
- Emergence of the need for autogenous modernity (independent development, not imitation of the West)



Polarization of the relationship between heaven and earth in the West

Polarization of the relationship between heaven and earth in the West

- Deepening the dualistic opposition structure
- between the one God and all things,

Polarization of the relationship between heaven and earth in the East

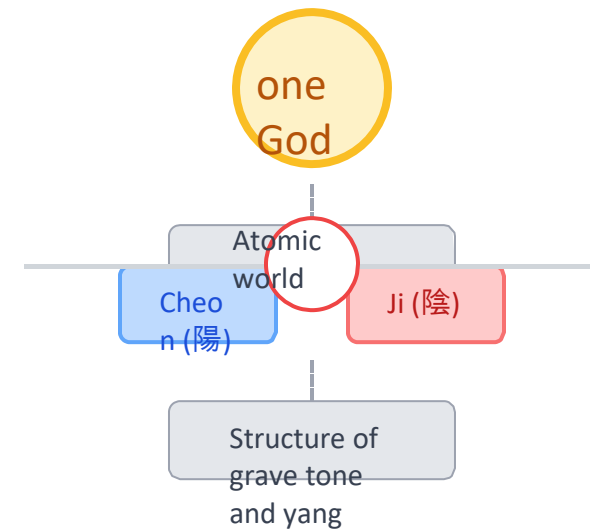
- Cheonjonjib (天尊地卑): From formal balance to an atomistic worldview.
- Supporting yin and yang: Fixation of the unbalanced status of yin and yang.
- Transcendentalization of the Fifth Element: Internalization of Earth. Forgetting the concept of Sange and the ups and downs of the Supreme Being

Crisis in the relationship between heaven and earth

- Jeoljitongcheon (絶地通天): Severance of the relationship between heaven and earth
- Key point: The polarized relationship between heaven and earth between East and West became the essential Background of the modern crisis, which resulted from the loss of liminality and the disconnection between transcendence and immanence.

Confrontation between humans and nature: domination, conquest, and ecological revenge

The Tragedy of Modern Knowledge: Loss of Harmony and Crisis of Coexistence



Hwahwajeong (造化定) branch of Donghak Thought

Ideological fusion and spontaneity

- Establishing an independent view of knowledge by
 - critically accepting elements of Daoism, Confucianism, and Seohak
- The process of establishing a view of

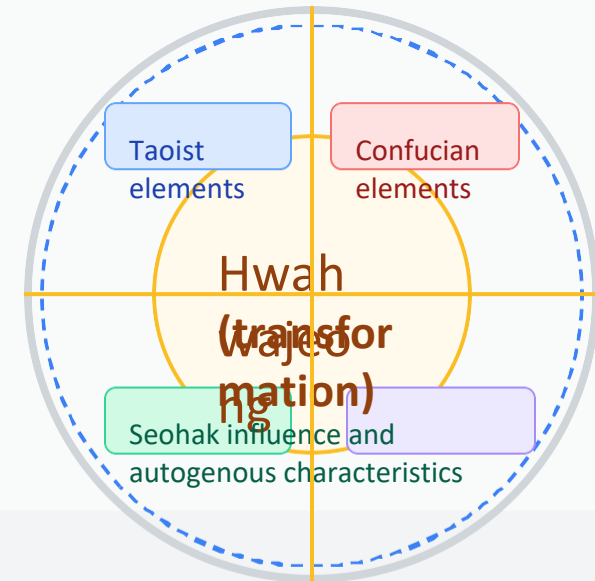
Transcendence of liminality and boundaries

- Expanding 'liminality' beyond the mystical experiences
- boundaries of transcendence and immanence
- Spiritual interaction between heaven and earth and ghosts and holistic worldview
- Implementation of harmony through non-action

Characteristics of

autogenous modernity

- Performance-oriented practical orientation and equal participation of the people
- Core concept: Donghak's view of harmony, justice, and knowledge realizes a coexistence order through liminality that transcends the dual opposition of heaven, earth, and ghosts, and this becomes the core of autogenous modernity, different from the West.
- Inheriting feng shui tradition through reinterpretation of Myeongdang (明堂), aiming for harmony based on coexistence (相生) and resolution (解冤)



Conclusion and Significance

Differences and conflicts between Eastern and Western perspectives

- West: Material (substantial) View of Earth - object of domination and conquest
- East: Worldview/material conflict and polarization progressed (at the center) View of

The modern Significance of

Hwajeong Jiview in Donghak Thought

- Representation of liminality that integrates transcendental and immanent views of heaven and earth
- Establishing a demonological relationship between heaven and earth
- Presenting a modern view of knowledge as an earth centered on coexistence and idea of integration and equality between practice and daily life

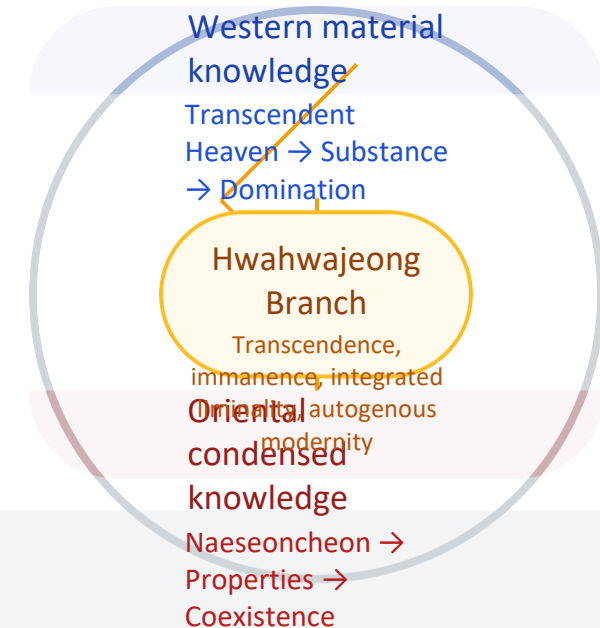
Research contributions and follow-up tasks

- Core of the study: Rediscovery of East Asia's autogenous ideas

- By critically synthesizing the View of Earth and pursuing the harmony of heaven, earth and ghosts, it presents the ideological basis for a self-sustaining and alternative modernity.

Contributing to the search for alternative relationships between heaven and earth in an era of ecological and environmental crisis

Future multidisciplinary follow-up Research on the relationship between heaven and earth and modernity is needed.





Western material view

The Western Material View of Earth

The relationship between heaven and earth

In the West, the distinction between View of Heaven and View of Earth is based on transcendental heaven and internal heaven.

- transcendental perspective
Including the entire heaven and earth (idea, one God)
- Western entity-oriented ontological view of the universe
Heaven and earth, especially the earth, are regarded as material beings through which forms are realized, and are distinguished from Naeincheon (which regards heaven and earth as yin and yang).

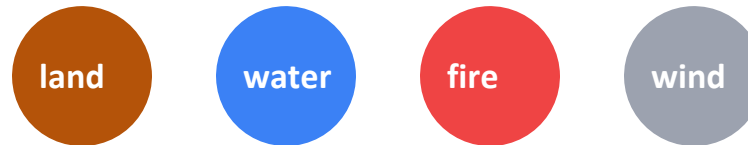
Western Concept of material knowledge

The Western view of material knowledge has changed over time and perspectives, and has developed in various ways according to philosophical background.

- Philosophical Background of material knowledge
 - ◆ the View of Earth varies depending on the nature of the transcendental heaven (Idea, One God, Reason).
- The earth is regarded as the material through which
 - ◆ the form is realized.
 - ◆
- Changes since modern times
 - Tendency to regard transcendence as
 - ◆ materialistic reason Restructuring of
 - ◆ worldview with the emergence of atomistic worldview

Exponential style theory and history

Jisoohwapung: An ancient Theory of composing the world with four substantial elements (earth, water, fire, and wind)



- Thales' theory
 - Substantial worldview that “the source of all things is water”

- Development of exponential painting style
 - Empedocles: Establishment and
 - systematization of the quaternary
 - novel Plato: Quaternary novel
 - connected to the world of ideas
- Aristotle: Addition of form theory and fifth element (ether)

global influence • The Concept of a Jisoo-style wheel

■ Western material

3-Function System and Correlative Reason

Dumezil: The trifunctional system appears repeatedly in Indo-European mythology and the West.

- Composition of the three-function system
 - Upper layer: religious function
 - Middle class: military and political functions
 - Lower layer: production and aesthetic functions
- Example: Greco-Roman mythology
 - ◆ Three Goddesses of the Trojan War
 - ◆ Hera (religion)
 - ◆ Athens (politics)
 - ◆ Aphrodite (production)

- Connection between correlation principle and exponential style
 - ◆ The correlational principle inherent in the exponential style
 - ◆ Consisting of rising and falling principles
- Similar three world system
 - ◆ Buddhism: world of desire, form, formlessness
 - ◆ Oriental Samjae: Heaven, Earth, Humanity
 - ◆ Indian Mythology: Mithra, Varuna, Ariyaman

Comparison of Eastern and Western worldviews

There are essential differences in the worldviews of the East and the West, and the same concept has different interpretations and functions.

East: Centered on attributes (Yin-Yang)

- A worldview centered on relationships and attributes
- Yin-Yang and Five Phases: Emphasis on the properties and changes of phenomena
- Water-Fire: Meaning as an attribute

Western: Focus on substance (exponential)

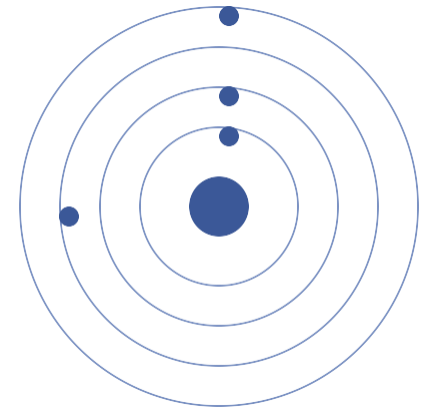
- A worldview centered on independent entities
- Exponent style: substantial components of matter
- Water-Fire: Matter as substance

Commonalities and Differences

- ♦ Spatial division: The division between heaven, earth, and human world is similar.
- ♦ Core principle: The same term/concept has different interpretations and functions.
- ♦ Matteo Ricci: "The exponential style is a correlative thought made of substance, and the Yin-Yang and Five Phases are a correlational thought made of attributes."

Modern atomic theory and material civilization

- Modern atomism appears as a maximized form of the Western material view.
 - ◆
 - ◆ The emergence of an atomistic worldview
 - ◆ Establishing the view that all things are composed of atoms and molecules, maximizing the
- - ◆ substantialistic properties of the exponent painting
 - ◆ style through analytical methods
- Western material civilization and scientific development
 - ◆ The core foundation for the development of modern material civilization
 - ◆ Establishing a method to analytically understand and control the material world



Conclusion and the crisis of modernity

The West's materialistic view of knowledge contributed greatly to the development of modern civilization, but its limitations were also clearly

revealed.

- A materialistic worldview becomes the basis for scientific and technological development.
- Material knowledge is the driving force of modern industrial society and material civilization.

crisis of
modernity

- A worldview that is biased toward material things leads to the collapse of the divine name system.
- Contains the risk of leading the world to the brink of annihilation.
- Became the starting point of the crisis of modernity

“The West’s materialistic view of knowledge, which is biased toward material things, completely collapsed the divine system of the new universe and served as an opportunity to lead the world to the brink of annihilation.”

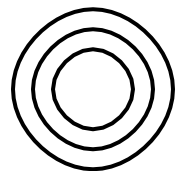
me Oriental condensed paper tube

The Eastern Condensational View of Earth

Presentation Overview

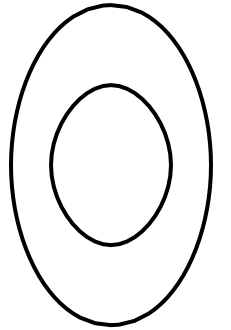
- 1 Differences between Western and Eastern Jiguan
- 2 Oriental condensed branch tube components
- 3 Heaven, Earth, Samjae and Yin-Yang and Five Phases
- 4 Trihydric differentiation system and modern interpretation

The importance of land in



Western and Eastern Views of Knowledge: Fundamental Differences

- Western quality paper tube:
Transcendent Heaven (idea, monotheism, materialism, etc.) and form/matter dualism
- Oriental condensed branch pipe:
Emphasis on relationships between Transcendent Heaven + Immanent Heaven (heaven and earth), the divine name of heaven and earth, and the real world
- The East focuses on the division of roles between heaven, earth, and gods:
Sky (assimilation) — Earth (condensation) — expressed in terms of mechanics



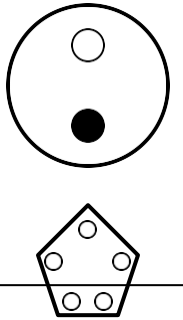
Oriental Condensed Branch: Components

- The triple structure of Transcendent Heaven, inner heaven, and divine nature of heaven and earth:
- A three-dimensional structure divided into the sky=assimilation, transcendental heaven (Sangie), inner heaven (heaven), earth=condensation (Geon), and heaven and earth (earth) (Gon principle). The sky plays the role of assimilation, and the earth condenses the energy of heaven and earth into shapes and vessels.
- Systematic classification of divine names:
Interaction and role division between heavenly gods, earthly spirits, and human spirits
- Relationships and 'attributes' are more important than substance:
Unlike Western substance-centered thinking, it emphasizes the interrelationships and actions of things.



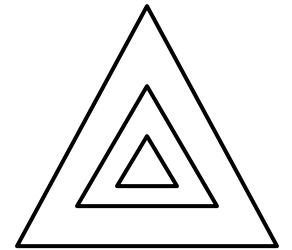
Cheonjiin Samjae and Yin-Yang and Five Phases

- Cheonjiin Samjae:
The three-way system of Transcendent Heaven, inner heaven, and inner earth
- Combination with Yin-Yang and the Five Phases:
A framework for understanding the nature and order of the world
- The Concept of Samjae-gwan expanded to Yin-Yang and Yin-Yang to Samjae-gwan.
- Fusion of each idea:
Convergence in mutual relationships from different starting points
Combined in terms of 'attributes' to form the basis of Eastern philosophy



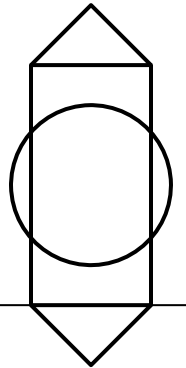
Trihydric differentiation system and modern interpretation

- The structure of the trinity of heaven, earth, benevolence, yin and yang, and the Five Phases:
A system that views all things as a complex expansion of the three components of heaven, earth and human beings
- Fractal Structures and Their Connection to Deep Psychology:
Structure similar to the Oedipus complex, symmetry as one of fractal aesthetics
- A three-way structure common to both East and West:
West: Kant's three-way system, Father-Son-Holy God / East: A structure that comprehensively illuminates the humanities-social-natural sciences of heaven and earth and the human body



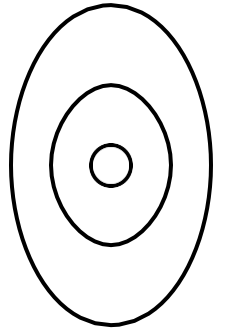
The importance of land in Eastern traditional thought

- Emphasizing the life and relationship of 'land' at the center of thinking:
The land seen from the perspective of the Inner Heaven has a deeper relationship with life than the perspective of the Transcendent Heaven.
- Philosophical and practical importance of feng shui, rites, ancestral rites, and earth:
Feng Shui, an autogenous geography of East Asia, emphasizes the importance of earth in the Yin-Yang and Five Phases, an icon of traditional culture - the center of interaction between humans and nature, source of coexistence ideology.
- The Earth's Ji Sangseung (止陰止陽) is the core of human liberation and coexistence (相生). The Earth plays an important axis in the correlation between heaven, earth and human beings.



Conclusion and Implications

- The uniqueness of the Eastern branch differs from the Western:
The unique philosophical meaning of condensed knowledge based on relationships rather than material knowledge
- Expansion possibilities in modern ecology, theology, and social philosophy:
Modern application of the idea of heaven, earth and humanity and rediscovery of the perspective that emphasizes the vitality and interaction of 'land'
- Integrated insight provided by a worldview centered on coexistence and relationships:
Overcoming the crisis of modern society and presenting a paradigm for harmonious coexistence between nature and humans



Every thing

Conflict and polarization of Eastern and Western
perspectives

Collision of East-West Views of Earth

Table of Contents

- 1 Definition and Background of Ji Gwan
 - 2 Worldwide Conflict: Matteo Ricci and Catholicism
 - 3 Material Conflict: The Beijing Treaty and Donghak
 - 4 Polarization of the relationship between heaven and earth - the case of the West
- Polarization of the relationship between heaven and earth - the case

Definition and Background of earth view

- What is a branch?
- 동양과 서양의 전통적 땅에 대한
관념
- Land: Cult Presence vs.
material existence
- The worldview underlying the
Eastern and Western worldviews

 Contrast between
Eastern and
Western branches

Global Conflict: Matteo Ricci and Heavenly Father

- Matteo Ricci's Introduction of Western material knowledge
- The conflict between Aristotle's ontological world view and Eastern egoism/Yin-Yang and the Five Phases through 『Cosmic Silui』
- Comparison of the 4th element (Ji Suhwapung) and the 5th element (Yin-Yang and Five Phases)
- Influence on contemporary Eastern intellectuals

Material Conflict: Beijing Treaty and Dynamics

- China's defeat against the West, including the Beijing Treaty:
 - "The shock of the sky falling"
 - Lu
- Suun Choi Je-woo and the pioneer of Donghak: a
 - autogenous response to Western culture
- East Asia's search for self-sustaining
 - modernity and its urgency

Polarization of the relationship between heaven and earth – the case of the West

- Introduction of immanent concepts in the transcendental View of Heaven and earth
 - With the development of science and technology, the relationship between heaven and earth becomes to atomic theory
 - Expanding the separation between humans and nature, and between God and nature
- Changes in Western science and worldview:

Changes in the relationship between heaven and earth in the West

The correlational properties of the geo-hydrophone style disappeared, and the relationship between heaven and earth became more polarized due to an atomistic world view. As the fifth element became monotheistic, nature was reduced to simple matter.

Polarization of the relationship between heaven and earth – the case of the East

- Solidification of the traditional heavenly world, heavenly earth, and earthly principles
- Formalization process of the monument to heaven and earth and the monument to yang and yin
- Substantiation of earth and separation of the concepts of heaven and earth
- Changes in the status of Earth and problems within the Yin-Yang and Five Phases



In the Yin-Yang Theory of the Five Phases, earth was the central element connecting heaven and earth, but gradually it was recognized only as the entity of earth, and the balance in the relationship between heaven and earth was lost.

Conclusion and Implications

- The meaning and modern implications of the clash between Eastern and Western intellectuals
 - Lessons from the polarization of heaven and earth relations
 - Possibility and future prospects of integration of Eastern and Western thinking
- "The harmonious integration of Eastern and Western cultures can be a clue to solving the modern ecological crisis and environmental problems."*





Liminality shown in Donghak Thought's view of harmony and knowledge

Liminality in Donghak Johwajeong View of Earth

Research purpose and background

Theoretical exploration
and contemporary
significance of Donghak
Thought

01 Liminality in the Johwajong (造化定) View of Earth in Donghak Thought

Attempting a new interpretation of Donghak Ji-Gwan through the Concept of boundary

02 Understanding Donghak's autochthonous modern thinking and the conflict and fusion of Eastern and Western ideas

03 Significance in Korean modern thought and popular religious movements

Study of the intersection between Western modernity and the inherent development of Eastern thought
Analysis of the influx of Taoist ideas and the influence of Nandan Daoism in early modern China

The Concept of harmony and righteousness in Donghak Thought

A Study on the liminality
of Donghak Thought

What is Hwahwajeong Ji-view?

A special epistemology of earth existing from transcendental heaven, a concept that newly defines the relationship between heaven and earth in Donghak Thought. Unlike the existing View of Earth, Donghak newly recognizes the earth as an object of harmony in the transcendental heaven, a being of non-wiihwa, and vaporization.



A new relationship between heaven and earth

According to the distinction between the Transcendent Heaven and the inner heaven, the earth is also understood as a harmonious effect of the Transcendent Heaven. The land is no longer simply a material world but a harmonious object.



Land as a realm of performance and practice

Donghak Thought expands the land into the realm of practice. A space where all the people, not just the king, can communicate with the transcendental heaven through the practice of Sicheonju



Concepts of harmony, inaction, and vaporization

Hwa-hwa-jeong Ji-view forms a Donghak-specific life-centered view of the world that is distinct from Western modernity through the concepts of 'harmony', 'non-wii-hwa', and 'gi-hwa'.

Background of Donghak Thought and Influence of Daoism

A Study on the Establishment of
Donghak's autogenous modernity

Ideological Background of Donghak

The establishment of Donghak occurred at the point where the influx of Western modernity and the inherent development of Eastern thought met. After the Angel Questions and Answers, Suun's reflections and experiences were added, and the branch of Donghak was formed. The influence of Taoist thought is particularly emphasized.

⇒ Inflow and influence of Taoist thought

Daoism that came into Joseon was largely divided into Naedan Daoism (內丹道教) and Tongshin Daoism (通神道教). Naedan Daoism focuses on training, while Tong Shin Daoism emphasizes communication with God. Donghak developed by accepting these Taoist ideas.

📖 Relationship and differentiation with Seohak

Donghak has aspects as a response to Seohak. An idea presented to recognize the harm caused by Western modernity and to save the East. Presenting Seohak's Concept of transcendental heaven and a differentiated approach

📖 Development and step-by-step development of ideas

Donghak Thought developed in four stages: ①Angel Questioning Stage ②Eunjeokam Writing Stage ③Teaching How to Avoid Shiseok (弑石) Stage ④The stage leading up to the Donghak Peasant Revolution after Suun's death. The Concept of knowledge is deepened at each stage.

Liminality aspect of Hwajeong View of Earth

Intellectual Characteristics of Donghak Thought that appear at the border

What is liminality?

It is a concept that refers to a state located between boundaries, and refers to an ambiguous and transitional intermediate area between existing and new structures. The Donghak Ideology's view of knowledge shows the liminality between the Confucian view of knowledge and the Western modern view of knowledge, and ultimately suggests a new paradigm shift.



The locational boundaries of the land in harmony with the Transcendental Heaven

In Donghak Thought, the land is no longer an object subordinate to heaven, but has a new ontological position as an object of harmony in Transcendent Heaven. This is located on the border between the traditional View of Heaven and earth and the modern heliocentric theory.



Dismantling the boundaries of the performing entity

Breaking away from the Confucian notion that only the king received the energy of the earth, he shifted to the idea that all citizens could communicate with the transcendental heaven through training. The beginning of autogenous modernity where the boundary between the sacred and the profane was reorganized



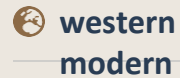
Reinterpretation of earth energy and famous places

Donghak transcends the notions of 'popularization' and 'popularization' by resetting the center of the land and emphasizing that Korea is a good place. Forming a View of Earth as a liminal space that emphasizes the variability and dynamism of the land.

Comparison with Western modernity

Comparative understanding of
Donghak Thought and Western
modernity

Basic View of Earth
view



**western
modern**

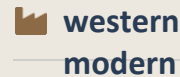
Change from geocentric to heliocentric
A mechanistic view of the universe that
excludes the center of inner heaven and
the Transcendent Heaven.



**Hwajeong Ji-
gwan of
Donghak**

An understanding of the
transcendent and inner heavens
Recognize the earth as a realm of
transcendental harmony and
vaporization

relationship
between nature
and humans



**western
modern**

Recognize nature as a
human tool, an object of
development and use, a
separate object



**Donghak's
philosophy of
life**

from the perspective of Sangje, nature
also corresponds to Sangje, the organic
relationship between the earth and
humans, an object of coexistence

Characteristi
cs of
modernity



**Western
modernity**

mechanistic view of
nature
Conquest and utilization
of nature by reason



**Donghak's
autogenous
modernity**

Life-centered ideology based on
harmony and liminality
Liminality
through people's subjectivity and
performance

The demonological relationship between heaven and earth in Donghak Thought

Aspects of
liminality

Reconceptualization of heaven, earth and ghosts

Donghak ideology redefines the existing view of Heaven, earth and ghosts from a transcendental perspective with the expression 'heaven is a ghost and a ghost is also earth and yin and yang'. By emphasizing the identity of heaven and earth and ghosts, a new relationship

between heaven and earth is established, including the Transcendent Heaven, the sky above the sky. *They know Heaven and Earth, but they do not know Gwisin (spirits/gods); that Gwisin is also Me.*



Originality of Transcendental Demonology

Donghak applied the Concept of ghosts, previously used only as inner heaven, to Transcendent Heaven for the first time, presenting an integrated perspective that went beyond the Limitations of Western and Confucianism.



Identity and liminality of heaven and earth and ghosts

"Heaven and earth are ghosts, and ghosts are also yin and yang." - Forming an intermediate area between Seohak and Eastern traditional thought through the liminality formed at the boundary between heaven and earth, ghosts, and yin and yang.



Expansion and integration of Yin-Yang theory

Donghak Thought embraces the infinite expandability of yin and yang, while emphasizing the harmony and variability of the transcendental heaven, thereby presenting a new worldview that goes beyond the traditional views of Daoism and Neo-Confucianism.

Research Results and significance

A Study on the liminality
of Donghak Thought

Key findings from the study

Donghak's View of Earth is not a simple View of Earth, but an attempt to reorganize the boundaries between genders through liminality.

Donghak is Korea's own autonomous modern ideology that was born from a mixture of external pressure and internal development, presenting an alternative value system against Western modernity.

academic contribution

Identifying the innovativeness and liminal Characteristics of branch pipes that were overlooked in existing dynamics research



Re-establishment of boundaries and people's subjectivity

Through the view of Heaven and earth and ghosts, Donghak Ji-Gwan broke down the traditional boundaries between the elite and the people, the sacred and the profane, and heaven and earth, opening a new field of practical practice.



The intellectual foundation of Korean autogenous modernity

Donghak's view of harmony and justice serves as the basis for organic world perception and life-centered thinking, which is different from the mechanistic world view of Western modernity, suggesting the possibility of independent modernization.



Modern reexamination and applicability

In a modern society facing an ecological and environmental crisis, Donghak's view of harmony and justice can be reevaluated as an ideological foundation for the harmonious coexistence of nature and humans. In particular, it leads to organic farming methods and respect for life.

Conclusion and future challenges

Modern expansion of
Donghak Thought
research

Key conclusions from the study

Donghak ideology's view of Hwa-hwa-jeong provides the ideological basis for the restoration of identity to the general public through liminality.

By establishing a new relationship between the Transcendent Heaven and the inner heaven, a path to autogenous modernity differentiated from Western modernity is presented.

-  **Possibility of modern application of Donghak Ji-Gwan**
From an ecological perspective, Donghak's view of knowledge can provide a philosophical foundation for the coexisting relationship between humans and nature in an era of environmental crisis.
-  **Restoration of people's identity through liminality**
Establishment of the people's practical identity beyond the dichotomous world View of Heaven and earth through the harmony of Transcendent Heaven and inner heaven and the Concept of vaporization
-  **Future research directions**
Exploration of the expandability of Donghak Hwajeong's view of philosophy through comparative research with Daesoon Thought, and the need for a comparative ideological approach to establish the status of Donghak's view of philosophy in the History of East Asian thought

3

autogenous modernity of eternal human outlook

autogenous modernity of the Yeongsebulmang View of Humanity

Table of Contents

- 1 Research Background and purpose
- 2 Western growth Theory of humanity
- 3 Maslow's theory and posthumanism
- 4 Oriental approach to humanity
- 5 Correlative Reason and Fractal Structure
- 6 Clash between Eastern and Western views of humanity
- 10 Conclusion and implications
Polarization of Eastern and Western views of humanity

Research Background and purpose

This study aims to examine the Meaning of autogenous modernity by comparing and analyzing the major traditions of Eastern and Western views of humanity and examining conflicts, points of contact, and transformation aspects in Donghak Thought.

-
- Philosophical understanding of Eastern and Western 'views of humanity'
- Ideological changes and modern implications

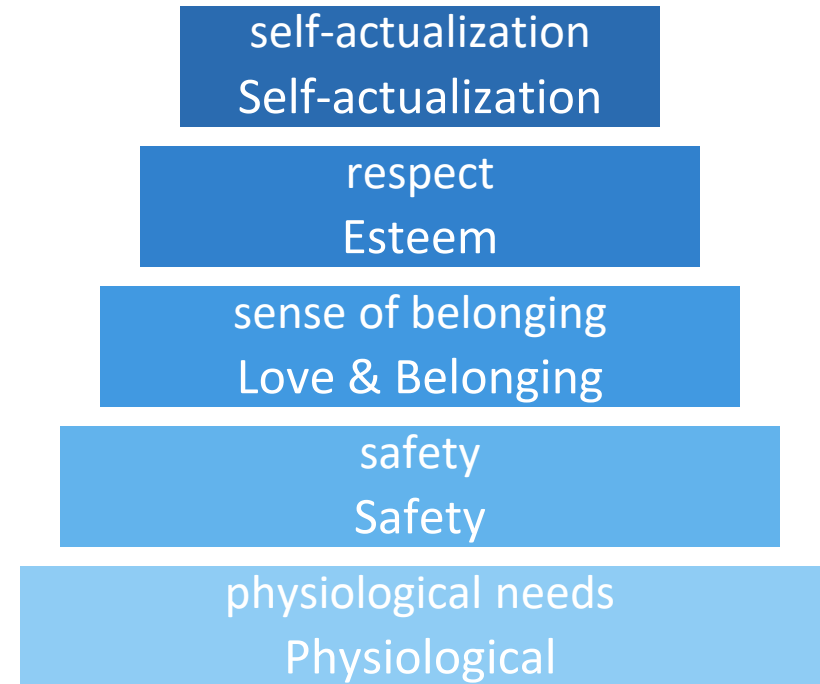
Western growth-oriented View of Humanity - concepts and characteristics

The Western growth-oriented View of Humanity defines humans as beings who pursue self-realization and evolutionary development, and has become the basis for technological development and personal growth since modern times.

-
- Understanding humans as beings who pursue growth and self-actualization
- Plato's Idea, Prometheus myth, succession from Christian Theory
- of original sin to existentialism, affirmation of human desire,
- Pursuing a positive worldview and autogenous modernity of the eternal View of Humanity
technology-oriented modernity emphasis on individuality and autonomy

Western growth-oriented View of Humanity - Maslow's theory and posthumanism

- Maslow's Hierarchy of Needs: Physiological needs → Safety → Belongingness → Respect → Self-actualization
- Affirmation of desire: From deficiency motivation (lower desire) to growth motivation (self-actualization)
- Posthumanism: Expansion of human capabilities linked to the 4th Industrial Revolution
- Co-evolution of humans and machines: Emphasis on growth intelligence and self-actualization



Oriental approach to humanity - concept and characteristics

- The Oriental perspective on human beings understands humans in their relationship with heaven and earth, and emphasizes human roles and responsibilities based on correlational thinking.
- Humans are closely connected to heaven and earth
- Emphasis on the harmony and
- circulation of the universe, such as Yin-Yang and Five Phases, the

Human position: mediator and participant between heaven and earth, and emphasizing moral

responsibility by responding to

heaven and earth with 'seong (

성

Oriental perspective on human beings - correlational thinking and fractal structure

- Correlational thinking (relationship-oriented thinking) and fractal structure (part = whole)
- A world view based on Yin-Yang and the Five Phases - the
- same structure is repeated from the universe to humans,
- emphasizing holistic moderation and wholeness in

Key researchers: Gwang-Hyeon Shim (fractal theory), In-Cheol Choi (cognitive psychology), Geung-Ho Jo (oriental psychology), Jae-Ju Park (correlative thought), etc. present modern interpretations of immortality and autogenous modernity of human views



Fractal structure based on Yin-Yang and Five Phases - parts and whole show the same pattern

Clash between modern Eastern and Western views of humanity - common origins and differences

- Common roots of both cultures, including the tri-functional system (religion-military-economic)

West: Temporal (vertical) world view East: Spatial (horizontal) world view

- > **Centered on transcendental monotheism and centered on the relationship between heaven and earth**
 - > God's continuous intervention and salvation
- > **Deus absconditus**
- Differences in interpretation and composition of heaven, earth and man, contrast between transcendence and immanence
- Fundamental differences in establishing human-God-nature relationships

Polarization of modern Eastern and Western views of humanity

wes

ter



Monotheism,
transcendental



Establishment of class structure
and religious-political-economic
differentiation



After East-West exchange, the weaknesses of each ideology were deepened and transformed.



Differences in the Concept of Creator: continuous intervention (Western) vs.



hidden God (Deus absconditus, Eastern)

Common origin and differentiation of the three-function system (religion-military-economics) between East and West

orie

ntal



Rigidization of
correlational ideas



Solidification of class
(nobleman - nobleman)

Donghak Thought's View of Humanity as eternal immortality - Sicheonju and Inaecheon

Donghak ideology presents a new paradigm that overcomes the Limitations of the traditional View of Humanity by presenting an eternal View of Humanity that embraces autogenous modernity.

- Sicheonju (侍天主): Attending to Sangje, Coming to the Heart (吾心即汝心): Emphasizing inner
 - divinity, Inaecheon (人乃天): Humans themselves are heaven, abolishing the hierarchy of priests
 - and believers, pursuing an egalitarian View of Humanity.
 - Establishment of internal reflective ethics and microcosmic View of Humanity
- Providing the ideological foundation for modern social reform and equal revolution

Liminality and autogenous modernity

Liminality

A state of being in a boundary or transition situation - the process of breaking away from a previous state and entering a new state.

- Interpretation of changes in human outlook through the
- Concept of liminality - Reconstruction of the relationship
- between heaven, earth and man Promoting a modern
- transition centered on Donghak - Practice of Sicheonju and Inaechon Social and ideological innovation, birth of a new human image - Idea of equality and sense of community

Reconstruction of gender-secular relations and future orientation - Search for heaven on earth and self-sustaining modernization

Conclusion and Implications

- We reexamined modernity through a Comparison of Western and Eastern views of humanity and examined the Significance of the autogenous modern View of Humanity in Donghak Thought.
-
- Reexamination of modernity through
- Comparison of Western and Eastern views
- of humanity Significance of a autogenous
modern View of Humanity in Donghak
Presenting tasks for
Thought Applicability and limitations to
following modern society
Discussion



Western growth-oriented View of Humanity

The Western Developmental View of Humanity

Overview of the Western traditional View of Humanity

Characteristics of the Western View of Humanity

- Western tradition that aims for human reality as an independent being separate from heaven and earth
- Promethean View of Humanity: A human being struggling to realize the ideals of Ideas in earthly materials.
- Original Sin Thought: Humans who have lost paradise and focus on salvation in order to ascend to heaven again

After

modern

times

- Existential Man: A single being separated from heaven and earth in a world where God has disappeared.
- Phenomenological growth theory: humans seeking success alone in a differentiated world

“In the West, the sense of existence directly related to the sky above took precedence over the sense of misfortune related to heaven and earth.”

Background of the emergence of growth-oriented View of Humanity

transition of the times

- Paradigm change: Shift in worldview from God-centered to human-centered Modern
- independence: Emergence of the Concept of autonomous human beings separated from heaven and earth

Backlash against negative views of humanity

Psychoanalysis: Interpreting all human desires as a transformation of sexual desires
Behaviorism: Reducing human desires to simply material desires
Problems: Limitations of a negative, technology-oriented View of Humanity

Philosophical and psychological background

Key Characteristics of the growth-oriented View of Humanity

The growth-oriented View of Humanity is a positive View of Humanity nature and development potential, and has the following three key characteristics:

① Affirmation of desire

- Interpret human desire as a manifestation of various desires rather than as a negative thing
- Maslow: “Self-actualization needs are an individual’s desire for self-improvement and the desire to realize all that one has potential.”

② Affirmation of growth

- Step-by-step development of lower-order needs (deficiency motivation) and higher-order needs (growth motivation)
- ‘Being motives’: “Enriching life and increasing joy in life by expanding experiences.”

③ Positivity to the world

- Emphasis on humans as unified beings instead of the negative, mechanical worldview of psychoanalysis or behaviorism
- A positive worldview that respects human potential and subjectivity

Maslow's hierarchy of needs theory and major scholars

Major scholars of A.H. Maslow's hierarchy of needs theory and growth-oriented View of Humanity

The foundation of growth theory was laid in the mid-1940s



- Sub-Level 4: Deficiency motive
- Top level: growth/being motive

🎓 D. McGregor
Theory

🎓 F. Herzberg
Two-factor theory - hygiene factors (eliminating dissatisfaction) and motivation factors (increasing satisfaction)

🎓 G. W. Allport
Traitivism Theory - Emphasizes personal traits in personality formation

🎓 C. Argyris
Immaturity/maturity theory - interpreting human development as a maturation process

“ The growth-oriented View of Humanity is a View of Humanity that aims for self-actualizing problem solving based on the Theory of sexual goodness, emphasizing the growth aspect that human needs are latent in stages and emerge developmentally from low level to high level.

Connection with posthumanism

Posthumanism and growth perspective

- The 4th Industrial Revolution: Interpreted as an industrial revolution at
- the stage of self-realization as defined by the growth-oriented View of

Humanity Evolution of existentialism: A new realization of the

existentialist view of humanity in the posthuman era
Humanity

Self-actualization, potential, and
affirmation of human desires



posthumanism
Fusion of technology and
humans, new identity

A new relationship

between technology

and humans

- Distinguish between unique human intelligence and machine intelligence
- Exploring the possibility of co-evolution of humans and technology

Reconstruction of

human identity

- Self-actualization: Creating new human values amid technological advancement
- Pan-Artificial Intelligence: Humans' unique development ability and growth potential

“Posthumanism is located at the point where the Theory of human independent growth meets modern technology and seeks new possibilities.”

Moravec's Paradox and Growth Intelligence

Moravec's Paradox

- “AI is good at what humans are good at, and AI is good at what humans are
- bad at.” AI is superior in instrumental reason, such as computational ability,
- but there is an area of intelligence that is unique to humans

Areas of excellence

in artificial intelligence

- computational power
- Large data processing
- Specialized work in a specific area
- repetitive precision work

VS

area of human excellence

- community-building skills
- Creating and understanding
- General symbol systems
- purpose self-problem development solving ability

human growth intelligence

- Posthuman era: Humans pursue co-evolution by focusing on
- growth intelligence that is different from machines Core of
- growth intelligence: creation of symbolic systems, community formation, self-development

Rather than being a specialized weak artificial intelligence, humans have the attributes of a general artificial intelligence that has been

Conclusion and limitations

Contribution of growth-oriented View of Humanity

- Driving the development of modern science and technology,
- discovering the potential for self-actualization and personal growth, achieving various social goals
- Disconnection from heaven and earth: dogmatic human development excluding heaven and earth
- Ecological crisis: Paradoxically, the betrayal of heaven and earth threatens human survival and progress
- Loss of Control: No Way to Re-Tie the Reins of Desire

future

prospect

- alternative modernity: redefining the harmonious relationship between humans and nature
- Integration of East and West: Balance of growth-oriented View of Humanity and Posthuman Ethics: Harmony of sense of crisis
- Technological Development and Humanity

“The reins of desire have been loosened, but the Western View of Humanity, which has no way to tie the reins again, needs a new alternative modernity.”

me Oriental cultural View of Humanity

The Eastern Transformative Contact View of Humanity

Comparison of Eastern and Western views of humanity

2025.06.21

Western

View of Humanity

- Emphasizing the sky above the sky (transcendent being)
- Separation and opposition between humans and God/nature
- Perspective of conquest and domination over nature
- Existential consciousness that values personal growth and achievement

Oriental

View of Humanity

- Emphasizing the sky within the sky (intrinsic existence)
- Emphasizes the role of mediator between heaven and earth and humans
- Pursuing harmony and interaction with nature
- Emphasis on the consciousness of misfortune that participates in the harmony of heaven and earth

fundamental difference

The Oriental View of Humanity beings is based on correlational thinking. While the West views heaven and earth as something that must be utilized through human abilities, the East sees heaven and earth as having given abilities to humans and humans as beings who must repay heaven and earth for their kindness.

Fundamental differences in perception of the relationship between humans and the universe

Oriental perspective on human existence

Correlational thinking and fractal theory

What is Oriental correlational thought?

It is a way of thinking that the part and the whole are interconnected and that all elements of the universe are interrelated. We view heaven, earth, and humans as an interconnected system rather than as separate entities.

- Emphasizing the organic connection between part and whole
- Humans are not separated from heaven and earth but are viewed in a correlational relationship.
- A comprehensive way of thinking in contrast to Western analytical and reductive thinking.



Gwang-Hyeon Shim's Fractal Theory

- Self-similarity, where the overall structure is repeated from part to part
- “Fractal” is a repetition of the same structure even though it is complex.
- Characteristics of Korean culture

Yin-Yang and the Five Phases and Fractal Structure

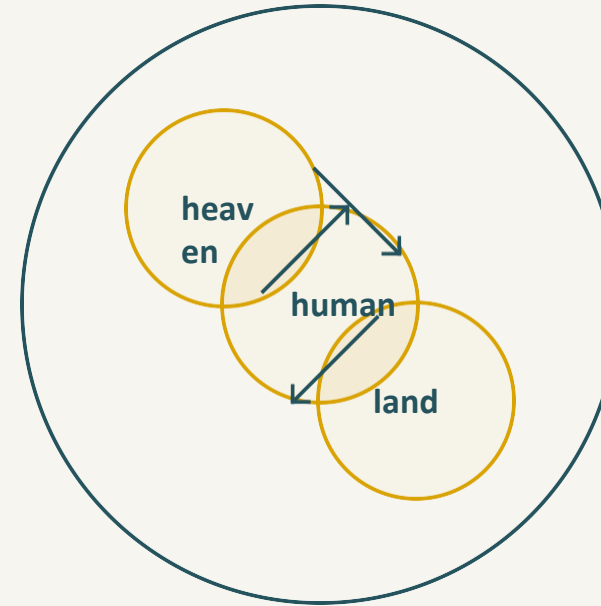
- The structure of Yin-Yang and Five Phases in the sky exists equally on earth and in humans.
- The universe repeats yin and yang like a repetition of 0 and 1.
- If you know the human structure, you can

Oriental perspective on humanity

The Concept of an apical View of Humanity

What is grafting?

Convergence means that heaven and earth (universe) and humans are connected and interact with each other. In Eastern thought, humans are not viewed as separate beings from heaven and earth, but from an integrated perspective, existing as part of the universe together with heaven and earth.



A being where the energy of heaven and earth is concentrated

- Humans are beings endowed with the outstanding energy of heaven and earth.
- Human beings are the ones who have become the most essence through the energy

Obligation to participate in the reconciliation of heaven and earth

- Man's duty is to participate in the incarnation of heaven and earth.
- Heaven and Earth incarnated human beings through the Bible and God.

The Meaning of heaven and earth and incarnation

The Meaning of heaven and earth and flesh and nature

- The energy of Yin-Yang and the Five Phases flows into heaven and earth, and the outstanding things become people and the dregs become things.
- Humans who receive the energy of heaven and earth have a nature, and must repay heaven and earth with all of this nature.
- A relationship in which heaven and earth incarnate humans through the Holy Spirit, and humans reciprocate through the Holy Spirit.

惟天下至誠, 能盡其性, 能盡其性, 能盡人之性, 能盡人之性, 能盡物之性, 能盡物之性, flexible transport to heaven and earth, transformation to heaven and earth, transport to heaven and earth.

(Only those who practice extreme sincerity in the world can fulfill their sincerity... they can help the incarnation of heaven and earth, and they participate together with heaven and earth.)

- 『中庸』Chapter 22

Oriental Concept of sexuality

- Creative interaction between heaven and earth
- The basis for human participation in the incarnation of heaven and earth
- The fundamental principle that connects heaven and earth and humans

Whitehead's Creativity

- Ultimate Categories in Organic Philosophy
- Contrast with the 'absolute' of Western monistic philosophy
- A concept closer to Eastern philosophy than to West Asia



Oriental perspective on human nature

Contemporary re-evaluation and research trends

East-West exchange and modern rediscovery

In the process of Western modernization, the Oriental View of Humanity, which was dismissed as a pre-modern object of enlightenment, is being reevaluated in various aspects according to exchanges between East and West. In particular, Research on reinterpreting correlational thinking from a modern academic perspective is actively underway.

Key researchers and research achievements

Incheol Choi - Joint research with Nisbet - Proof of Oriental correlational perception from a cognitive psychological perspective - Proven through psychological experiments on group/individual differences	Jo Geun-g-ho - Study of oriental psychological system - Establishing study abroad psychology to understand the parts from the whole - Psychological interpretation of the Concept of holistic moderation
Jo Ok-gu - Research on language pedagogical perspectives - Comparison of a thousand characters - Presenting the possibility that Eastern correlational thinking could become an alternative science	Jaejoo Park - Comprehensive research focusing on Whitehead's thoughts - Presenting a comprehensive explanation of the correlational reasoning system - A Study on the encounter between Eastern and Western worldviews and ethics

Modern Meaning of Eastern thought

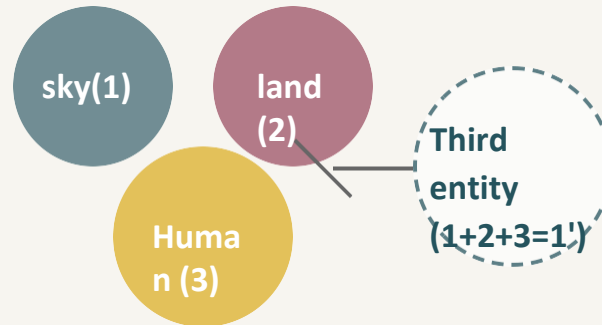
- The stage in which Eastern correlational thinking is scientifically proven through the development of cognitive science and psychology

Oriental perspective on human beings

Liminality theory and autogenous modernity

What is liminality?

In Lee Young-ran's liminality theory, humans are beings with boundaries and transitions, and have the potential to change from one state to another.



Human adaptive characteristics and possibility of change

- Mathematical connectivity of heaven (1), earth (2), and humans (3) (Lee Young-ran's interpretation)
- Humans are capable of self-change through the yin and yang (soul and white) given by heaven and earth.
- Humans play the role of 'intelligence' who understands the universe's performance of heaven, earth, and flesh.
- Furthermore, humans must develop into beings who perform in space.

Western shock and homegrown modernity

Eastern ideas were challenged by the shock of Western modernization, but through this, the East sought its own modernity. In this context, liminality theory serves as a theoretical foundation to prepare for the

The modern Meaning of the Oriental approach to humanity

- Reorganize modern society's segmented View of Humanity into an integrated and relational perspective
- A philosophical foundation for re-establishing a harmonious relationship between humans and nature in an era of ecological crisis
- An alternative thinking system to solve the problem of human alienation in a technology-centered society

Modern applications and implications of the interactive

Environment and ecology field

Forming sustainable environmental ethics through recognition of the mutually beneficial relationship between heaven and earth and humans. Overcoming the ecological crisis by restoring the coexisting relationship between heaven and earth and humans rather than human-centered

Education and character development

Development of an integrated educational methodology through correlational reasoning. Character education that values harmonious relationships with the community and nature rather than individual achievement

Philosophy of Technology and Science

Searching for a new scientific paradigm through fractal theory and correlational thinking. Presenting an ethical direction in which technological development can contribute to the harmony of heaven and earth

Final Takeaway

The Eastern cultural View of Humanity is not simply a reproduction of past ideas, but an alternative human and world view to overcome the crisis of modern civilization.

Every thing

Conflict and polarization of modern Eastern and Western
views of humanity

Clash of East-West Views of Humanity

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1. Clash of human views - Problems before East-West exchange
2. An opportunity for exchange and change between East and West
3. Common origin: three-function system and View of Heaven, Earth and Man
4. The process of polarization in the relationship between a celestial person and an acquaintance
5. Comparison of relationships between

Conflict of human views: Problems before exchange

Even before the exchange, the East and West developed their own views on humanity, but each had its own limitations and problems.

- **West: As the fifth element of Jisoo style becomes monotheistic, the divine name system disappears → Humans**
- **are reduced to sinners before the one God, and repentance and salvation are the only ways East: As**
- **correlational thinking hardens, discrimination between nobles and commoners intensifies → Social hierarchy becomes rigid**

Just like the economic law that bad makes good, shortcomings in human views become more noticeable when interacting with East and West.

An opportunity for exchange and change between East and West

In the modern era, as East and West began to interact in earnest, the Limitations of each ideological system and the opportunity for change were created.

- **West: Discovering an ethical society possible without a transcendent God through Matteo**
- **Ricci → Shift from transcendental orientation to immanent orientation Change in worldview:**
- **Materials replace God's place, strengthening human-centered worldview**
- **Intensification of conflict: From the period of imperialism, Heaven changed from an immanent God to a transcendent God → Earth and the East were recognized as objects of conquest, and exchanges between East and West became an opportunity to form a View of Humanity of autogenous modernity.**

Common origin: three-function system and View of Heaven, Earth and Man

Despite superficial differences, Eastern and Western views of humanity have common origins dating back to ancient times.

- **Trifunctionalism: Principle of social organization across the**
- **Indo-European region Composition: Religious class (Brahmin) -**
- **Warrior class (Kshatriya) - Production class (Vaishya, Shudra)**

Characteristics of the west

- Emphasis on temporal vertical structure
- Creator's continuous intervention
- Emphasis on personal karma and reincarnation

Oriental characteristics

- Emphasis on spatial horizontal arrangement
- Creator as a 'hidden God'
- Emphasis on the success of ancestors and descendants

The process of polarization in the relationship between a celestial person and an acquaintance

Due to exchanges and the impact of modern times, the relationship between heavenly people and acquaintances is becoming more elaborate and at the same time becoming polarized.

- East: In the worldview of Yin-Yang and the Five Phases, personal relationships between heaven and humans
- change into heterosexual relationships → Separation of the three worlds (heaven, earth, and human) and
- weakening of the divine order system Western: The fifth element is elevated to a transcendental God and loses its inherent properties → Earth and humans are reduced to simple objects of domination and manipulation

The development of the heavenly world through the human world is halted as the mutually beneficial relationship between heaven and earth becomes polarized → the incarnation of heaven and earth ceases, and chaos in the universe accelerates.

Comparison of relationships between heaven and earth between the West and the East

The relationship between heaven and man in the East and West shows a clear difference in the relationship between humans and

Western human relations

- Transcendent One God: The Absolute One who presides over all things and decides everything arbitrarily without any laws.
- Authoritarian structure: humans are sinners before God, and obedience to God's commands is the highest value.
- Role of angels: Perform the work of the One God only in special cases, and do not have unique tasks in specific areas.
- Evolutionary pattern: After modern times, the transcendental view of God has weakened and materials have replaced God.

Oriental relationships between heavenly and human beings

- Immanent View of Heaven: The attribute of a hidden God (Deus absconditus) who presides over the superiors according to laws.
- Mutual relationship: Aiming for a harmonious relationship centered on heavenly destiny and virtue
- Divine name system: There are various divine names that run nature and a differentiated structure for each area.
- Evolutionary pattern: The view of the three talents of heaven and earth in time and space is emphasized, and the competition between ancestors and descendants is emphasized.

Conclusion and Significance

The conflict and polarization of Eastern and Western views of humanity had a great impact on the formation of modernity and identity of each civilization.

-
- **Historical significance: East-West exchange was an opportunity to overcome each's limitations and a process of expanding shortcomings.**
- **Relationship between heaven and earth: The Western view of transcendental God and the Oriental view of immanent God clashed and became polarized, but at the same time provided an opportunity for re-establishment. Acquaintance relationship: The Western view of domination and conquest of the land and the Eastern view of coexistence became polarized and became the origin of modern environmental problems.**

As an aspect of modernity's liminality, the rearrangement of sex and secularity is requested in relationships between



Liminality shown in Donghak Thought's View of Humanity beings as immortal.

Liminality in Donghak Yeongsebulmang View of Humanity

Research Overview and Purpose

Liminality in Donghak Thought's View of Humanity as Yeongsebulmang (Yeongsebulmang)

Key research questions

- The transformation process of Donghak's View of Humanity and the philosophical Meaning of liminality
- Changes in views of Heaven, Earth and Man
- brought about by the intervention of the
- Concept of transcendental heaven.
- Reorganization of sexual- secular relationships
- and the emergence of autogenous modernity.
-

Research Methodology

Analysis of historical literature and review of major sources related to Donghak

Analysis of major original texts such as 『

Donggyeong-daejeon』 and 『Yongdam-yusa』,

Background and development of Donghak Thought

Social and religious situation

in 19th century Korea

- Rigidization of the ruling system centered on Neo-Confucianism
- Invasion by Western powers and heightened sense of crisis
- The influence of Seohak and new ideological changes
- The suffering of the people and the deepening exploitation of

Background of

Donghak's

formation

- Choi Je-woo's religious experience and 'Si-Cheon-Ju' (四正居)
- Proposal of 'Donghak (東學)' as a counterpart to Western religion
- A autogenous ideological system differentiated from the three schools of Confucianism, Buddhism, and
- Aiming for public relief and social change

Activities of

Donggyo

- 1860 Choi Soo-un's Angel Questions, Donghak Changdo
- 1864 Choi Suun becomes Sundo (殉道) and ceases his religious activities.
- Restoration of Choi Si-hyeong's 『Yongdam-yusa』 and 『Donggyeong-daejeon』 in the late 1860s
- 1880s: Expansion of religious circles, development of nationwide

Donghak Peasants

Movement and its

- 1894 Donghak Peasant Movement: The banner of "protecting the country and protecting the people" but ideological spread
- Development of Cheondogyo and influence of new religious movements
- Providing a self-sustaining path to Korean modernity

Characteristics of the Permanent Life Permanent View of Humanity

Transcendence

and the coming of God

- Human status was elevated through the intervention of the
- 吾心即汝心 (吾心即汝心): The hearts of humans and Sangje are connected.
- Human between heaven and earth → upgraded to being on the same level as heaven
- Securing a position to serve superiors through and earth Sicheonju (侍天主)

Epistemology of non-smoking and non-starting

Redefining human status through the connection between the difficult-to-understand transcendental world (Buyeon) and the understandable empirical world (Giyeon)

The process of

change in human outlook

- Angel Questions → Charity Activities → Changes in the Process of Purity
- Early: Emphasis on elevation of status through transcendental
- Review: Expansion into the heaven
- Concept of Inaecheon (人乃天)
- Deification of the human inner self through the Concept of inner spirit.

Abolition of the

priest-believer distinction

- Recognizing Seohak's idea of equality, but criticizing class differences between priests and believers
- Adjunct system: Breaking down the boundary between priests and believers
- Non-church characteristics: All believers directly communicate with God
- Relocation of gender-genus boundaries and implementation of religious egalitarianism

Individual self-

reliance vs.

individual payment

Seohak's self-reliance

- God exists externally (surface religion)
- Proof of salvation = worldly success
- Laying the foundation for Western modernity

Donghak's Gakjibuli (各知不移)

- God exists within (deep religion)
- Proof of salvation = inner reflective ethics
- Providing the foundation for autogenous modernity

Permanent View of Humanity

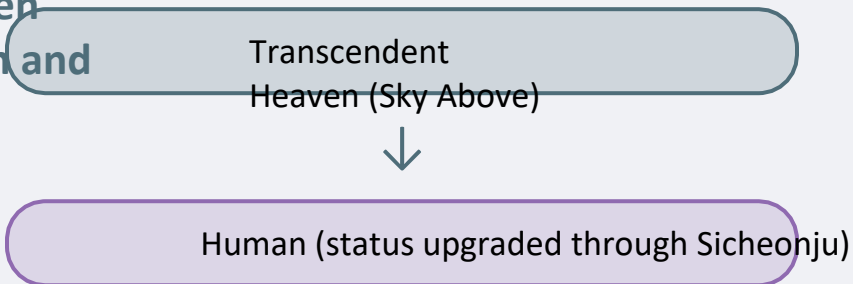
Human beings are recognized as beings who participate in the creation of

The liminality of the relationship between heaven and human beings

Reorganization of the social status system and the Concept of harmony

- Sicheonju's 'harmony' is expressed through Naeyusinryeong.
- Overcoming the monotheistic Resurrection of the state of unity of relationship between heaven and man in Seonhak (God Job in Bible)
- Human beings directly connected to the heavens above and through their hearts.

Changes in relationships between heaven and earth



- Elevation of human status through the
- intervention of transcendental heaven,

change in View of Humanity beings as

- Abolition of hierarchy between priests and believers
- Directly connected to heaven without distinction between nobles and commoners
- Implementation of religious equality through the adjunct system
- Equality orientation expressed as "becoming noble throughout the country"

Relocation of sacred and profane

- Dissolution of existing gender-vulgar boundaries and new Neo-Confucianism: Distinction between nobles and commoners
- Donghak: spiritual being within every human being
- Emergence of liminality (boundary) of autogenous modernity
- Rising religious status as a driving force for social change

Liminality of acquaintanceship

Status change through creation and harmony View of Heaven on earth and God on earth

- Elevation of the status of the earth through Sicheonju ideology and the realization of heaven on earth through Gaebyeok again.
- Change from hierarchical order of heaven and earth (Cheonjonjibi) to equal relationship (Cheonjonjibi) Earthly God: New status of
- humans who realized Sangje and Earth Change in the nature of the earth: From restraint and oppression to creation and source of life
- Circulatory ideology of the times of Ho-Gap, past Ha won-Gap

Donghak's Concept of "harmony": Integrating liminal boundaries of conflicting elements The power of the East: Presenting a new worldview beyond Seohak

- "Becoming a nobleman throughout the country": Religious justification for the liminality aspect of externalization, breaking down social and class boundaries
- Jeonmyeong-sook: Donghak ideology: "Turn dismantling the caste system commoners into nobles and cherish the natural."
- The Queen Mother's Desire: The Inner Motivation of Participants in the Donghak

Peasant Movement

"Originally, Donghak's claim to protect the nation and protect the people was nothing more than a cry for the future, but each person's heart was longing for a queen, but he could not achieve his wish..." 『Jeon-gyeong』

Social manifestations of liminality

Anti-structure: Formation of a deviant space that breaks away from the traditional hierarchy

Communitas: A social change movement based on communal practice.

Crossing boundaries: autogenous modernity through rearrangement of sacred and profane Creativity:

Liberation of creative "harmonious" elements

suppressed during the Joseon Dynasty

6/8

Donghak Thought and autogenous modernity

Reconstruction of the sacred-profane boundary

- Reorganization of the sacred and secular
- order due to the intervention of the
- Transcendental Heaven, religious
- subjectification of the masses through the Concept of Sangje, religious
- democratization through the abolition of
- the priest-congregation hierarchy, and
- acquisition of religious legitimacy that can lead to the status of a queen.

The transformative nature of liminality

The borderline position between the traditional order and the new order. The fusion and overcoming of contradictions

Characteristics of

autogenous modernity

- Unlike Western modernity, modernization based on religious foundations
- Overcoming the caste system and
- social transformation based on the
- idea of equality, seeking a balance between internal reflection and
- external practice
- Establishment of self-sustaining enlightenment and identity through
- Spreading the values of harmony and
- The spiritual origins of modern Korean social movements

Social influence after Donghak

The Significance of the liminality of autogenous modernity

Influenced new religious movements such as Cheondogyo and won Buddhism. Donghak Thought created a unique area of liminality between Western modernity and tradition, providing an opportunity for creative change that dismantled and reorganized the existing sexual and secular order. This opened the way for self-sustaining modernization in which the value of religious

Conclusion and Significance

The essence of liminality

in Donghak Thought

- Cracks and reorganization of status order due to the intervention of Chochungcheon
- Revitalization of the idea of the unity of heaven and man through the Concept of Si, Heaven, and Lord
- Relocation of the boundary between the sacred and secular through the harmony of inner spirit and outer spirit.
- Aiming for the transformation of this world through the View of Heaven on earth and God on earth.

The modern Meaning of

the eternal View of

Humanity

- Providing a philosophical and religious basis for human dignity
- Realization of the idea of equality through abolishing the distinction between priests and believers
- Criticism of modern society through internal reflection and spiritual awareness
- Presenting a Korean model of autogenous modernity

Implications

of the Study

- Reinterpretation of the continuity between Korean traditional thought and modernity
- Illumination of dynamic spirituality and ethics in the modernization process
- Rethinking the ideological relationship between Donghak, Confucianism, and Seohak with a focus on human outlook
- Deepening genealogical understanding of new religious movements after Donghak

Future

research

directions

- Comparative Study on changes in human outlook between early Donghak and late Donghak
- Comparison and complementary interpretation of human views in Donghak and Daesoon Thought
- Exploring dynamic elements in modern Korean social movements
- A modern reinterpretation of Donghak's View of Humanity in a global context.

Donghak Thought's View of Humanity as immortal is not a simple historical relic, but an ideological and practical resource that still operates in modern Korean society, requiring reflection on the fundamental value and interrelationship of human existence.

Chapter IV

The autogenous modernity of Daesoon Thought and the revitalization of civil strife.

autogenous modernity and Revitalization of Order in Daesoon

Research Overview and Purpose

This study examines the religious solution to the problem of autogenous modernity and rebellion in the History of Korean modern thought through Daesoon Thought.

The main Significance of the study is to reexamine the status of Daesoon Thought in Korean religious thought and to analyze the structure of thought centered on the view of the three worlds.

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1. Introduction and research purpose

Background and academic

2. Comparison of Daesoon Thought

Research Significance on Daesoon Thought

3. Concept of Thought/personal emphasis

Differences and connections

4. Characteristics of the three worlds

Daesoon's celestial vision
The core theology of Daesoon Thought

5. The Meaning of autogenous modernity

Structure of the Three Worlds and the Divine

Order

Differentiation from Western modernity

6. Control system

Principle of reconciliation,

7. Reactivation process

Coexistence

8. Ideological integration

Construction of Heaven and Earth

9. Modern significance

Construction of the Three Worlds
Convergence of Confucianism,

10. Conclusion

Buddhism, Zen and Western thought
Current value of Daesoon Thought

Research achievements and Future Tasks

Comparison of Daesoon Thought and Donghak Thought

Donghak Thought Daesoon Thought

- Present only the appearance of transcendental heaven (symbolic) (substantial intervention) • Sangje's personal emphasis
- The Concept of ghosts (the divine name) is only partially reflected • The divine world is systematized into a specific system
- Focusing on temporal salvation (protecting the nation and people) • Resolving resentment in the three worlds with a focus on reconciliation and repayment
- Stage of presenting the possibility of a sacred-secular boundary • Completion of boundary integration through personal stress and divine commandment

The Concept of personal strength

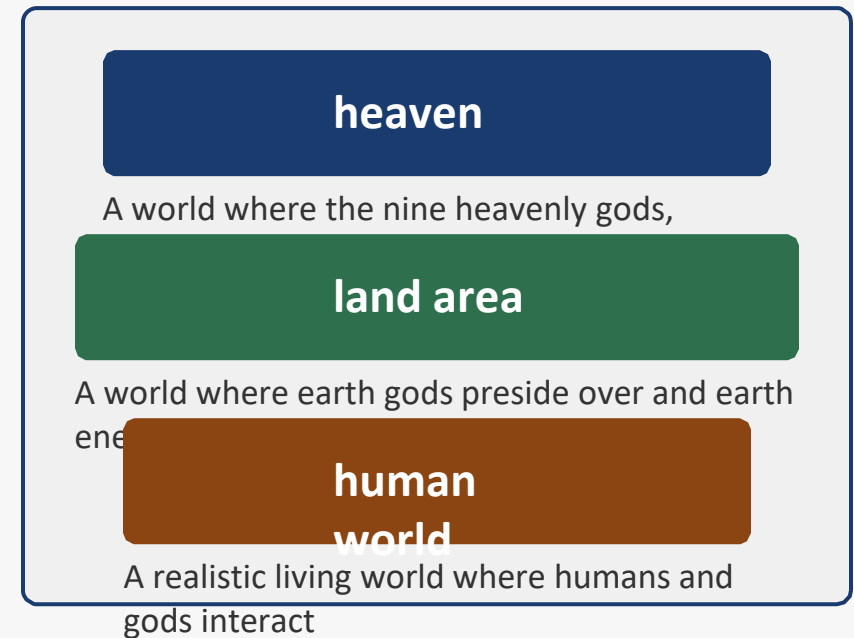
The phenomenon of the Nine Heavenly Emperors directly descending into the world in human form.

- **Substantiation of a transcendent being - Heaven (Gucheon) was born as a human, saw the appearance of heaven and earth from a human perspective, and reformed them.**
- **Difference from Donghak - Donghak was limited to revelation and appearance, but Daesoon expanded to the direct descent of human beings.**
- **The way of reforming all things in heaven and earth - laying the foundation for the creation of heaven and earth by repairing heaven and earth**

“When Sangje was in the nine heavens, the gods, Buddhas, and

Characteristics of the View of Heaven

- Samgye: An organic divine world system consisting of the heavenly world, the earthly world, and the human world.
- 'Sky above the sky' structure - 9 or more overlapping celestial hierarchies
- The heavenly world is a process of reviving and purifying the divine name (Buddha, Bodhisattva, divinity, etc.)
- Old and new skies - celestial mutability and revitalization
- Systematizing the interaction structure between the divine world and the human world



『The old sky was only looking at the construction work that killed
Foreground』 passage

The Meaning of autochthonous modernity

Differentiation from Western modernity

- Ontological expansion centered on the harmony of heaven, earth, three worlds, and divine order in material-centered Western modernity.
- Instead of the complete denial that “God is dead” in the West, the family line method of succession and development
- Aims to overcome the evils of modern civilization caused by Matteo Ricci

Comparison of autogenous modernity and Western

Category	Western modernity	The autogenous modernity of
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Independent development pattern

- Reasons for self-reliant transformation that transcend nationalistic limitations and Western imitation
- Relocation of the gender-genus boundary and completion of liminality (boundary state)
- Establishment of metaphysical modernity and postmodern system through personal emphasis with substance
- Overcoming Western-Oriental dualism through the realization of the Divine Name of Heaven and Earth

Concept and principles of civil war

The cycle of resentment and strife in the three worlds

- Resentment accumulates in the three worlds (heavenly world, earthly world, and human world) due to the conflict in the prehistoric world.
- The process of transition from trouble to prosperity through the construction of heaven and earth and the construction of the three worlds

Qi Lan's Core Principles

- Haewon (解冤): The fundamental Principle of resolving eternal resentment and resentment
- Repayment: The practice of repaying kindness and laying the foundation for coexistence
- Coexistence: Construction of a better heaven through mutual coexistence and harmony



Qi Lan's Reactivation Process

heaven and earth affairs

- Repairing the old heaven and earth - Reorganizing the structure of the universe
- Direct intervention and reform through Sangje's personal strength
- Simultaneous re-establishment of order in the divine world and the human world
- Establishment of a new order of heaven and earth through the creation of heaven and earth

"Now, the heavens have been repaired and the earth has been repaired, and the water has been laid out so that no water leaks can be found. As soon as it reaches its limit, a new foundation will be opened."

- 『Vidvat』

Realization of the Three Worlds and Public Affairs

1

Myeongbugongsa (冥府公事): Adjusting the interrelationship between heaven and earth

2

Resolving regrets and repaying gratitude: resolving resentment in the three worlds and establishing a new order

3

4

Harmony between gods and humans: Organic combination of the divine world and the human world

Construction of Seongyeong (仙境): Realization of Heaven on Earth and Completion of Rule (治)

1

An integrated perspective of Eastern and Western thought

Integration of Confucianism, Buddhism, and Zen and acceptance of Western ideas

- Integration of the metaphysical principles of the three traditional Confucianism, Buddhism, Buddhism, and Zen religions by substantiating them
- Systemically revitalizing Eastern cosmology such as Yin-Yang and Five Phases, won-Yang-Jeong, and 12 Unsung

- Reinterpreting the concepts of materialism and transcendence in Western modern thought from an independent perspective

- Establishment of an autogenous modernity and post-modernity system that is different from Western modernity



Modern significance and prospects

Values in modern society

- Providing practical principles of resolution and coexistence to resolve conflicts in a pluralistic society and achieve social integration
- Presenting a model for harmonious coexistence of humans, nature, and the divine world beyond material-centered Western modernity
- Establishing an alternative worldview and performance system for modern people's mental crisis and alienation

Future outlook and implications

- Possibility of using an integrated view of life of heaven, earth, human beings and the three

Conclusion and Future Tasks

Research Achievements

- Identifying the Characteristics of the autogenous modernity of Daesoon Thought's strong personal view of the world
- Derivation of independent development patterns of View of Heaven, View of Earth, and View of Humanity through comparison with Donghak Thought
- Systematic reconstruction of the view of the three worlds (heavenly world, earthly world, human world) and systemization of the divine world reality

Significance of Qi Lan's revitalization

- Presenting a model for a great transition from trouble to rule through the principles of reconciliation, gratitude, and coexistence

1

autogenous modernity of human strength and celestial view

autogenous modernity of the Cheon'gye-gwan based on Insin-gangse

Research purpose and awareness of the problem

Exploring the change process from Donghak Thought to Daesoon Thought

Changes in the View of ~~Heaven and personal~~ strength

- Transition from Donghak Thought's Transcendent Heaven to Daesoon Thought's Strength of Persons
- Limitations of the existing View of Heaven and the need to establish a new human-centered world view
- East Asia's search for self-sustaining modernity that overcomes the Limitations of Western modernity
- Formation of new liminality through rearrangement of sacred and profane
- Exploring the Meaning of heaven and earth work that “repairs” the “old sky”

Research Methodology and key concept definitions

Exploring the core concepts of personal strength, celestial view, and the three worlds

Approach

~~Methodol~~

ogy

- Literature research: Analysis of original sources of Daesoon Thought, including 『Jeon-gyeong』 and 『Daesoon Jinrihoe Cradle』

- Comparative thought analysis: Comparison with Donghak

- Thought, Confucianism, Buddhism, and Zen views of heaven, and Western religions

- A phenomenon in which the Supreme God of the Nine Heavens directly uses the human body to transform heaven and earth. The emergence of Donghak's transcendental world, a more active form of intervention

- Conceptual-historical approach: Examining the historical changes in views of Heaven, Earth and Man

View of Heaven

The systematic structure of heaven seen in Daesoon Thought. Contains more than 9 overlapping celestial levels and a divine name system

Samgye

The structure of the universe consisting of the heavenly world, the earthly world, and the

Transcendent Heaven and View of

The emergence of Transcendent Heaven

In Donghak Thought, the transcendental heaven appeared in Inse for the first time, but humans could not fully understand its meaning just by its appearance. The Concept of Transcendent Heaven, which began with Suun Choi Je-woo's Angel Questions, has become a core idea of Donghak.

"Heaven and earth are ghosts, and ghosts are yin and yang."

Changes in views of Heaven, Earth and Man

Donghak's Transcendental Heaven is a new transcendental being that goes beyond the existing View of Heaven, fundamentally redefining the relationship between heaven, earth, and humans.

Characteristics and Limitations of Donghak View of Heaven

- Although Chochulcheon appeared in Inse, it did not lead to Inseok's power.
- Attempts to dismantle the hierarchy between heaven, earth and man are incomplete.
- It was difficult to overcome Confucian traditions and limitations.
- Incomplete realization of transcendental heaven

Achievements of Donghak Thought

He attempted to move away from the Confucian tradition's view of immanent God to a view of transcendent God, and laid the foundation for liminality that resets the boundary between the sacred and the profane.

From Donghak to Daesoon Thought

The Concept of transcendental heaven, which began in Donghak Thought, further developed into the human strength in Daesoon Thought and became an important foundation for



The Concept of personal strength i

The Meaning of personal strength

Human strength means that a transcendent being (Gucheonsangje) is born directly into the world in a human body. This is the concept that, unlike Donghak Thought's transcendental heaven that only appears in human beings, in Daesoon Thought it directly acts as a human being and performs the works of heaven and earth.

“When Sangje was in the nine heavens, the gods, Buddhas, and Bodhisattvas appealed to him that without Sangje, heaven and earth could not be corrected, so he decided to descend to the world on his own in the year of Shinmi.”

Background of personal stress

As Western modernity brought about by Matteo Ricci gave birth to ills, the gods, Buddhas, and Bodhisattvas appealed to

From Transcendent Heaven to Personal Strength transition

Donghak Thought	Daesoon Thought
The emergence of transcendental heaven	Gucheon Sangje's personal strength
Staying in the form of revelation	Appearing as a human being with substance
Physical sex-genus of personal strength	Completion of complete sexual internal liminality
• Construction of heaven and earth that repairs heaven and earth is possible. • God intervenes in human hearts • Total changes in the View of Heaven, Earth and Man • Humans and the transcendental world are elevated to beings who communicate not only in mind but also in body. • Realization of substantial integration of Eastern and Western views of heaven	

The necessity of reforming heaven and earth

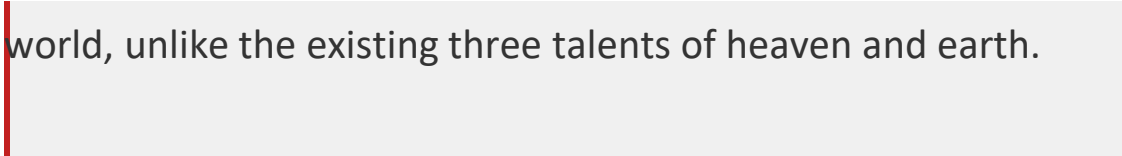
“Now, the heavens have been repaired, the earth has been repaired, and the water has been laid out so that there are no



The structure of the three worlds i

The Concept of the three worlds

The Three Worlds in Daesoon Thought refers to the overall structure of the universe consisting of the heavenly world, the earthly world, and the human world. This is a concept that emphasizes the internal system of each area and the divine world, unlike the existing three talents of heaven and earth.



“The construction of the three worlds is the creation of the three worlds of Heaven, Earth and Man. This creation is not an act of copying what others have created, but a new creation...”

Differences from the Three Worlds of existing religions

Religion	three worlds concept
Buddhism	The world of desire, the world of form, the world of no form, and the world of no form) refer only to the heavenly world, but the three worlds of Daesoon Thought represent the entire structure of the universe, including the heavenly world, the earthly world, and the human world.
Daesoon Thought	

Structure and System of the Three Worlds

- Heaven:** The sky where the nine heavens and the gods of heaven and earth exist. Has 9 or more nested hierarchies
- Jigye (地界):** The world of land. The underworld and the earthly world exist and connect the heavenly world and the human world.
- Human world:** The world where people live. It is the place where the nine Heavenly Sangjes are powerful and the stage where the works of heaven and earth are carried out.

Introduction of the New Underworld

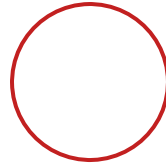
Daesoon Thought, unlike Donghak Thought, actively introduces the Concept of Divine Name (神明) to explain the operation of the three worlds. The Divine Name travels across the three worlds and is involved in the operation of heaven and earth and the good fortune and fortune of human beings.

Characteristics of the Three Worlds System

- Heaven, Earth and Man experience dynamic and current changes simultaneously

- The movement of heaven and earth is systematically managed by God.
- The order of the three worlds was reorganized

Deuteronomy and heaven and earth work



Temple of Shinmyeong (神明)

In Daesoon Thought, Shinmyeong is a substantial being in charge of the operation of heaven and earth, and acts according to the orders of Sangje. Divine power enters the human mind and plays a role in changing constitution and personality.

“By allowing the spirit to enter and exit a person’s stomach, he will change his constitution and personality. Even if it is a peg, it can be used if it is energized.”

Meeting of Heavenly Precepts and God’s Name

The gods of the heavenly world receive orders (cheongryeong, 聽令) from Sangje through the Hoesan (會散) and oversee the movement of heaven and earth. It is composed of a complex system that requires infinite effort to create wind and rain.

The Meaning of heaven and earth affairs

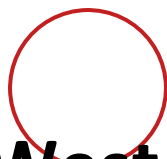
- **Repairing heaven and earth: Remodeling the old sky and earth**
- Transition from the order of polar opposites in the autogenous world to the order of mutual growth in the Hucheon.
- The task of organizing the degrees of heaven and earth and harmonizing the divine name.
- Cosmic maintenance work starting from the list

The Meaning of the three world public affairs

“I wish to preside over the Great Realm of the Three Worlds, create heaven and earth through harmony, open the heavenly realms of the afterlife, and rescue all living beings who have fallen into suffering.”

Principle of the operation of heaven and earth

In Daesoon Thought, all movements of heaven and earth are determined by divine decree, and even the good fortune and fortune of humans are determined. In the Heaven and Earth Process, the gods control all things through Hoesan and



Comparison of Eastern and Western

View of Heaven of traditional Eastern religions

- Confucianism: Inherent heaven (理), a View of Heaven centered on moral principles
- Buddhism: View of Heaven centered on the three worlds (desire world, form world, and formless world)
- Daoism: View of Heaven of the three talents of heaven, earth and human beings, centered on Tao and Qi.

Thousand views of Western religion

- Transcendental Substantialism: God as Creator/God-centeredness
- Materialism: Spread of Western modernity after Matteo Ricci
- Dualistic worldview: distinction between heaven (heaven) and hell (underground)

The term Daesoon, literally ‘Great Itineration,’ by which this religious order is named Daesoon Jinrihoe. comes from The

Differentiation of Daesoon Thought’s View of Heaven

- Nine Heavens: Structure of nine or more overlapping heavens

- Strength of the human body: The descent of the transcendental heaven into a human body
- Divine Name Realm: Divine Name System that encompasses all of heaven, earth and people.

Category	Existing ceiling	Daesoon Thought, View of Heaven
substance	Abstract/conceptual	Substantive and realistic
layered structure	Simple/hierarchical	Cheongryeong (聽令), Complex/systematic of God's name and reunion (會散)
Operating principle	Natural law/transcendent providence	

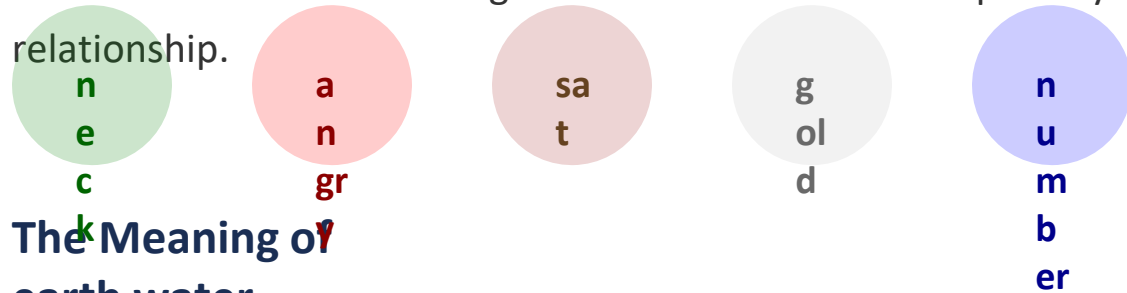
Integration of Eastern and Western views of Heaven

Daesoon Thought integrates the Eastern attributional View of Heaven and the West's substantial View of Heaven, and further establishes the hierarchy and roles between the nine heavens, the heavenly mandate, and the heavenly world through the substance of the divine name Hoesan and

Five Phases

Thought and The core of the Five Earthquake Tree

The Five Phases ideology is an Eastern cosmology that states that all things in the universe are composed of Five Phases: wood, fire, earth, metal, and water, and that changes in the world are achieved through their coexistence and polarity relationship.



The Meaning of earth water

Togeuksu, which is especially emphasized in Daesoon Thought, is the Principle of earth (soil) controlling water (water), and is associated with the personal strength of Sangje. The “Im (壬) character on the left palm and the Mu (戊) character on the right palm” that appears in 『Jeon-gyeong』 symbolizes the principle that To (戊) governs Su (壬).

Gold trade and space circulation

In the Five Phases, gold exchange is the Principle of circulating the Five Phases by changing the positions of gold and fire. This Principle of creating linear circulation is the core of Hado-doodles, and is reinterpreted in Daesoon Thought as the fundamental Principle of change in heaven and earth and creation.

Ha Do Doodle (河圖洛書) Space Museum

- River map: Transcendent Heaven's Principle of universe creation, center of coexistence
- Scribble: Principle of cosmic change, center of polarity
- The fundamental principle that explains the law of all things in the universe in Eastern thought

Reinterpretation of Daesoon Thought

Daesoon Thought focuses on earth as the fifth element among the Five Phases, and explains the reality of personal strength and the balanced change in the universe through

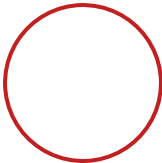
Characteristics of autogenous

The Meaning of autochthonous modernity

The autogenous modernity of Daesoon Thought refers to a modern way of thinking that arose internally in East Asia, unlike Western modernity. This is not the Western modernity that declares “God is dead,” but a modernity that inherits existing traditions while making new changes.

Characteristics of modernity in Daesoon Thought

- The Concept of Jiajong (加宗) - acknowledging the existing heaven but replacing it with a new heaven
- A new worldview in which Western transcendental heaven and Eastern divine nature merge into reality.
- Overcoming the materialistic Limitations of Western modernity
- Redefinition of human status and role



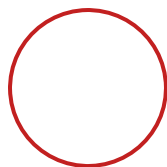
Relocation of sacred and profane

The rearrangement of gender and genus proposed in Donghak Thought is fully realized through personal stress. As the transcendental divinity enters the daily lives of humans and the transcendental heaven descends directly into the human world as the nine heavenly beings with substance, the boundaries between sex and nature are fundamentally reorganized.

Completion of Liminality

Liminality refers to a borderline state between existing categories and orders. In Daesoon Thought, the three

Category	Donghak Thought	Daesoon Thought
View of Heaven Features	The emergence of transcendental heaven	Gucheon Sangje’s personal strength
gender-secular relationship	Relocation attempt	complete reconstruction
In Daesoon Thought, the rearrangement of gender and	laying the foundation	systematic completion



postmodern implications

post-modernity of Daesoon Thought and the view of Cheon Gye-kye

Daesoon Thought's view of the heavenly world shows postmodern characteristics that go beyond modern times. Western modernity overcomes the limitations caused by materialism and rationality-centered paradigms, and pursues harmony between spirit and matter, and integration of transcendence and immanence.

"Now that the heavens have been repaired and the earth has been repaired so that there is no water leak, a new foundation will be opened as soon as it reaches its limit."

Connection with pluralism

Daesoon Thought's view of the heavenly world has pluralistic characteristics encompassing various religions and ideologies,

Characteristics

of post-modernity

- Transformation and reactivation into a new form rather than extinction of the Other

- Deconstruct and integrate modern dichotomies (God/human, sex/genus, transcendence/immanence)

Complete integration in performance through transcendental strength of character

modernity	post-modernity of Daesoon Thought
center of reason	Harmony of reason and transcendence
material progress	Mental and material harmony
human centered	Balance of the three worlds of Heaven, Earth and Man
"Death of God"	"Humanization of God" (personal stress)

Meaning in modern society

Daesoon Thought's view of the heavenly world presents an alternative worldview for the various crises (environment, society, and values) of the postmodern era since the 1980s, and has contemporary significance in presenting universal values and practice directions beyond local ideas

Conclusion and Research Significance

The integrated meaning and modern value of Daesoon Thought's view of the celestial world.

"Now, the heavens have been repaired and the earth has been repaired, and the water has been laid out so that there are no leaks. As soon as it reaches its limit, a new foundation will be opened."

Integration and reinterpretation of the Eastern and Western worlds of heaven

Integration of the Western

transcendental/substantial View of Heaven

and the East's immanent/attributive View of

Heaven, reinterpretation of the Five Phases

ideology, Earth's Water, and Gold and Fire

Trade.

Characteristics of Daesoon Thought's View of Heaven

- Substantiation and completion of the View of Heaven through personal strength
- Establishment of a three-world system of heaven, earth, and human world
- Systematic understanding of the operation of heaven and earth through divine revelation
- Relocation of sacred and profane and completion of liminality



the View of Heaven as a view of the heavens

View of the Heavenly Realm as View of Heaven

Research Overview and Purpose

- **Research Background:**

Understand the unique Characteristics of Korean religious thought by exploring the historical development and changes in the Concept of View of Heaven

- **Compare to:**

The Concept of transcendental heaven in Donghak Thought and the nine heavens and View of Heaven in Daesoon Thought

- **Key research questions:**

- What is the semantic difference between the method of intervention of the transcendental heaven and the phenomenon of Sangje's personal strength?
- What are the changes in views of Heaven, Earth and Man that appear in the two ideologies, and what is their significance? What are the unique characteristics and modern implications of the view of the heavenly world as a view of the three worlds?

The Concept of Transcendent Heaven in Donghak Thought

- **The first appearance of Chowlcheon's royalties**

In Donghak Thought, Chochulcheon first appeared in Inse and brought about a comprehensive change in the View of Heaven, Earth and Man. This signifies a fundamental paradigm shift in the relationship between heaven and humans.

- **Changes in the relationship between humans and the transcendental heaven**

Humans are now elevated to the status of beings who communicate directly with the Transcendence. This is a method of communication that is distinct from the Confucian Concept of the unity of heaven and man, and means that humans are transformed from simple recipients of heaven's destiny to interlocutors.

- **Limitations: Poor communication and understanding**

However, it was difficult for humans to fully understand the Meaning of the transcendental heaven alone. The Limitation of transcendental heaven, which is not directly emphasized by the human body, becomes an opportunity to overcome through the personal emphasis of Daesoon Thought.

"If you bring heaven into your heart, harmony will be there."

- Tokyo
Daejeon -

Main features of

Donghak View of Heaven

- Heaven and earth are ghosts and ghosts communicate through yin and yang.
- Giving substance to Sangje by expressing him as a ghost
- Establishing a spiritually connected relationship between humans and the transcendental heaven
- The emergence of transcendental heaven is the starting point of the transition to a modern View of Heaven.

Daesoon Thought's Nine Heavens Personal Strength

- **The Meaning of Gucheon and the personal strength of Sangje**

In Daesoon Thought, the Transcendent Heaven is referred to as the Nine Heavens. In Donghak Thought, the transcendental heaven only appears in the human world, but in Daesoon Thought, it is emphasized directly in the human body. It plays a direct role in reforming heaven and earth through physical manifestation rather than mere spiritual emergence.

- **Transformation of heaven and earth**

"Now, I have repaired the heavens and repaired the earth, and created a water-tight pattern..." Since Sangje was able to see the heavens and earth from a human perspective only after being born as a human, he transforms into a being who repairs the heavens and earth that he created himself. This aims for comprehensive change through 'post-theological' work.

- **Philosophical Background of personal stress**

The Background of personal strength is the situation of annihilation of the world brought about by the material-centered Western modernity started by Matteo Ricci. Daesoon Thought warns of the crisis of human extinction caused by Western modernity, and explains that Sangje's direct influence was necessary to fundamentally solve this problem.

"When Sangje was in the nine heavens, the gods, Buddhas, and Bodhisattvas appealed to him that they could not correct heaven and earth, which were in chaos, without Sangje... so he decided to come down to the world on his own."

Differences from

Donghak Thought

- ◆ **Substantiality: Transcendental Heaven has substance due to the personal strength of Gucheon.**
- ◆ **Method of transformation: remodeling (restructuring) rather than reforming (renewing)**
- ◆ **Expansion of the Three Worlds: Dynamic interaction between heaven, earth, and human world**
- ◆ **The operation of God's name: Active intervention and systemization of God's world**

- 『Foreground』 「
Example」 1 -

Construction of Heaven and Earth and Reconstruction of the Three Worlds

- **The Meaning of heaven and earth construction (天地公事)**

The Heaven and Earth Work, which was carried out after Gucheon Sangje's personal strength, was a renovation work that repaired heaven and earth. This is not a simple renewal, but a thorough process of re-establishing the fundamental principles of heaven and earth.

- **Structural Characteristics of the three worlds**

The three worlds of Daesoon Thought are divided into the heavenly world, the earthly world, and the human world, and each world forms an independent yet closely interconnected organic world. These three worlds communicate and influence each other through the medium of God.

- **Difference between Jae (才) and World (界)**

If the 'Three Talents' of traditional thought refers to the three major elements or talents of heaven, earth and human beings, the 'Samgye' of Daesoon Thought is a systematic concept with a more complex and diverse internal world. Realms include complex structures such as the divine world.

“Now that the heavens have been repaired and the earth has been repaired so that there is no water leak, a new foundation will be opened as soon as it reaches its limit.”

Comparison with Buddhism and Daoism

- 『Jeon-gyeong』 『Teaching Method』 3-4 -

the three worlds of Buddhism

Consists of the desire world, the form world, and the formless world.

→ A concept that subdivides only the heavenly world

Taoist Concept of the three worlds

Classification of the three circles of heaven, earth, and water, or the upper world, middle world, and lower world.

→ Lack of specific systemization

The Three Worlds of Daesoon Thought

A clear distinction between the heavenly world, the earthly world, and the human world.

→ Emphasis on interaction based on the

The Introduction of the divine world and the Characteristics of the heavenly world view

- **Active Introduction of Shinmyeong (神明) in Daesoon Thought**

Unlike Donghak Thought, Daesoon Thought introduces God as a core concept in the construction of heaven and earth and defines it as a being that actively participates in the operation and change of the three worlds. This is because through Sangje's personal emphasis, an opportunity was created for divine power to intervene in the human mind.

- **The relationship between the structured divine name system and the three worlds**

Daesoon Thought's view of the heavenly world presents a very detailed structure of the Divine Name through a system called 'Gye'. This is heaven and earth
The Three Powers (Samjae 三才) and Samgye (Samgye 三界)

- **Revitalization of Shinmyeong-gwan**

In Eastern thought, discussing heaven and earth and spiritual beings together was an approach that Confucian scholars avoided after the Song and Ming era. Daesoon Thought attempts a modern reinterpretation by revitalizing the ancient view of God and myeong expressed in 『Gwakjeomjukkan』.

"Now, the heavens have been repaired, the earth has been repaired, and the water-tight system has been laid out. As soon as it reaches its limit, a new foundation will be opened. In addition, the divine command will be allowed to enter and enter the human belly, and its constitution and personality will be repaired..."

Changes in the

Concept of divine name

- 『Jeon-gyeong』 『Teaching Method』 3-4
Donghak: "Heaven and earth are ghosts, and ghosts are yin and yang" - Conceptual and Abstract expression

Daesoon: God's name is a concrete entity that interacts with humans and leads cosmic change.

Characteristics of the View of Heaven in Daesoon Thought

- ◆ Unlike the three worlds of Buddhism (desire, form, and formless), it encompasses the heavenly, earthly, and human worlds, and the heavenly, earthly, and human worlds dynamically change at the same time.

Comparison of the View of Heaven between Donghak Thought and Daesoon Thought

Compare items	View of Heaven in Donghak Thought	Daesoon Thought's View of Heaven
expression of transcendence	Appears in Inse and communicates through spells and rituals	Direct manifestation and construction of heaven and earth through personal strength
thousand-man relationship	Humans are elevated to status as beings who communicate with the transcendental heaven.	The virtual disappearance of the boundary between heaven and man due to the emergence of nine heavens as humans.
The Concept of divinity	Conceptual expression: "Heaven and earth are ghosts, and ghosts are yin and yang."	Expansion into a structured divine commandment system, emphasizing the substantial function of divine commandment
Direction of change in the View of Heaven	Renewal-oriented through "gaebyeok again"	Pursuing fundamental reform of heaven and earth through "post-cheon-gaebyeok"

Key Differentiators

Daesoon Thought completed the change in the View of Heaven that began in Donghak Thought in a more substantial and systematic form through the personal emphasis of Sangje, reestablishing the structural relationship between the three worlds (heavenly world, earthly world, and human world).

response to modernity

Following the tradition of Donghak Thought, Daesoon Thought presented a solution to the conflict between Eastern and Western civilizations through a critical view of the material-centered ills caused by Western modernity, which began with Matteo Ricci.

Conclusion and Significance

Historical Meaning of ideology

- ◆ Donghak Thought and Daesoon Thought Present a Unique Response to Modernity in the Clash of Eastern and Western Civilizations
- ◆ We seek to overcome the crisis of material-centered civilization brought about by Western modernity through the reconstruction of our View of Heaven.
- ◆ Establishing a new relationship between transcendental heaven and humans, breaking away from the existing Confucian idea of the unity of heaven and man

modern implications

- ◆ Providing alternative reasons for the crisis of modern civilization caused by materialism Providing a model of coexistence between humans, nature, and transcendent beings

Among the ideas that have arisen in East Asia since the modern era, it transcends nationalism and recognizes the problems of universal humanity.

Significance in

Korean religious history

- ◆ Formation of original religious thought through rearrangement of gender and liminality in Korean context
- ◆ Presenting a new cosmology through the 'New World' that began in Donghak Thought and was completed in Daesoon Thought
- ◆ Systematizing the Korean View of Heaven, Earth and Man, differentiated from Buddhism and Daoism through the 'Three World View' Establishing a unique position as a human-centered cosmology (anthropocentricity)

Q&A

We welcome your questions and comments about today's announcement.

- Contact: example@religion-studies.org
- Additional data: The full paper of this study is scheduled to be published in the summer 2025 issue of 'Korean Studies in religious studies'.

me A view of the heavens of the strength of the human body

Incarnational View of the Heavenly Realm

Research Overview

In this study, we examine the View of Heaven in Daesoon Thought, that is, the personal emphasis of Sangje and the Characteristics of the three divisions of heaven (celestial world) accordingly.

Celestial overlapping structure

- The structure of 9 or more overlapping heavens and the personal stress of Sangje
- The role of Sangje and the gods of heaven and earth
The Meaning of thunder, the creation of heaven and earth, and the system of Hoesan and Cheongnyeong
- Differences from traditional cloth
Expanding the concepts of the Inner Heaven in the East, the Transcendent Heaven in the West, and the Beyond Heaven

Old sky and new sky

Change and reform in the sky, realization of autogenous modernity/post-modernity

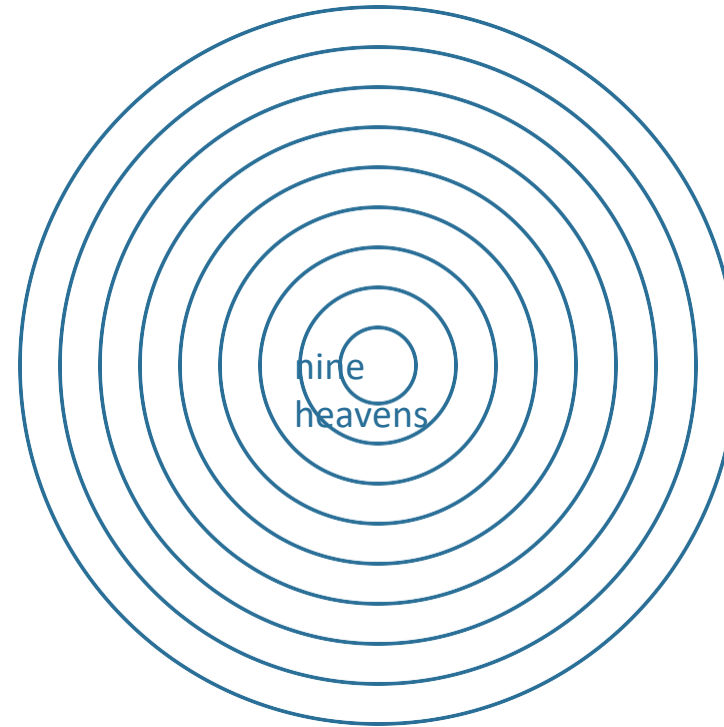
Celestial structure: 9 or more overlapping skies

Kim Song-hwan (金松煥) asked Sangje, “Is there another heaven above the heavens?”

Sangje answered, “There is.” And he asked, “Is there anything else there?”

Sangje answered, “There is another.” He answered like this nine times and said, “Stop knowing.”

- Daesoon Thought suggests that nine or more heavens exist in overlap.
 - It simultaneously contains the independence
 - and connectivity of each heavenly realm,
 - divided into the heavens outside the heavens
- (the nine heavens) and heaven, earth, and



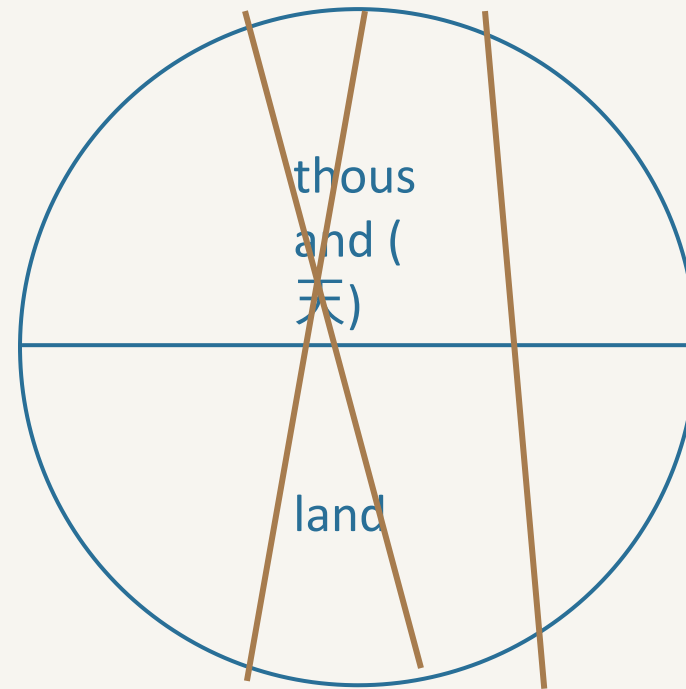
~~Gucheon~~ cheering and thundering Bohwacheon Jonggangseong

Sangje: The Meaning of thundering and the creation of heaven and

Thunder is the spirit of heaven and the voice of earth. Thunder is a combination of yin and yang energy and becomes a thunderstorm.

Noeseong (Thunder Sound) means the Heavenly Command (Cheonryeong) and the Sound of Benevolence (Inseong). Thunder (Noe) is formed by the combination of the two Gi of Yin and Yang. Noe (Thunder) is the Che (Body/Substance) of Seong (Sound), and Seong is the Yong (Function/Use) of Noe; it divides Heaven and Earth, causes the

- Cheon'gi (Heavenly Gi) and Jigi (Earthly Gi) to divide heaven and earth
ascend and descend through the changes of motion, stillness, advance, and retreat; and signifies thunder by Sangje.
- "The gates of generation, by and earth, deny" - the gates of generation, by and earth, deny, and interaction between all things
- "Making all things grow" - the incarnation of heaven and earth and the creation of all things



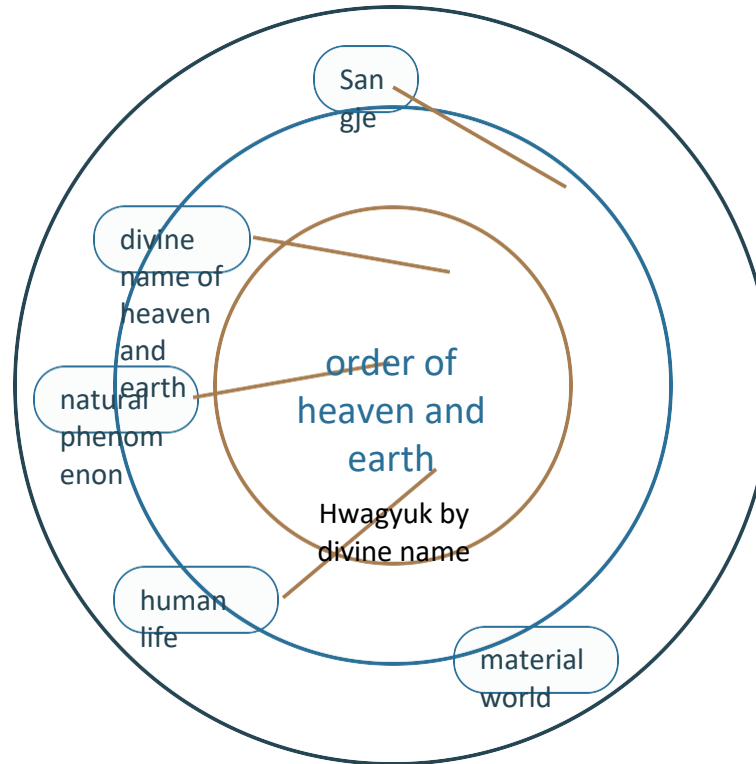
Thunder creates and harmonizes
heaven and earth through the
combination of vin and vang.

The system of heaven and earth: the role of God

Sangje said to the place where his disciples were gathered,

Sangje said in a place where the Jongdo were gathered, "Even the croakers caught in the Chilsan sea are caught in the net after the person who will eat them is designated; farming is also the same, bearing fruit after the person

- *The operation of heaven and earth, including the good and bad luck of humans, is determined by the divine name.*
- The gods of heaven and earth maintain the order of the universe and preside over the creation and distribution of all things.
- Even small phenomena in the natural world (early catch) take place within the divine order system.
- This system of heaven and earth is harmonized and controlled by Sangje.



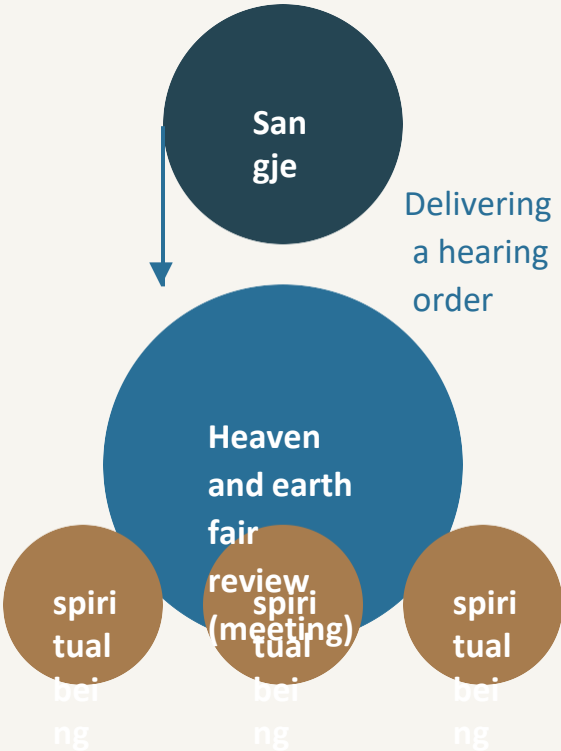
Heaven and Earth's spiritual being's Remembrance and Cheongryeong

One day, Sangje said to Kim Hyeong-ryeol, “By presiding over the great realm of the three worlds, I intend to create heaven and earth with harmony, open the heavenly realms of the afterlife, and save all living beings who have fallen into misery.”

Participate in the Cheonji Gongjeong (Public Court of Heaven and Earth) with a pure mind.”

So He spoke, and He opened Hyeong-ryeol's Sinan (divine eye) and had him observe the Hoesan (gathering and scattering) and

- Cheongryeong (receiving commands) of the spirit (會散).
- A system in which the will of Sangje is conveyed through a gathering where the gods of heaven and earth gather and disperse.
- Cheongnyeong (聽令): The process by which the gods of heaven and earth listen to and carry out orders from Sangje.
- “It takes infinite effort to create storms and rain in harmony with heaven and earth, so there is no way



Old sky and new sky

One day, Sangje said to a gathering of disciples, “The old sky was only looking at the construction work that kills people. “From now on, we will run out of all our daily necessities and we will not be able to survive, so we have to repair it now.” When Sangje finished the construction, he said, “We barely managed to survive, but the men will not be able to fill their stomachs, so there will be nine thousand voices saying they are hungry.”

- The sky can also become old as time passes.
- The old sky only sees construction that kills people, and reform is needed.
- Sangje repaired the sky through three days of construction.
- Changes and reforms in heaven proceed according to Sangje’s intentions.



Conclusion: Differences and significance from existing heavenly views

oriental cloth tube

- Naecheon: The sky that exists inside the universe
- After Neo-Confucianism, the View of Heaven and earth was concealed.

western cloth

- Transcendent Heaven: The sky that transcends the universe
- In modern times, it was denied with the expression "God is dead."

View of Heaven in Daesoon Thought:

View of Heaven Outside Heaven (天外天)

- Recognize the existing sky, but view it as an old sky (old sky) and replace the new East's inner heaven and the West's Transcendent Heaven with a comprehensively harmonized sky.
- Presenting the View of Heaven through the Concept of family ancestry - superceding the existing View of Heaven
- Inheriting and developing the existing heavenly concepts of spiritual being and hoesan

The Significance of the View of Heaven in Daesoon Thought

- Rearrangement of the relationship between sexuality and the sacred: The Introduction of

- Development toward autogenous post-

■ Every thing

Revitalization of Eastern and Western Views of Heaven in the View of the Heavenly Realm based on Insin-gangse (Insin-gangse)

Revitalization of East-West Views in Insin-gangse

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- 1 Introduction
 - 2 Overview of Daesoon Thought, Personal Strength, and Heavenly World View
 - 3 Interpretation of Confucianism, Buddhism, and Zen's View of Heaven
 - 4 Earthquake and gold coin trade: the core of the Oriental View of Heaven and the principles of Yin-Yang and Five Phases
 - 5 Integration and differences between Daesoon Thought and Western View of Heaven
 - 6 Reexamination of the Concept of God who brought harmony to the nine heavens
 - 7 Modern Significance: Postmodern Perspective
 - 8 Conclusion and Implications

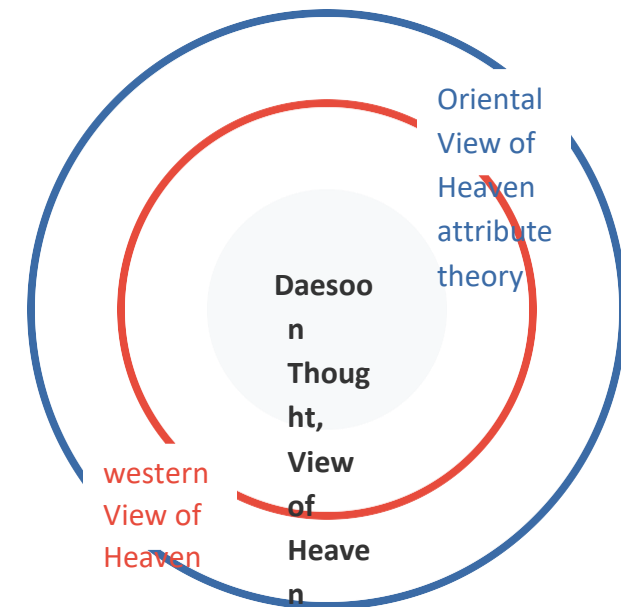
An integrated understanding of Daesoon Thought and the View of Heaven

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overcome and
reactivate

4



The concept and Significance of personal strength

Definition of

personal strength

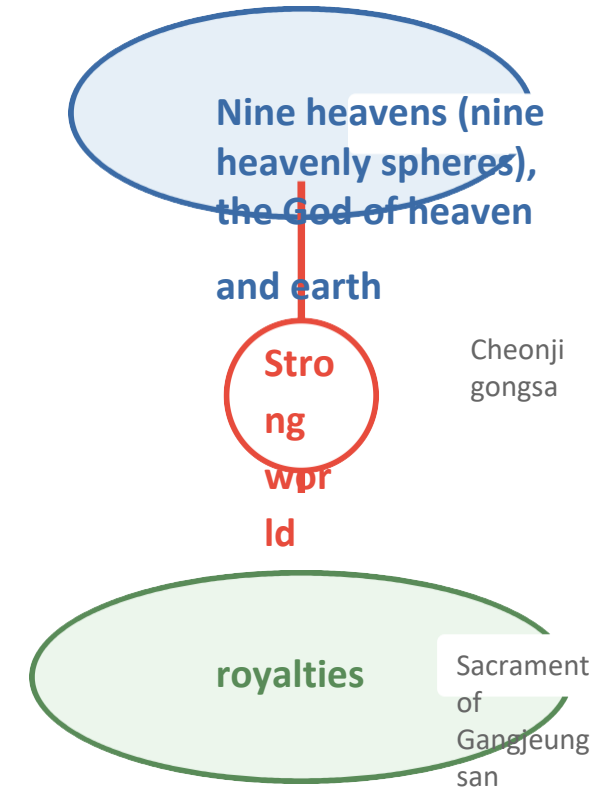
It is a phenomenon in which a spiritual being descends into a human body and the order of the heavenly world is realized in the human world, meaning a direct connection between the heavenly world and the human world.

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Confucianism, Buddhism, Zen, View of Heaven and Yin-Yang and Five Phases Principle

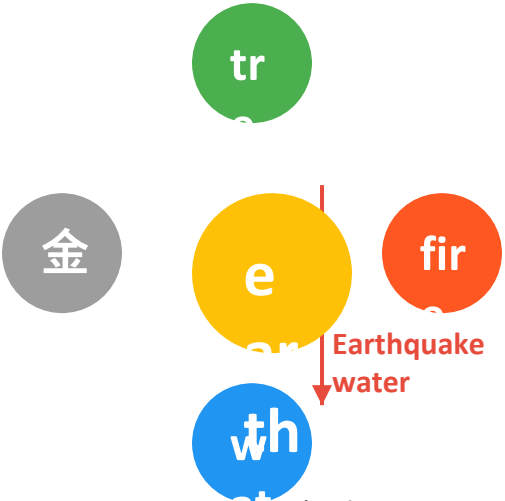
Yin-Yang and the Five Phases and the Special Characteristics of 'Earth'

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"五行之義土克水也" (The purpose of the Five Phases lies in earthly water) - 『Captor』



Hado: Sangsaeng (相生) - Thu → Tue → Sat → Fri → Wed
Graffiti: Sanggeuk (相克) - Wed → Tue → Fri → Thu → Sat

Principles of Togeuksu and Gold Coin Trade

Core Principles of the Five

Meaning of Earth Water (土克水)

In the Yin-Yang and Five Phases, earth is a special being that possesses both yin and yang, unlike wood, fire, gold and water, and plays a central role in the cycle and change of the Five Phases.

"Five actions, good, earth, water, water" (*The purpose of the Five Phases lies in earthly water*) - 『Pobakja (抱朴子)』

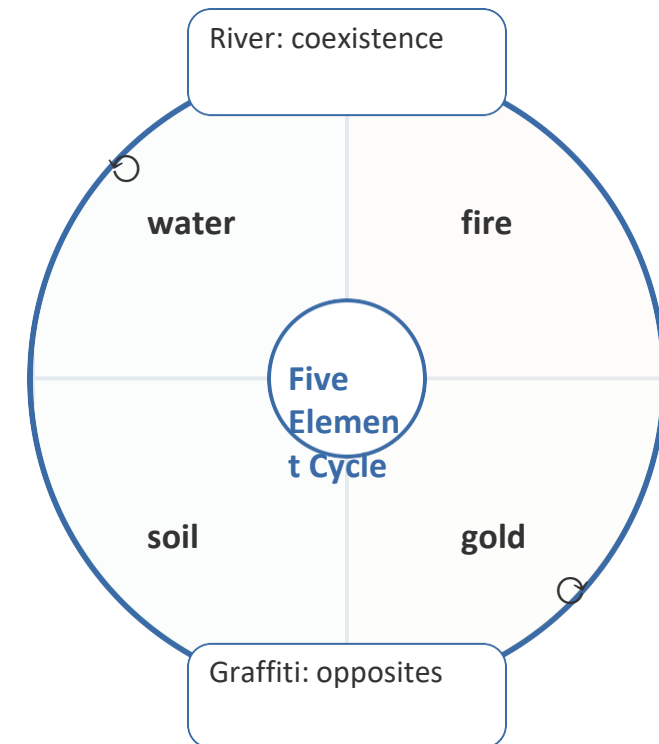
■ Principles of gold trade

In the transition between river drawings and graffiti, gold and fire change positions, a key mechanism that transforms the relationship between coexistence and polarity.

■ Principles of operating heaven and earth

The expression of Daesoon Thought, "How will I know that I have turned heaven and earth" refers to the change in the operation of the universe through changing the order of the eight hexagrams (八卦).

"Great eight gates of heaven and earth, great fate of the sun and moon, great destiny of golden beasts, great Taoist arts, great goodness between humans and enemies."



Integration of Daesoon Thought and Western View of Heaven

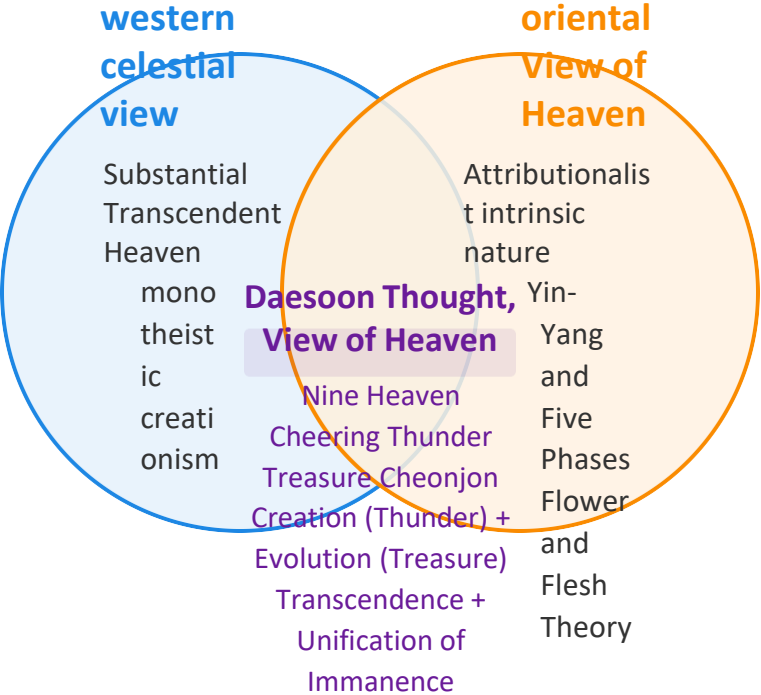
Integrated reconstruction of Eastern and Western views of heaven

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The significance and modern implications of the God of Nine Heavenly Harmonies

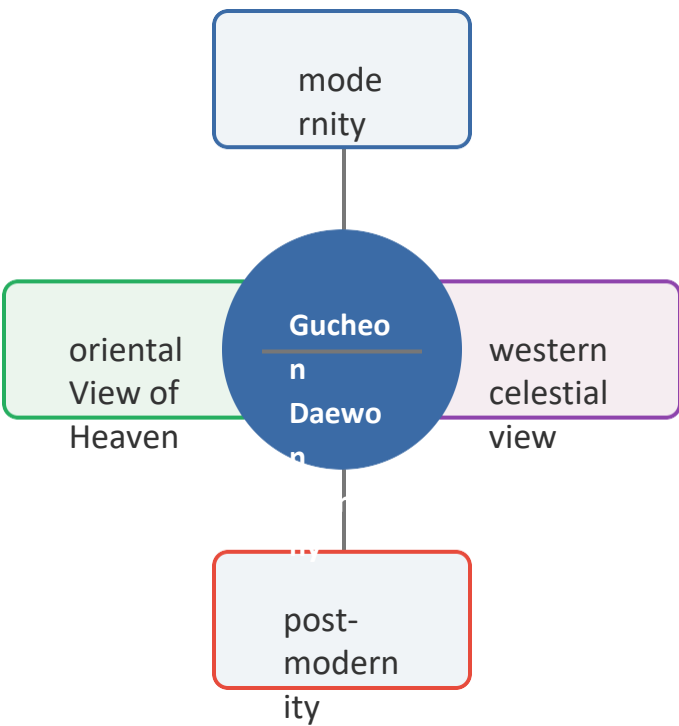
Liminality and postmodern interpretation

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2

autogenous modernity of the View of Heaven, earth, and earth.

autogenous modernity of the Cheonji-Seong-gyeong-Sin View of the Earthly Realm

Introduction: Research Background and awareness of the problem

- Geography of Donghak Thought and Korean Religious Philosophy
Development of the traditional Heaven, Earth, and
- Awareness of the problem of autogenous modernity raised by Daesoon Thought
Concept of knowledge
Exploring the possibility of Eastern modernity
- Meaning and need for Research on Jigyeview
Beyond Western-centered modernity
The special status of the earthly world in the three world system of heaven and earth and its role as a place of liberation
- Research methods and approaches
Literature research focusing on 『Jeon-gyeong』 and modern interpretation of the View of Heaven, earth, scripture, and scriptures

Earth view and personal strength

- The concept and Meaning of personal strength

By emphasizing the appearance of the nine heavenly beings in human form, they have both attributes and substance at the same time. It became the background for the establishment of multiple earth views.

"I came down from the Celestial Tower of the Great Law Kingdom in the West and toured the world. I took the great authority of the three worlds and opened the three worlds to open the world of heaven and save the creatures of the world from extinction. While I was traveling to the East, I stayed on this earth..."

- Reasons for personal strength in Joseon

To help the unknown and weak people and resolve the grievances that have accumulated over time. In particular, Joseon was chosen because it was the country that treated God the best.

- Samsin Mountain and the nature of the land

The three mountains of Jeongeup (Bongrae Mountain, Yeongju Mountain, and Bangjang Mountain) are the center of the land and the geographical Background of human strength. The central role of the earth in the

- The relationship between sea and land

perspective of the turning happened of heaven and earth.
Now that we have entered the age of Haewon, people who were obscure will gain momentum, and lands that were abandoned will have their energy restored.

Modernity of Ji Gye-gwan: Haewon and Wonwonbanbon

Now that we have entered the age of Haewon, people who were obscure will gain momentum, and lands that were abandoned will have their energy restored.

- Principle of original copy

The core principles of heaven and earth construction that return to the original foundation, such as the re-emergence of Kang (姜)

- The earthly Meaning of Haewon (解冤)

Realization of Haewongong through unknown and weak people and geographical sacred sites such as Samsinsan Mountain

- Liminality and Haewon's methodology

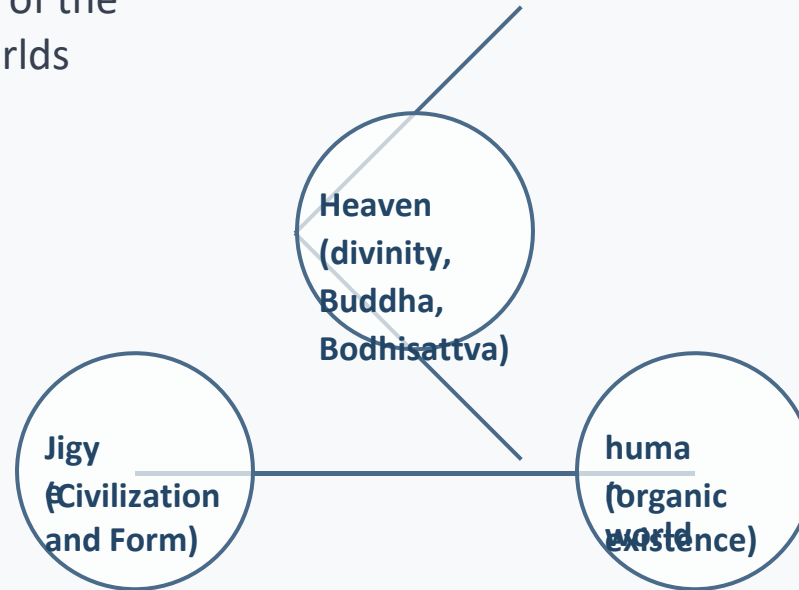
The transition from opposition to coexistence taking place in the historical space of Japan Sea and Joseon Repayment.

- The development of autogenous modernity

The development of an alternative modernity that is not focused on material things and the political democratization, economic industrialization, and cultural advancement that emerged in Korea.

Heaven, Earth, Holy Scripture, God and the Three Worlds System

- The View of Heaven and earth
The world is run by the supreme Holy Spirit who runs heaven and earth.
- Samgye System Structure
A cosmic order system consisting of the heavenly, earthly, and human worlds



“Trust heaven and earth”

The operation of heaven and earth is accomplished through the supreme Bible spirit of heaven and earth.

Reactivation of Confucianism, Buddhism, and Eastern and Western branches

- Main principles of Confucianism (Confucius) - A method of forming rituals and order Yangsaeng (養生) - A space for spiritual practice and purification of mind and body
- The Concept of sacred sites and famous places such as Samsinsan Mountain and Bumosan Mountain
Yukdae (浴胎) - the topographical foundation of the Samsin Mountains of Bongrae Mountain, Yeongju Mountain, and Bangjang Mountain, the unification of the earth energy, the flow of energy through the land veins, and the feng shui Characteristics of sacred sites.
- Feng Shui and the fusion of tradition and modernity
Fusion of Eastern Feng Shui principles and Western spatial geography, creation of a space for liberation through harmonious arrangement of the three elements of heaven, earth and human beings, and reorganization of the earthly order through righteous yin and righteous yang.
- The modern Meaning of revitalization
Harmony of locality and universality, presentation of a model for the coexistence of nature and humans, and a new paradigm of the worldview that harmonizes humans and the divine.

Comparison with Western modernity

- Western substantialist View of Earth

Understanding land from a material and mechanical perspective — Western land views primarily understand land as an object of ownership and development.

Western
modernity



Discarding the past and
focusing only on the future
Pursuing material development
and mechanical efficiency

The autogenous
modernity of Daesoon
Thought ●

Reconciliation with the past
through resolution, harmonious
development of matter and
spirit, a win-win relationship
between Heaven, Earth and

Man (天地人)

- Evaluation of Daesoon Thought on Western modernity

“Western modernity without resolution has amplified the resentment of the past and brought humanity to the point of annihilation from which there will be no return.”

- God and machine civilization

The Western mechanical civilization focused only on material achievements while neglecting the divine mandate, but Daesoon Thought recognizes that the construction of heaven and earth began in Joseon, which favored the divine mandate.

- Balance and integration of Eastern and Western civilizations

The exchange of civilizations between East and West, which began with Matteo Ricci, was readjusted through Heaven and Earth Works and a new integrated worldview was presented.

Conclusion: East-West convergence and national debate on earth and heaven

Daesoon Thought's View of Earth and world provides an important theoretical foundation for autogenous modernity that encompasses Eastern and Western ideas.

- The ideological Meaning of heaven on earth
The Principle of coexistence through reconciliation and repayment, and the realization of heavenly goodness through resolving the resentment of heaven and earth.
- Postnatal Order and the Role of Man and God
God-man's intention through heaven and earth and the Bible, establishing a complementary relationship between God and humans
- An integrated perspective of East and West, Confucianism and Buddhism
Presenting an integrated system of thought encompassing Western substance theory and Eastern Theory of vaporization, seeking a direction for the development of spiritual civilization beyond material civilization





Earth view as a land view

View of Earth as the Earthly Realm

Research

Overview and

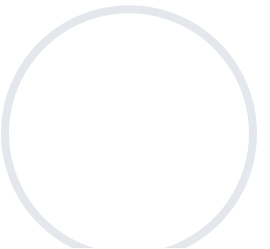


Purpose Research Background

An examination of the modern Significance of Daesoon
Thought's View of Heaven and View of Earth The
ideological and philosophical Significance of the View of
Earth as a perspective on the earth

Study Purpose

Analysis of the world view of Daesoon Thought and
Comparative Study with Donghak Thought Deriving the
modern Significance of the world view through major
agendas such as modernity, liberation, and coexistence



Comparison of the earth view of Daesoon Thought and Donghak Thought

Branch of Daesoon Thought

- Including the specific divine world
- Expressed as a tangible territory
- Incorporating the View of Heaven and earth
- The earth is a representative entity with a form made up of divine names.

Branch of Donghak Thought

- Emphasis on inaction
- Expressed as invisible entities such as vaporization and harmony
- Incorporating the View of Heaven and earth
- Explanation of knowledge using Abstract principles

Comprehensiveness and differences between the two ideologies

Both ideologies have multiple views of knowledge, but Daesoon Thought expresses it concretely in the world including the Divine Realm, while Donghak Thought explains the view of knowledge through invisible entities and principles. Daesoon Thought's view of knowledge has the characteristic of having both attributes and substance at the same time through personal emphasis.

* Refer to related evidence such as 『Jeon-gyeong』 「Gongsa」 3-5, 「Haengrok」 4-17, etc.

Personal strength and the Background of Joseon's selection

The Concept of personal strength (人神降世)

- The Sangje of the Nine Heavens descends to the
- world in a human body and possesses both the
- Characteristics of phenomenon and substance at the same time.

Why Joseon was

an essential prerequisite for carrying out the

Liberation of an unknown and weak people

"I want to first help the unknown and weak people who were buried in the disaster and resolve the grievances that have accumulated over time."

『Pyeonggyeong』『Volume』 1-11

tradition of preferential treatment

"There is no place in the world that treats the gods as well as Joseon."

『Jeon-gyeong』『Teaching Method』 3-22

Holy land of Samsin Mountain

"The three mountains of Bongrae Mountain, Yeongju Mountain, and Bangjang Mountain used to be called Samsin Mountain."

『Jeon-gyeong』『Hangrok』 1-2

The world view of Daesoon Thought, which began with the emphasis on human beings, sees the earth as an entity composed of divine names, and the choice of Joseon, along with the historical background, becomes the starting point for reorganizing the world order

Establishment of heaven and earth and world government

What is

Heaven

and Earth

Harmonize Constructi

thr
on 53

- A new project to reorganize the world order
- Harmonize eternal life through liberation
- Establishing a fairyland by adjusting the degrees of heaven and earth
- The beginning of change in the land through God's name

The process of

establishing a

branch

- Gucheon is in **relationship**

- Establishing a branch
- Starting from Gucheon's personal strength
- Gucheon is limited to frozen land and is strong in Joseon.
- The sacred Significance of Samsinsan Mountain (蓬萊山·瀛洲山·方丈山)
- Implementation of Eumyang-hapdeok between heaven and earth

Principle of original copy

It is the core Principle of establishing the world view in the construction of heaven and earth, and means returning to the origin of the world. This is the basis for Kang Seong's taking on this task and the principled background to the rise of personal According to the Principle of Wonwonbanbon, Joseon, with Samshinsan Mountain, the power in Joseon. center of the earth, became the stage for the construction of heaven and earth, and the View of Earth and earth took its practical form through the construction of heaven

"In this world, the surname Feng came first, but it was not passed down... Then came the surname Kang, who became the progenitor of the fortress. Therefore, in the Gaebyeok era, he became the progenitor and the progenitor was put in charge of the work."

『Pyeonggyeong』
Hangrok / 4-17

* Refer to related evidence such as 『Jeon-gyeong』 「Gongsa」 3-5,
『5월 1일』 39, 『한글학보』 13.

Relationship between Haewon Thought and Jigye View

• Meaning of resolution

The core Principle of Daesoon Thought, which resolves fundamental problems by resolving resentment and resentment.

Now that we have entered the age of Haewon, people who were obscure will gain momentum, and lands that were abandoned will have their energy restored.

The cause of

Donghak's

failure

- Absence of Haewon
- Lack of understanding of the international situation
- Lack of awareness of Western weapons such as the Gatling Gun It was a nationwide uprising, but strategic preparation was inadequate.

True

Donghakization of

Daesoon Thought

- “Those who follow me will attain eternal blessings, gain immortality, and enjoy the pleasures of eternal paradise. This is True Donghak.” (Jeon-gyeong, Vol. 1-11)
- Overcoming the Limitations of Donghak by introducing Pursuing practical change Haewon Thought through Cheonji Corporation

Link between View of the Earthly Realm and Haewon

The liberation of the land is the main purpose of the construction of liberation among the works of heaven and earth, and is deeply related to the reason why human strength was achieved in Joseon. Daesoon Thought overcomes Western modernity, which has no resolution of the past, through the world view and presents the principles of true self-sustaining modernity. The jigye view is an area with relatively more wishes than the celestial view, and acts as a field for liberation through personal stress

* Refer to related passages such as 『Jeon-gyeong』 『Gongsu』 3-5, 『Haewon』 and 『Daesoon』

Modernity of Daesoon Thought and Jigyeokgyeok

alternative modernity: principles of resolution and coexistence

- Western modernity: Abolishing the past, focusing on a future-oriented outlook
- Modernity of Daesoon Thought: Building a co-prosperous

future through resolution of the past Search for Connection with Korean modernization view

- When construction began, Korea had the lowest GNP in the world.
- The only country with colonial experience to achieve triple m

political
democratization

economic
industrialization

cultural
advancement

“True modernity begins with liberation, which is the Principle of autogenous modernity expressed in Daesoon Thought. This begins with a view of earthly world that is relatively more original than a worldly View of Heaven, and was only possible after the strenathening of human heinas.”

* This interpretation refers to related

Conclusion and Implications

▲ Academic and social Significance of Daesoon Thought

An integrated understanding of the metaphysical world and the metaphysical world through personal stress. The uniqueness and modern reinterpretation of the world view applying the Principle of original anti-biography.

Examining the practical influence of the world view in the process of Korean modernization

▲ Expanding the horizons of East Asian thought

- Presenting a new interpretation of East Asia's world view through Cheonjigongsa
- Rediscovering the uniqueness of Korean religious thought through Comparison of Donghak and Daesoon Thought, exploring the possibility of an alternative thinking system to

Western modernity

▲ Proposal for modern values of resolution and coexistence

The principles of reconciliation and coexistence contained in the Jigye view need to be reexamined as a way to resolve conflicts and coexist in modern society, and can serve as an alternative paradigm to overcome the Limitations of Western modernity that only moves forward into the future without resolving past grievances.

* This is an interpretation organized around related passages from 『Jeon-gyeong』

me the View of Earth and the world of heaven and earth

View of the Earthly Realm based on Cheonji-Seong-gyeong-Sin

Research overview and background

- The Meaning of land in Eastern thought, such as Donghak and Daesoonjinrihoe
- Academic Background of the Theory of God and the Three Worlds in the Bible
- Purpose and Significance of this study



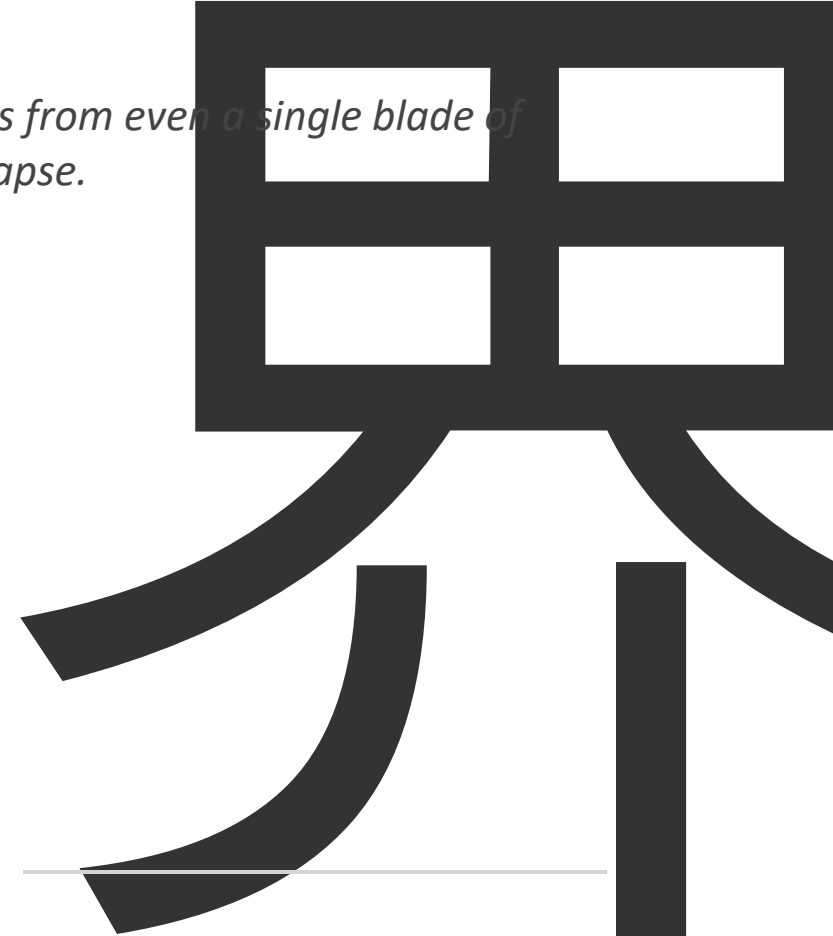
The Concept of knowledge in Donghak Thought

- Land in Donghak: harmony, non-action, transformation, energy
 - Understanding of land is presented as an Abstract and heteronormative concept.
- Idiosyncratic/Abstract land concept
 - It is an opportunity for the transcendental heaven to reappear in Eastern thought, but it appears in an Abstract form rather than a personal divine name.
- Comparison of Donghak's Heaven and Earth Gods and Daesoon Thought's Heaven and Earth Gods
 - **View of Heaven and earth and ghosts Daesoon:**
 - **emergence of personal divine name through the**
 - **View of Heaven and earth and divine name**

S

Daesoon Thought's divine name system and Theory of the three worlds

- Land in Daesoon Thought: The View of Heaven and earth and divine command:
 - With the appearance of nine heavens, the earth appeared to humans in the form of a personal God.
Heaven and Earth are filled with spiritual beings (sinmyeong); if a spirit departs from even a single blade of grass, it will wither, and if a spirit moves from even an earthen wall, it will collapse.
- The Three Worlds and the Divine Name System
 - Heavenly World: A place for heavenly processes where spiritual beings, Buddhas, and Bodhisattvas gather to complain to the gods.
 - Earth world: The world of civilization and form, the place where the underground civilization gods learn from heaven and give royalties
- The special nature of God and its contrast with humans
 - **Human world: The human system, the world of interaction with gods**
Human: An organic being who communicates with many fields, enabling harmony among spiritual beings.



The meaning and Characteristics of Heaven, Earth, Scripture, and Shin (天地誠敬信)

- **Integrated Concept of sincerity, respect, and faith**
 - It refers to the totality of efforts to
 - accomplish a task and acts as a Principle of nature and a Principle of human capital.
- The relationship between God and humans for forgiveness and repayment
 - Humans and Gods share the Bible God and realize the way of God and humanity through the interactive Bible
- Biblical God as the Principle of heaven and earth
 - In Daesoon Thought, God is expressed as the incarnation of ultimate Biblical God.
 - "Heaven and earth are governed by God" - The operation of heaven and earth is carried out by the God of the Bible



Relationship between God and Intention

- The interdependent and complementary relationship between God and humans

"God and human beings come and go and change and

change. (omitted) God and humans are not in the future, and people are not in front of us."without God.

- Eumyang-hapdeok and righteousness (依) guidance (導) - spiritual being: Mechanical spiritual being specialized in one field (extremely true to truth)

Human: Organic being capable of working in many

- spiritual being (responsibility of personality)

Haewon and Repayment

- God and human beings share the Biblical faith, achieve resolution and repayment, and have a complementary relationship with the ways of God and man, which are key to the operation of heaven and earth.



Jeong Yin-Yang yang earth heaven heaven

- autogenous vs. Acquired: The Concept of positive yin and positive yang
 - Seoncheon: An era in which heaven and earth had multiple correspondences.
 - Later Cheon: The era of positive, negative, positive, in which heaven and earth coexisted, in which heaven corresponded to one, heaven on earth
 - Opposites relationship in the autogenous world: Yang and Yin, Yin and Yang, Heaven and Earth. Win-win relationship in the afterlife: The kingdom of heaven is established on earth and the earth becomes heaven.
- The Meaning of coexistence in the relationship between heaven and earth in Daesoon Thought
 - You are a practitioner of Jeongyin, Jeongyang, so endure the energy well and practice with your true heart. (Jeon-gyeong, Works 2-16)
 - Realization of the unity of heaven and earth through harmony of yin and yang of heaven and earth

Ri

12Unsung and Heaven, Earth, and Earth (天地之用)

- 12 Meteor system

- Embryo, curing, bathing, bathing, crowning, iron sickness, death.

"Heavenly land, life, body, body, body, body, body, body, disease, death, death, ancestors," - 『Jeon-gyeong』 『Jesaeng』 43

- Relationship between original profit and body use

- The original Jeong is the Tao of Heaven and Earth, and the 12
- Unsung are the Dragons of Heaven and Earth, and the 5

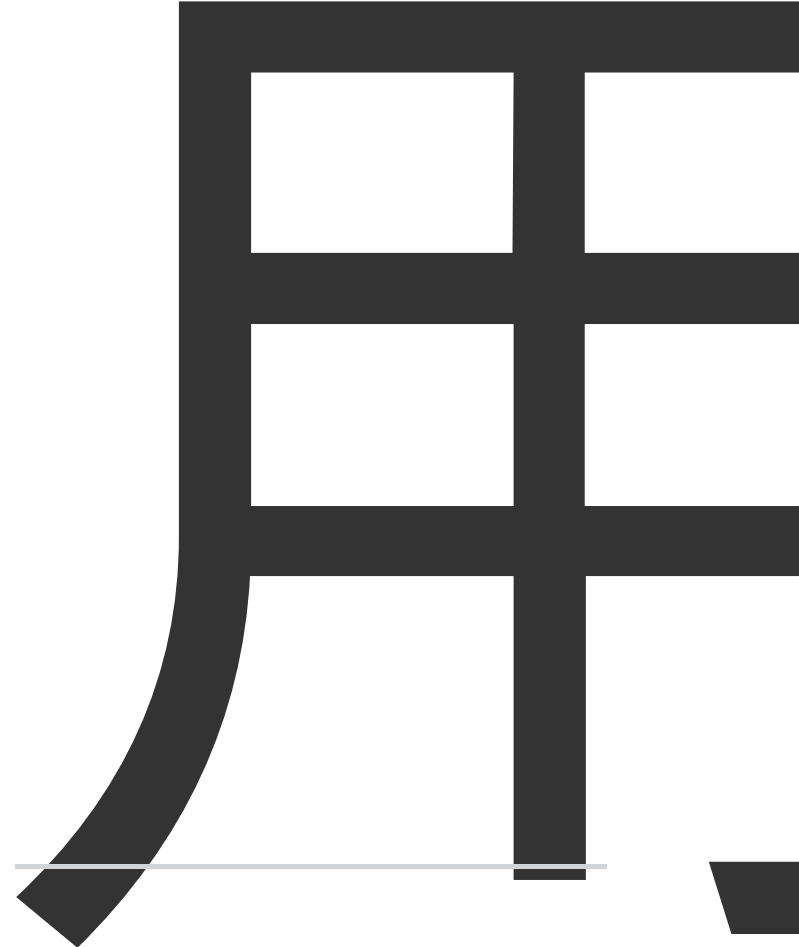
Unsung, which is the physical body, actually appears as the 6

- The relationship between heaven and earth and the three virtues

Qi, a dragon.

- The 12 unsung is divided into 6 dragons (用), and potting, curing, and bathing correspond to the three virtues of heaven, earth, and people.

"Six uses, three virtues, three virtues, heavenly virtues, earthly virtues, human virtues, great virtues" - 『Jeon-gyeong』 『Jesaeng』 43



Conclusion and Significance

- Establishing the philosophical and modern
Meaning of Daesoon Thought's view of
Establishment of the worldview of heaven, earth, and earth
wisdom through earthly world as a divine name system. Transition to
modernity and post-modernity through rearrangement of
- Integrative Significance.
nature and nature.
of Eastern and Western
A new world view of knowledge that integrates the condensed knowledge view of
thought. East, the material view of knowledge of the West, and the harmonious static
- Coexistence of heaven and earth
view of Donghak
relationship through Jeong Yin Jeong Yang (正陰正陽)
- Contemporary significance
and suggestions for follow-up research
- Modern application of the Concept of resolution and
coexistence in the liminality method A Study on the
philosophical connection between the Principle of the use
of the 12 constellations and the modern cosmological view

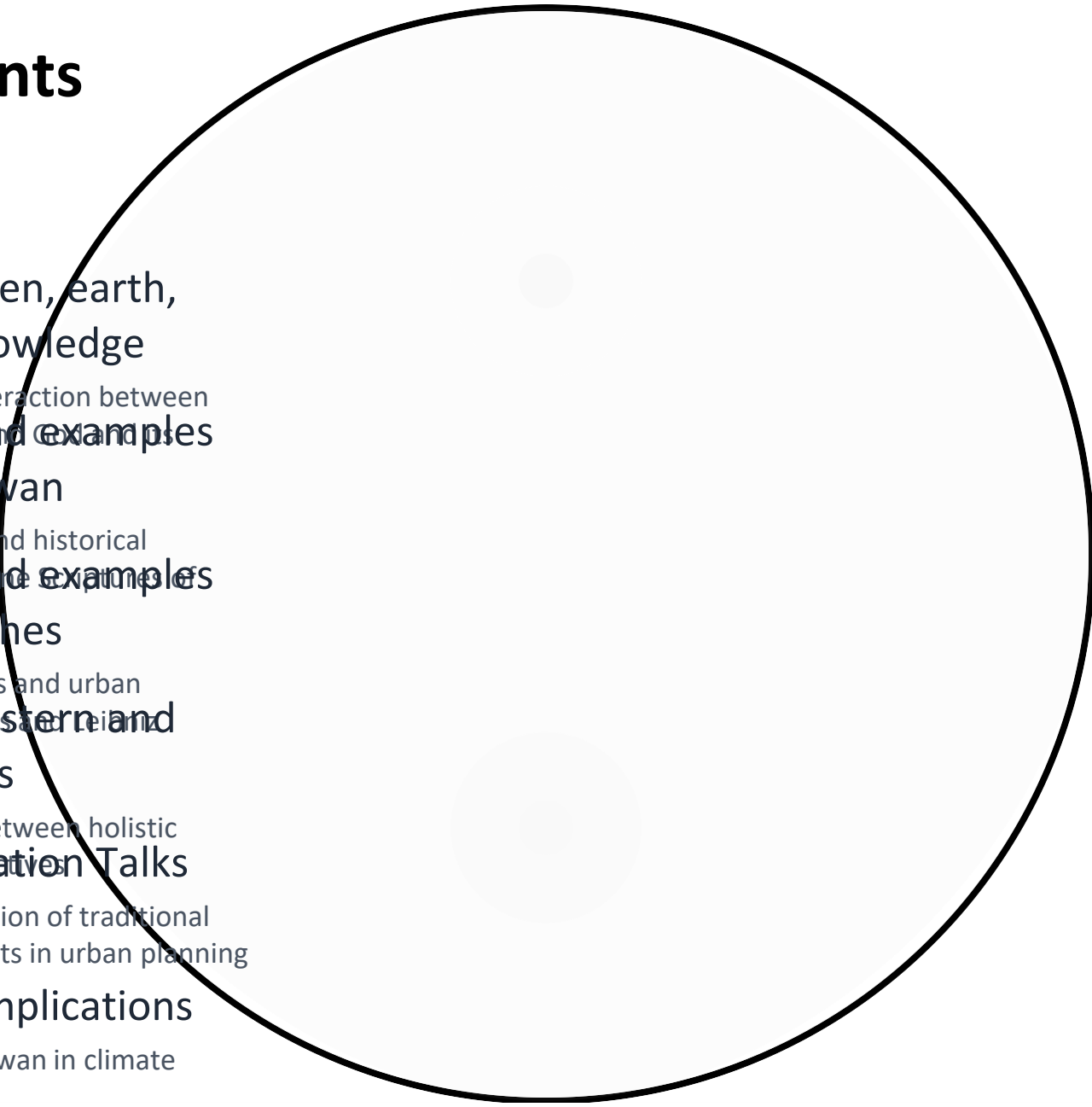


Everything

The Revitalization of Confucian, Buddhist, and Seon (Daoist) Views of Earth Manifested in the View of the Earthly Realm Based on Cheonji-Seong-gyeong-Sin

Revitalization of East-West Views in Cheonji-Seong-gyeong-Sin

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- 1 The View of Heaven, earth, scripture, and knowledge**
The world view of the interaction between Heaven, earth, humans, and cosmos philosophical meaning
 - 2 Characteristics and examples of Dongyang Ji-Gwan**
An integrated approach and historical background of Dongyang Ji-Gwan
 - 3 Characteristics and examples of Western branches**
Heaven and Earth
 - 4 Comparison of Eastern and Western branches**
Philosophical spatial views and urban planning of Dongyang Ji-Gwan
 - 5 Modern Revitalization Talks**
Differences and effects between holistic and modern revitalization
 - 6 Conclusion and Implications**
Convergence and restoration of traditional land management concepts in urban planning and environmental policy
Future Significance of Ji-gwan in climate crisis and complex society

The View of Heaven, earth, scripture, and wisdom



God of heaven and earth

- East Asia's unique view of nature that emphasizes the organic interaction
- between heaven, earth, humans, and gods. An integrated worldview that
- combines religion, philosophy, politics, and administration, with an emphasis on practical implementation.

A holistic system in which humans, nature, and the Divine are interconnected and harmonious



Earth view

- A Concept of place that affects world order, community, and culture,
- rather than a simple physical space. A system of View of Earth as a
- point of contact where sky, nature, humans, and gods meet.

A social and cultural entity that operates integrately in national administration, ritual, religion, and the world of life.

Characteristics and examples of Dongyang Ji-Gwan

- An integrated approach based on the Divine Monistic worldview centered on the harmony of nature, humans, and gods. Emphasis on the flow of divinity and energy inherent in places and spaces.

- 🏛️ Ji-gwan reflected in governance/ritual/administration
 - The idea of heaven and earth reflected in state rituals, capital city and palace layout, and the practical implementation of earth and earth in

🕒 Ancient Chinese Three Emperors and Five Emperors
King Wu's flood control project and land zoning are representative examples of ancient governance that reflect the view of Heaven, earth, scripture, and wisdom.

🏛️ Examples of Korean Peninsula Dynasties
Urban planning and royal rituals based on Feng Shui and Myeongdang theory from the Three Kingdoms period to the Joseon Dynasty.

🔄 Modern restoration attempt
Urban planning and cultural heritage restoration project that combines modern reinterpretation of traditional Korean spaces and the Concept of Ji-gwan

Characteristics and examples of Western branches



Philosophical foundation and worldview

- Descartes' dualism (Cogito ergo sum) - Subject-object centered view of
- space based on the separation of mind and matter Leibniz's Monadron -
- Substantial world recognition based on the independence and self-sufficiency of entities Pantheism and Aristotle's four elements - Establishing the relationship between God/nature and matter



Examples and contemporary influences

- Temple and city design in ancient Greece and Rome - combination of sacredness and geometric order
- postmodern urban planning - Space composition centered on
- functionality and efficiency and instrumental use of nature Changes in modern environmental philosophy and urban planning - Efforts to restore sustainability and sense of place

Comparison, revitalization arguments and conclusions



Comparison of Eastern and Western branches	Oriental Branch	western branch
philosophical basis	Heaven and Earth, Holy Spirit, Yin-Yang and Five Phases, Holistic	Descartes' dualism, Leibniz's individualism
spatial awareness	Worldview Intrinsic and condensed knowledge, relational place	Material knowledge, space as material/object



- modern revitalization
- Urban planning: Ecological urban space, incorporating traditional knowledge into space design for community revitalization
 - Environmental policy: Introducing an ecological perspective that emphasizes the coexistence and interaction between nature and humans



- Future significance and implications
- Fusion of Eastern and Western perspectives: Searching for a new spatial culture that combines Western efficiency and Eastern harmony
 - Response to climate crisis: Cultivating awareness of climate change crisis through a holistic worldview of heaven, earth, and scriptures.
 - Ever-connected society: Presenting a paradigm for integrating a

3

autogenous modernity of the human world view

autogenous modernity of the View of Humanity Realm as Seongsa-jaein

Table of Contents

- 1 Introduction
- 2 Changes in relationship with nine heavens' personal strength
- 3 Seongsajaein (成事在人) ideology: movement of authority
- 4 Philosophical Meaning of mind
- 5 Comparison with Confucianism, Buddhism and Seon thought
- 6 Differences from Western modernity
- 7 Repayment of heaven and earth and human ethics
- 8 Variability of the structure of the three worlds (heaven, earth, man)
- 9 Conclusion and Significance of

Introduction: What is human world view?

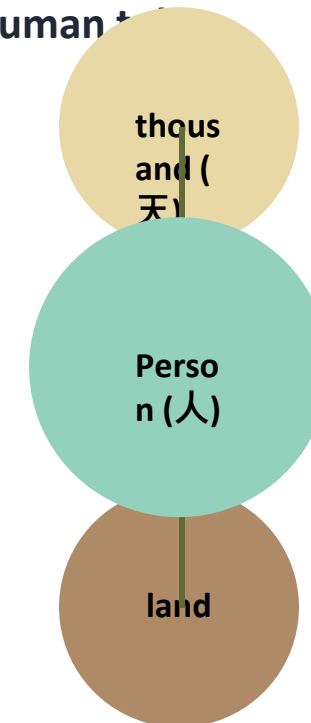
Definition and Meaning of View of the Human Realm

- The Ingye view is a View of Humanity world in Daesoon Thought, in which humans play a mediating role between heaven and earth and God.
- **Seongsajaein (成事在人): The core idea that success in everything depends on humans**
- Due to the personal strength of the Nine Heavenly Sangjes, the cosmic order was reorganized and the status of humans rose.
- Paradigm shift from traditional Cheonjonji Biingyeong to Injonsi Daero

• awareness of the problem

A new cosmological order brought about by changes in the relationship between humans, God, heaven and

Three-dimensional structure of the human realm



Excerpt from 『Daesoon Jinrihoe Cradle』:

“The world is ruled by the three major principles of harmony between gods and humans, harmony between people and

Nine Heaven (九天) Personal Strength and Relationship Changes

What is Gucheon's personal strength?

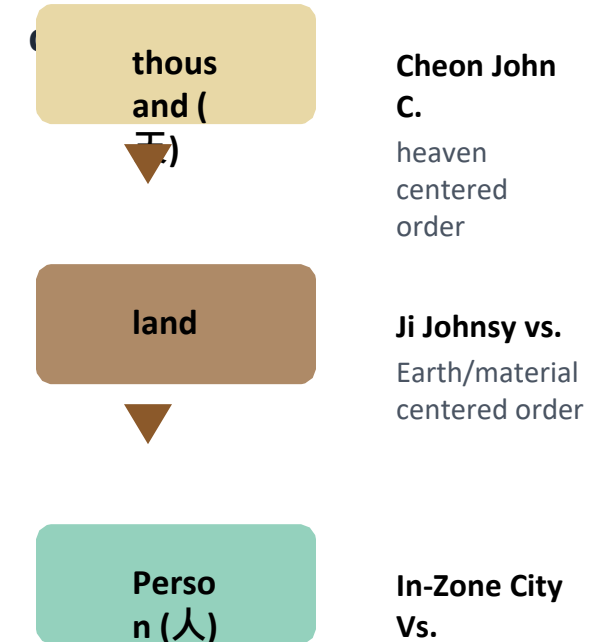
- The Sangje of the nine heavens descends into a human body and performs the work of heaven and earth.
- “The great History of the Nine Heavenly Sangjes, where the Great Original Harmony God of Nine Heavens descends to the human world and saves the three worlds.”
- **Communication between the human world and the heavenly world: Divine authority directly intervenes in the human world**

Changes in the relationship between God, humans, and heaven and earth

- Power shift from the traditional structure of heaven and earth to human-centered
- “Heaven and earth are sun and moon, and sun and moon are sun yin and sun yang. When yin and yang combine, there is the way of creation and creation of all things.”

The Wall of Samgye: Formation of a new order through structural changes in the heavenly, earthly, and human

Schematic of the movement



Excerpt from 『Pyeonggyeong』:

Injon (Human Worthiness) is greater than Cheonjon (Celestial Worthiness) and Jijon (Terrestrial Worthiness); now is the Injon era.

Be diligent in your mind.

Seongsajaein (成事在人) ideology: movement of authority and era of human beings

The emergence of a

human-centered

worldview

- ♦ Seongsajaein: “Now it has become difficult for even gods to participate in the harmony of the management of heaven and earth except through humans.”
- ♦ A decisive change from the traditional Cheonjonji non-injong structure to the Injonsi main street.
- ♦ “It is people who use the magic of heaven and earth, and it is also people who create harmony between heaven and earth.”

Process of

transfer of

authority

- ♦ Establishment of human subjectivity: The management of heaven and earth and Shinto (神道) are aligned with the will of human affairs (人事)
- ♦ Humans change their status from passive beings to managers and managers of the universe.

“It is not the Heavenly Being or the Supreme Being that presides over the world, but the Human Being... From now on, the era of the Human Being has come.”

- 『View 』

flow of
authority

past era

A world ruled by
heaven



middle age

A world ruled by
land



current era

A world dominated
by humans

Meaning of Injonsi Dae

An era in which humans fulfill their responsibilities and duties as rulers of all things in heaven and earth.

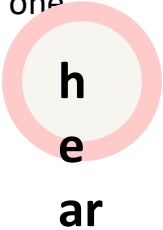
Philosophical Meaning of mind and spirit

Understanding the mind of Daesoon Thought

- “The heart is the form of God’s existence, the body of man, and the center of heaven and earth.”
- **Yeongdae: A passage through which the spirit comes and goes and a space for exchange between humans and the spirit.**
- 『Jeon-gyeong』: “The center of heaven and earth is the heart, and the heart is the residence of the whole body.”

The possibility of human self-transformation

- Possibility of self-execution and self-completion through the mind
 - 『Jeon-gyeong』: “Do not deceive your mind, but if you practice with one heart, the spirits of heaven and earth will move.”
- Through cultivating the mind, humans can reach the state where God and humans become one



Comparison of Eastern and Western views of humanity

oriental philosophy	Western modern
heart centered	Centered on reason
Integration of mind and body	Dualism of soul and body
The unity of heaven and man	separation of humans and nature
Change through inner discipline	Conquering the external world through reason
Harmony of emotion and reason	superiority of reason
Harmony between gods and humans	Human-centeredness

Differences of Daesoon Thought

Integration and reinterpretation of Confucianism, Buddhism and Zen thought

traditional thought and

Daesoon Thought's View of

Confucianism: Perfection of character through the five principles and righteousness → Reinterpreted in Daesoon Thought as ‘delegation of human management authority’

- Buddhism: Pursuing the state of destruction of enemies and nothingness → Expanding from Daesoon Thought to ‘strengthening human subjectivity’

Daoism: Aiming for the unity of nature with different styles → Reconstructed as ‘harmony between humans and gods’ in Daesoon Thought

An integrated approach to Daesoon Thought

- Internalization of Confucianism, Buddhism, and Zen practice: 『Jeon-gyeong』 Teaching Law, chapter 3, verse 29: “Inherit the structure of the mind sutra from individual Taoist spirit of Confucianism, Buddhism and Seon, reorganize cultivation to ‘public good’ the divine government.”
- Overcoming the limitations (transcendence, degeneracy) of traditional ideas through active ‘autogenous modernity’

Comparison and integration of key

concept	Confucianism	Buddhism	Daoism	Daesoon Thought
human essence	gonadal theory (Sexual goodness)	Selflessness (no self)	natural person (selfless person)	Rookie Harmony (translation of gods)
How to do it	Reflection on respect (存養省察)	selection (禪定)	curing (養生)	capital city (修道)
ultimate goal	adult (sacred man)	liberation (解脫)	fresh (神仙)	Dotongjingyeong (道通眞境)
human-divine relationship	apocalypse (敬畏)	transcendence (超越)	communication (疏通)	interaction (for mutual use)
Daesoon Thought synthesizes the core values of Confucianism, Buddhism, and Zen and builds an integrated worldview centered on human dignity.				
Royalty Salvation Hall	Sugichiin (修己治人)	Bodhisattva bound (菩薩行)	tax (濟世)	Haewon-Sangsaeng (解冤相生)

Criticism of Western modernity and View of Daesoon Ingye

Limitations of the Western Modern Perspective

- Separation of persons in the Western Enlightenment: God's position is reduced and human reason is placed at the center
- Limitations of Western constructivism: dichotomous thinking that completely separates human subjects and objects
- The pursuit of reason-centered rationality results in the division of spirit and matter, subjectivity and objectivity.

Daesoon View of the Human Realm's original perspective

- Jori (修理): Reason and logic operate as a universal principle rather than a product of simple human thought.
- Kihwa (氣化): The Principle of change and communication through energy without distinction between matter and spirit.
- Interrelationship of the Three Worlds: Unlike Western anthropocentrism, the establishment of human status within the organic relationship between Heaven, Earth

Comparison of Western modernity and Daesoon Thought

Cat ego ry	Western modernity	Daesoon View
gods and humans	Decreased God of the Human Realm phase, dichotomou	Harmony between gods and humans
human role	Conquest of nature, separation.	Participating in heaven and earth construction.
source of value	Human reason, rationality	Coexistence, coordinator between heaven and earth
epistemologi cal features	Subject/objec t separation	Unity of host and guest, integration of body and mind
nature of change	linear progress, development	Circular, without change

“Daesoon Thought shows a new View of Humanity through the organic relationship between humans and nature and the harmony between humans and God, which is fundamentally different from the anthropocentrism of Western modernity.”

Ethics of repaying heaven and earth and coexistence

Repayment of heaven and earth and human ethical responsibility

- Repaying Heaven and Earth: Repaying the grace of heaven and earth, and the sense of responsibility that humans have to support and manage heaven and earth.

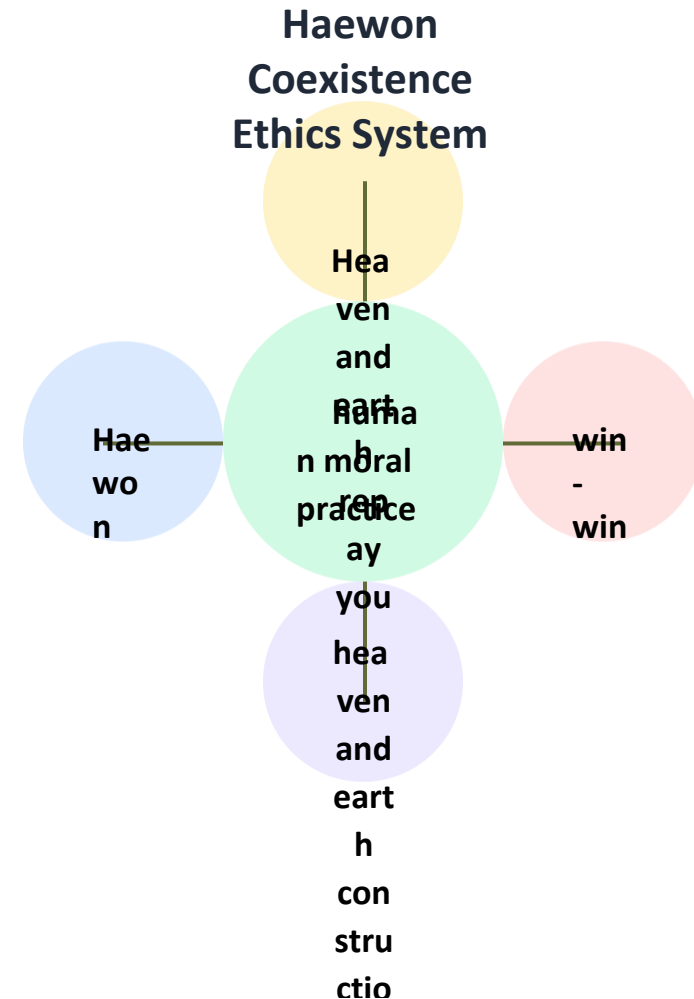
- 『Jeon-gyeong』 Doctrine Chapter 2, Verse 55: “Heaven and Earth are the parents of all things. As a person, we must imitate the virtues of Heaven and Earth.”

- **Haewon-Sangsaeng (解冤相生): A win-win ethical system that resolves resentment and saves each other.**

Handover view and ethical practice

- Practical ethics in which humans participate in the creation of the world as participants in the construction of heaven and earth

Ethical responsibility in an era where human morality



Variability, elevation of earth, compatibility of the three worlds (Heaven, Earth, Man)

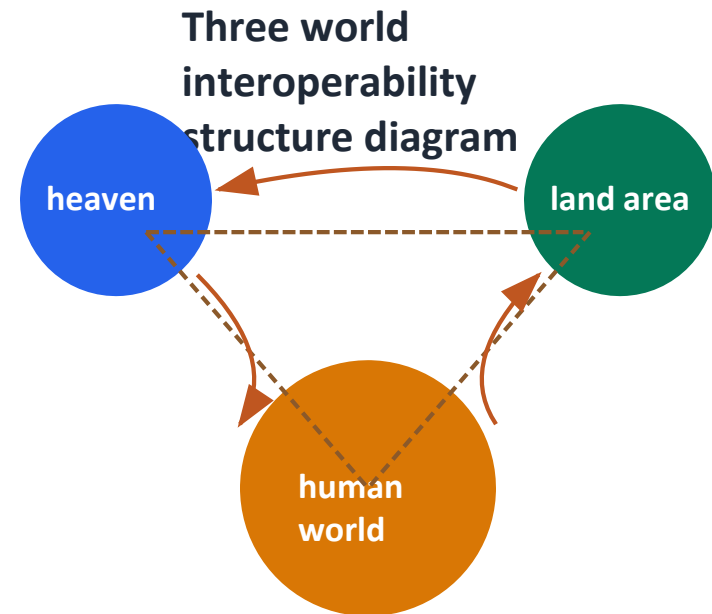
Characteristics of the Three World Structure

- **Variability:** Breaking away from the existing fixed hierarchy and forming a fluid relationship between the heavenly world, earthly world, and human world
- **Ji Sang-eung:** The status of humans is elevated to a position where they actively participate in the changes of heaven and earth along with God's name.
- **Mutual compatibility:** Through human practice, divine status can be achieved, and the three worlds change into an interactive relationship.

Modern meaning and implications

- Establishing a new, human-centered, autogenous modernity that goes beyond the hierarchy of existing
- Eastern traditions

Realization of integrated harmony and coexistence of the



Excerpt from 『Foreground』

Injon (Human Worthiness) is greater than Cheonjon (Celestial Worthiness) and Jijon (Terrestrial Worthiness); now is the Injon era. Be diligent in your mind.

- Daesoonjeongyeong Part 3, Chapter 41 -

Conclusion and Significance of autochthonous modernity

The historical Significance of Daesoon Thought's view of Ingye

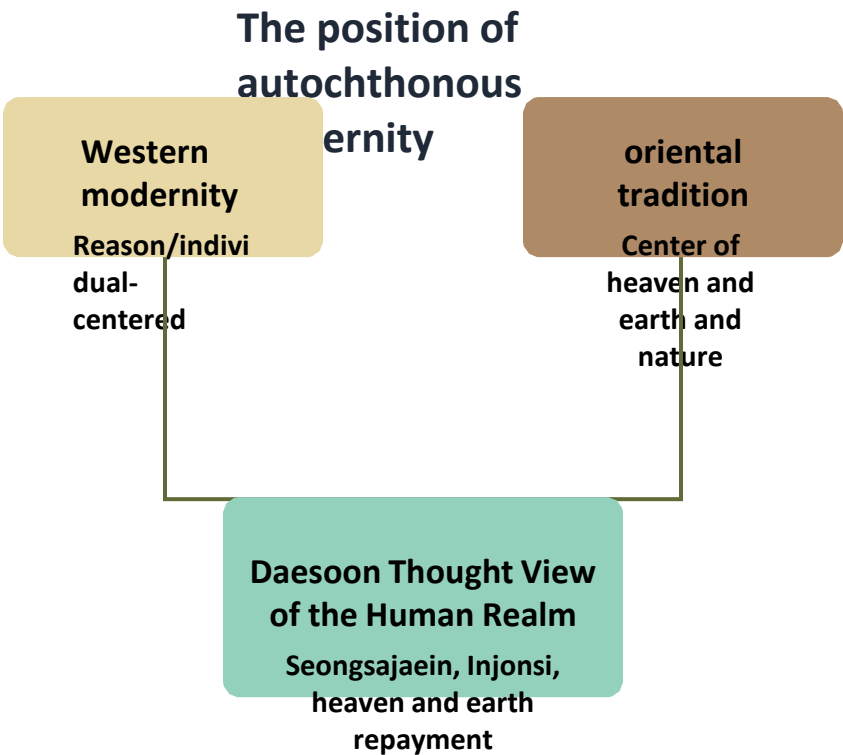
- A new paradigm of human-centeredness: Establishing the status of humans as mediators of heaven and earth's divine decrees
- Reversal and reconstruction of the Eastern traditional View of Humanity beings (Cheonjonji Biingyeong): Providing a philosophical basis for the human existence era

Unlike the fragmented human-nature dichotomy of Western modernity, securing an integrated and harmonious relationship

Possibilities and Prospects of autogenous modernity

- The modern Meaning of a human-centered worldview that arose in the Korean context rather than the Western model of modernity
- A future-oriented human-divine-nature coexistence model suggested by the possibility of interoperability between the three worlds of the human world

Practical values of coexistence, harmony, and gratitude to overcome modern environmental and social crises



Key References

『Daesoon Jinrihoe Cradle』, Daesoon Jinrihoe Academic Affairs Department, 1969.

『Preview』, Daesoonjinrihoe Academic Affairs Department, 1974.



View of Humanity as a View of Humanity world

View of Humanity as View of Humanity Realm

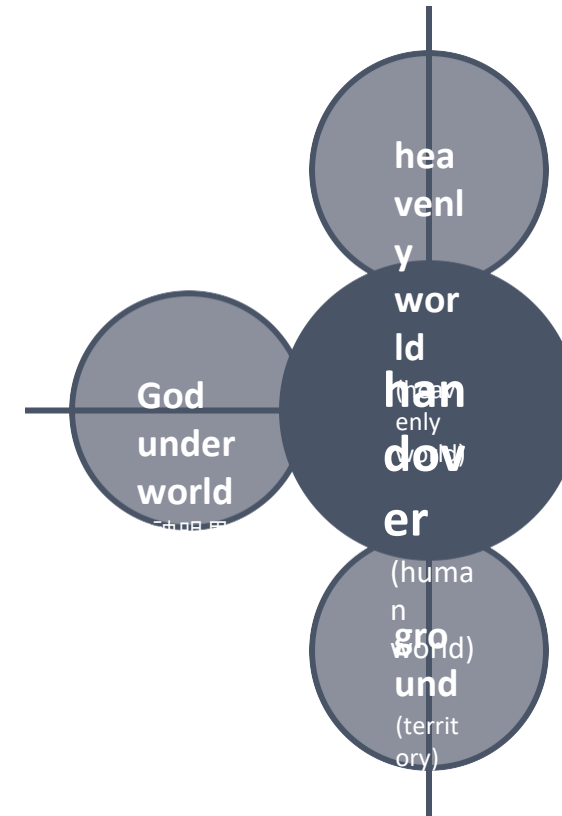
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- 1. The Concept of Ingyekwan
- 2. Gucheon's personal strength and meaning
- 3. The relationship between God and humans
- 4. The Meaning of capital and betrothal
- 5. God, human, Yin-Yang theory and roles
- 6. The Three Worlds

Daesoon Thought's View of Humanity and humanity

1. The Concept of human world view

- The Human World view is a core perspective of Daesoon Thought that views the human world as an organic system.
- The human world is connected with the divine world, heavenly world, and earthly world, creating harmony in the universe.
- In Daesoon Thought, Ingye is not considered a simple space, but a system full of divine power.
- Heaven and Earth are filled with spiritual beings (sinmyeong); if a spirit departs from even a single blade of grass, it will wither, and if a spirit moves from even an earthen wall, it will collapse.
- The difference between the human world view and the View of Humanity lies in the systematic nature of the “world” and is revealed in the way events are logically connected.

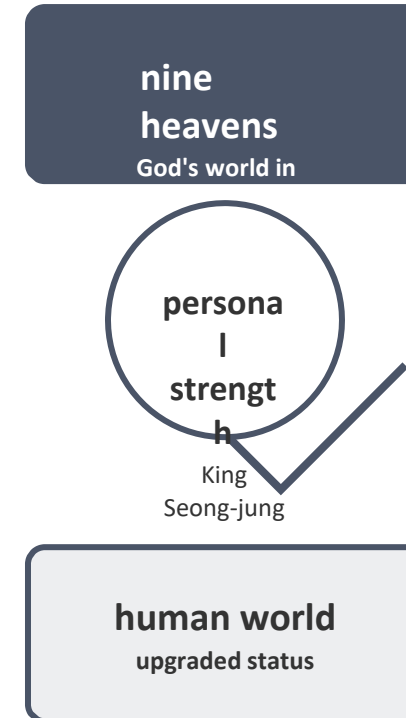


2. Gucheon's personal strength and View of Humanity

- Daesoon Thought's View of Humanity begins with Gucheon's personal strength.
- The term 'Gangseong Sangje (姜聖上帝)' indicates that the nine heavens were strengthened into human bodies by adding the human world's surname to the divine status.
- Due to Gucheon's personal strength, the relationship between gods and humans was reversed. In the past, humans looked for God, but later God came to look for humans.

"Now, the spirits of heaven and earth will find the location of fortune and will go in and out of each person and each family to test the state." 『(Foreground) Teaching』 1-42)

- As a result, humans were upgraded from passive beings to active beings, and the human world emerged as the subject of heaven and earth together with the divine world.

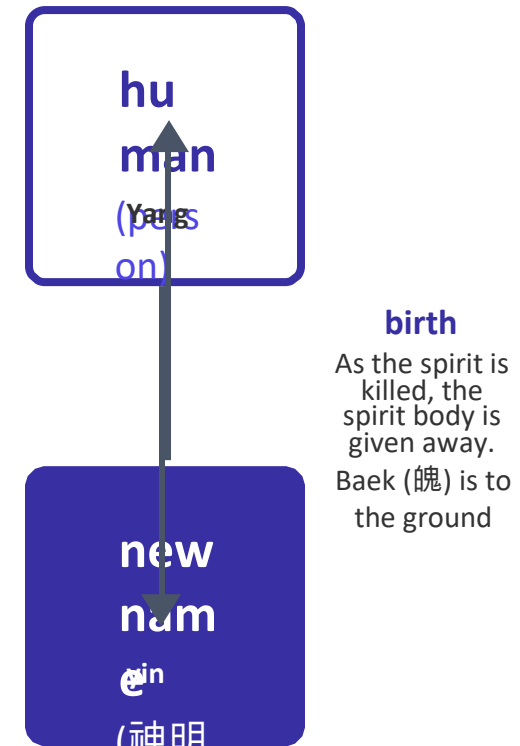


3. The relationship between God and humans

- God and humans are separated at the boundary between life and death, forming a mutually cyclical relationship.
- When a human dies, he or she becomes a spiritual being, and when a spiritual being is born, he or she becomes a human being. It is a circular structure.
- **Explains the system that connects the afterlife and this world through the concepts of soul and spirit.**
- Before human strength, humans sought God, but afterward, there was a change in relationship where God came to find humans.

When Kim Song-hwan inquired about matters after death, Sangje said, "Humans have a Hon (spirit-soul) and a Baek (body-soul); when a person dies, the Hon ascends to heaven and becomes a Sin (divinity), receiving ancestral rites from descendants, and after four generations pass, it becomes a Yeong (spirit) or a Seon (immortal). The Baek returns to the earth, and after four generations pass, it becomes a Gwi (ghost)."

- 『Pyeonggyeong』 『Teaching Method』 1-50



4. The Meaning of asceticism and spiritual soul

- Asceticism refers to the process by which humans solidify their soul through mental training.
- Spiritual soul is a combination of the substance (精) and the spirit (魂) of the body's vital energy (精氣神) and can only be possessed while alive.
For one who has cultivated the Dao, their Jeonghon (essence-soul) is firmly consolidated, so even in death, it does not scatter and ascends to the heavens; whereas for one who has not, their Jeonghon is faint and will dissipate like smoke or a bubble.
- Humans whose souls are firmly united through monasticism can ascend to heaven without their souls scattering even after death.
Teaching 100-29
- On the other hand, for people who are not monks, the spirit after death is faint and disappears like smoke or bubbles.
- In Daesoon Thought, monasticism is the completion of spiritual life, and strengthening the spirit through training is the key.



5. The Three Worlds System and the Yin-Yang Theory of God and Man

- Samgye is a cosmological system of Daesoon Thought consisting of the heavenly world, the earthly world, and the human world.
- In Daesoon Thought, a Yin-Yang relationship is formed, with gods belonging to yin and humans belonging to yang.
- Gods can see the invisible dimension but cannot bring about changes on the earth, and humans can make changes on the earth but cannot see the invisible dimension.
"God and human beings, God and human beings, evil and human beings, evil and human beings, evil and human beings, God and human beings, evil spirits, birth, transformation, God and human beings come to harmony, God and human beings come together, God and human beings come together."
Only when God and Man cooperate can the hundred endeavors (Baekgong) be achieved.
- Through this method of the way of gods and humans, gods and humans rely on and communicate with each other to complete the way of heaven and earth.

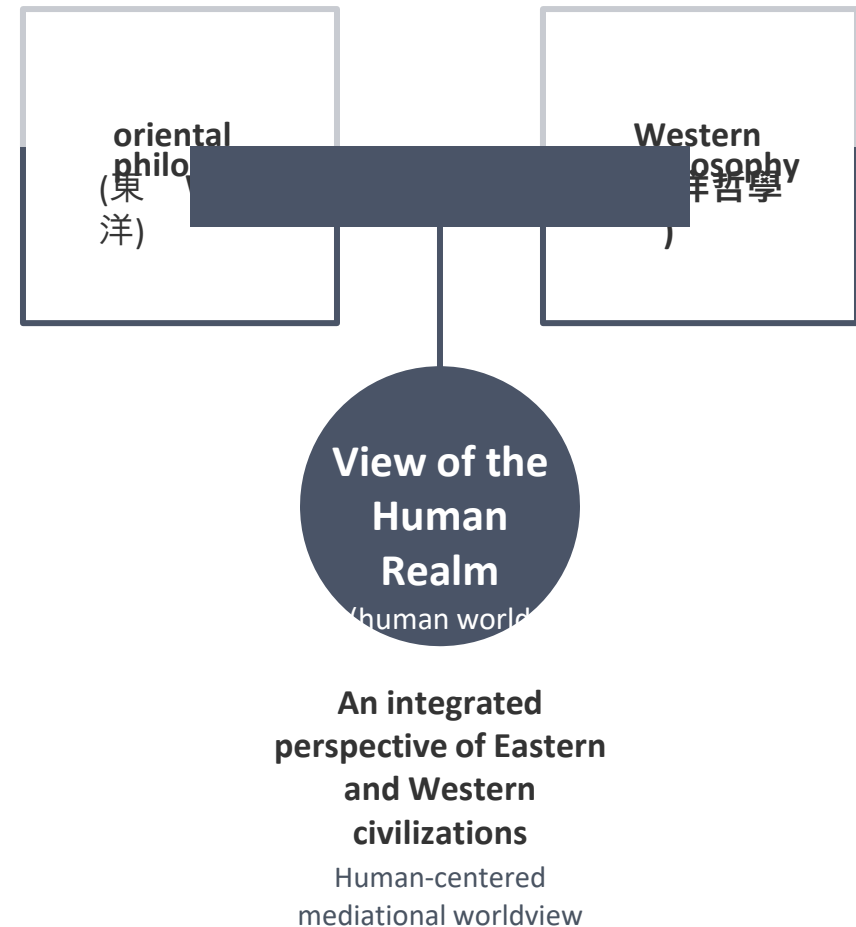


6. Modern significance and Conclusion of Ingye View

- East and West have recognized each other through the ambivalent feelings of Orientalism and Occidentalism.
- In the 100-year History of Western modern civilization forgetting its Eastern origins, a new paradigm has become necessary in times of crisis.
- Daesoon Thought's View of Humanity systematically emphasizes the mediating and interactive functions of humans.

- **The law of God and human beings presents an alternative paradigm in which gods and humans help each other to change the world.**

With the principle (Ibeop) of Sinin-uido, He concluded the Cheonjigongsa (Reordering of the Universe) with Boeun (Grateful Reciprocation), focusing primarily on Haewon (Resolution of Grievances).



me Seongsajaein(成事在人) Human world view(人界view)

View of Humanity Realm as Seongsa-jaein

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- 1 What is Seongsajaein (成事在人)
- 2 The Concept of human world view
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- 6 Cases and evidence
- 7 modern applicatio
- 8 Conclusion and Implications



What is Seong Sajae In (成事在人)?

Seongsajaein (成事在人) means “what happens depends on people” and is a human-centered idea in contrast to heaven.

- **Classical origins:** A concept derived from Chinese classics, emphasizing the active role and responsibility of humans.
- **Philosophical meaning:** The idea that success or failure is determined by individual effort and will rather than external circumstances or fate.
- **Realistic application:** The world can be changed through human effort rather than a product of nature.
- **Interconnectedness:** Emphasis on social responsibility where individual efforts lead to collective results

“Everything in the world will be accomplished if a person does it, and will not be accomplished if a person does not do it. This means that it depends on a person’s will and effort.”

P
e
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p
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h

Chinese character expression for
Seongsajaein (成事在人)
- Success and failure depend on
human effort -

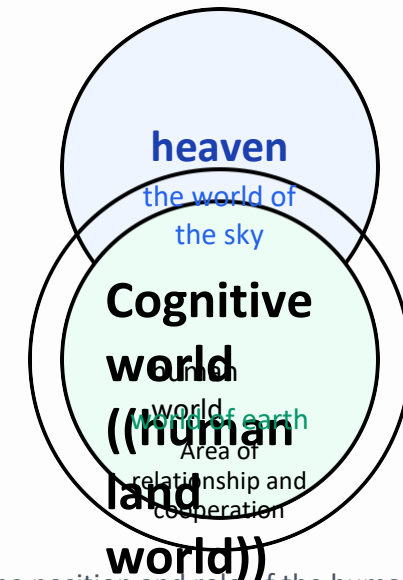
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The Concept of human world view

Human world refers to the world where humans live, form relationships with each other, and form a society. Together with the heavenly world and the earthly world, it constitutes the three worlds and refers to the realm of human activities.

- **Relationship centrality:** the perspective that human relationships with each other are the basic unit of the world
- ✎ **Subjective Participation:** A being that actively intervenes and changes nature rather than passively accepting it.
- **Social Construction:** Human community and interaction are key elements that shape the world.
- **Value Creation:** The process of developing from nature to culture and civilization based on human efforts

“Humans constitute the Tao, not the Tao that constitutes humans. The human world is a world that humans independently construct and develop.”



The position and role of the human world in the three worlds A world where human activities and relationships are the center

>

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Sex Sajae Causality and Human Role

- **Principle of Achievement:** The belief that nothing can be accomplished without human will and effort.
- ◀ As a fundamental principle that human efforts and proactive judgment
- determine the direction of society and the world, it emphasizes the importance
- of active practice and participation rather than simple fatalism.

Human-centered worldview: A human-driven way of thinking that focuses on

“humanity, not heaven” Independent actors: Humans play the role of active

actors in the world, not passive observers Social responsibility: A sense of

collective responsibility in which individual efforts determine the success or

failure of a community
“If the name is not right, speech will not be smooth, and if words are not smooth, things will not come true. If things are not done, propriety and evil will not occur, and if propriety and evil will not occur, punishment will not be fair.”



**social
solidarity**



**practical
action**



**proactive
judgment**



Human-centered social development model
- Human subjective activities shape society
and the world -

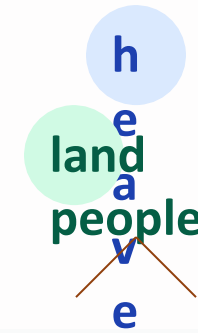
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View of Humanity in Eastern philosophy

Eastern philosophy places importance on human relationships and social solidarity, and believes that humans should play a harmonious role between heaven and earth.

- **Confucian perspective:** Emphasis on establishing social order through human ethical practice and propriety. Building ideal human relationships through the practice of benevolence and righteousness.
- **Taoist perspective:** Presenting the direction of human life through harmony with nature. Pursuing the free expression of human nature through the Principle of inaction and nature
- **Buddhist perspective:** Formation of an interdependent worldview through human inner enlightenment and dependent origination. Aiming for human perfection through compassion and wisdom
- **Samjaeron (三才論):** The three forces of Heaven, Earth and Man constitute the universe, and humans are beings who realize the laws of heaven and earth and practice them independently.

“Heaven has given humans the ability, and with that ability, they can participate in the laws of heaven and earth and participate in the incarnation of all things. This is the destiny of heaven.”



Theory of the Three Talents

Heaven, Earth and Man are in harmony with each other, and humans play a central role in maintaining the order of nature and society as independent beings who know and practice the will of Heaven and Earth.

View of Humanity in Western philosophy

Western philosophy has developed various perspectives on human nature, free will, and social responsibility from ancient Greece to modern times.

- **Ancient Greece: Socrates' "Know Thyself," Plato's Theory of Ideas, Aristotle's teleological View of Humanity beings – defining humans as rational beings**
- **Middle Ages: In the God-centered worldview, humans are God's creatures with original sin, but at the same time, they are noble beings who bear the image of God.**
- **Modern Enlightenment: Kant's "autonomous reason", Rousseau's "social contract theory" - emphasizing human subjectivity and free will, constructing a society based on reason**
- **Modern existentialism: Sartre's "existence precedes essence", Camus' absurd philosophy - emphasizing human's own choice and responsibility**

"Man is born free, but he is everywhere in chains. Some people think they are masters of others, but they are more slaves than they are." - Jean-Jacques Rousseau

History of changes in Western philosophy's View of Humanity

Ancient Greece (5th century BC~)

Human beings as rational beings, pursuit of happiness through realization of virtue

Medieval Christian Philosophy (5th - 15th centuries)

Harmony between faith and reason, human beings as God's creatures

Renaissance (14th - 17th centuries)

Human-centered ideology, discovery of individual value and dignity

Enlightenment (17th - 18th centuries)

The triumph of reason, establishing the values of freedom and equality

Modern philosophy (19th to 21st centuries)

Existentialism, Postmodernism - Emphasis on subjectivity and free will

Modern Applications and Conclusions

The idea of success, creation, and humanity is still valid in all areas of modern society, and the importance of a human-driven way of thinking is increasingly emphasized.

- **Organizational culture: Voluntary participation and proactive responsibility are key elements of corporate innovation and sustainable growth**
- **Social development: Citizens' voluntary participation and sense of responsibility act as a driving force in solving social problems**
- **Personal level: The importance of a self-directed life and a proactive attitude determine success or failure in life.**
- **Educational paradigm: The shift from dependence on others to self-directed learning is the central axis of modern education.**

Conclusion:
Seongsajaein's View of Humanity continues the modern philosophical tradition of emphasizing human will and responsibility, and awakens us to the importance of human-centered values in an ever-changing world."

Areas of modern realization of Seongsajaein



Everything

The Revitalization of Eastern and Western Views of Humanity (View of Humanity) in the View of Humanity Realm (View of the Human Realm) as "Seongsa-jaein" (Seongsa-jaein)

Revitalization of East-West Views in Seongsa-jaein

Research Background and purpose

- **Why is a reinterpretation of Eastern and Western views of humanity necessary?**
 - The Limitations of the Western constructivist View of Humanity and the Eastern traditional View of Humanity have been reached. The crisis of modern civilization and the need for a new, integrated View of Humanity.
- **Modern Significance of Daesoon Thought's view of Ingye**
 - Presenting a View of Humanity that integrates substance and attributes
 - Dynamic reconstruction of the three worlds of heaven, earth and humankind and redefinition of human roles

Introduction to the Concept of humanities in Daesoon Thought

1

The Ingye View is a perspective on the human world, and Daesoon Thought defines the essence and value of humans through connection with Confucianism, Buddhism, and Zen thought. Confucianism and Buddhism appear in 「Jeongyo」 is understood as part of the human education process.

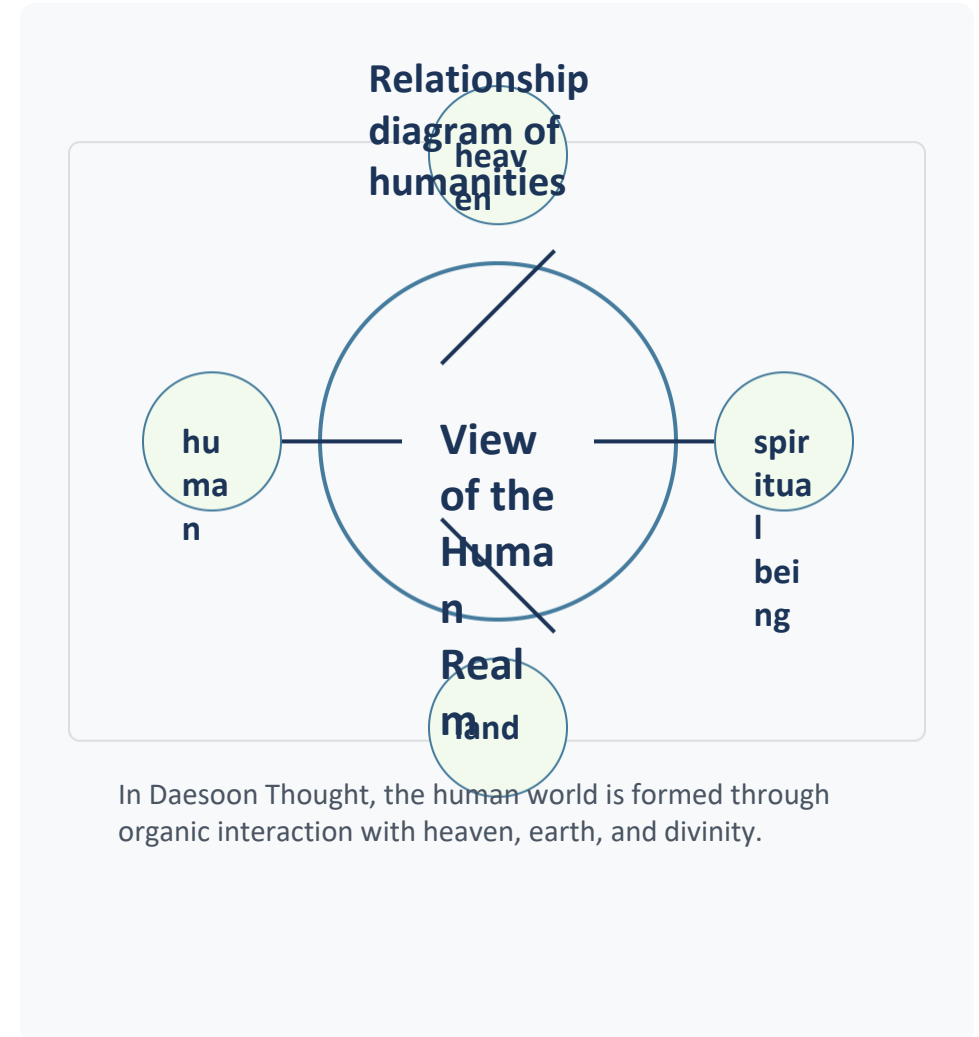
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The relationship between humans and heaven and earth

In Daesoon Thought, humans are the eldest of heaven and earth and exist through interaction with heaven and earth. This relationship is expressed by the core Concept of repaying heaven and earth, and humans can achieve continuity by giving repayment to heaven and earth.

3

Daesoon Thought, unlike the existing Confucianism and Buddhism, emphasizes the ‘substantiality’ of God’s name. We value not only the attributes of God but also God's name as a real being, and pursue mutual coexistence through a harmonious relationship between humans and God.



Eastern View of Humanity – analysis of Confucianism, Buddhism, and Zen ideology



Logic of double affirmation: “X is

Bathtub removal (以詔)



Logic of double negation: “X is

neither X nor -X” Pursuing all

emptiness without friends or

enemies



Paradoxical logic: “X is -X, -X is X”

Enemy (-X) is friend (X), friend (X) is

enemy (-X)

Emphasizes the symmetry of oppositional

relationships, vanity and harmony

12The connection between luck and			
Category	Zen (仙)	Buddha	Confucianism
12Unsung	cyst (胞胎)	Curing	bathtub
characteristics	harmony	Shape	jeopardy
logical structure	X is -X -X is	X is neither X nor -X	X is -X is -X
representative person	Lao Tzu	Buddha	Confucius
functioning of the mind	ghost	perception	Shinmyeong (神明)

In Daesoon Thought, the Concept of a substantial divine name is emphasized along with the properties of each Confucian and Buddhist Zen, and the vanity, extinction, and disharmony of Confucianism and Buddhism are integrated into Gwanwang, which is the next stage of the pottery,

12The connection between luck and Confucius and Buddhism

- 12 Correspondence structure between fortune telling and Confucianism and Buddhism ideology

The 12 constellations that appear in Daesoon Thought are closely related to the three religions of Confucianism, Buddhism, and Seon, and in particular, potae, curing, and yokdae correspond to Seon, Buddha, Confucian emptiness, Jeokmyeol, and Ijo.

- Structure of spirit, perception, and spirit

Neo-Confucianism's mind structure of emptiness-perception-spiritual nature corresponds to Heaven, Earth and Man, respectively, and forms a parallel relationship with Zen Confucianism's nihilism, emptiness, and detachment. This can be understood as the functional differentiation of body-action-subject.

Category	Zen (仙)	Buddha	Confucianism
From attribute-centered to substance-centered			
12Unsung	Eastern thought emphasized attribute elements, spores	While existing Daesoon Thought emphasizes substance and presents a new curing	bathtub
integration of Eastern and Western views of humanity. characteristics	vanity	Annihilation	Joe Lee
mind structure	Heolyeong	late	spiritual being

- The relationship between the energy of heaven and earth and Confucianism and Buddhism.

The vanity of Seondo, the destruction of Buddhism, and the two generations of Confucianism were each formed by receiving the energies of heaven and earth's pottery, health, and bath, and are integrated at the crown stage among the 12 planets.

Key passages from 『Jeon-gyeong』

"受天地之虛無仙之
胞胎受天地之寂滅佛
之養生受天地之以詔
儒之浴帶"

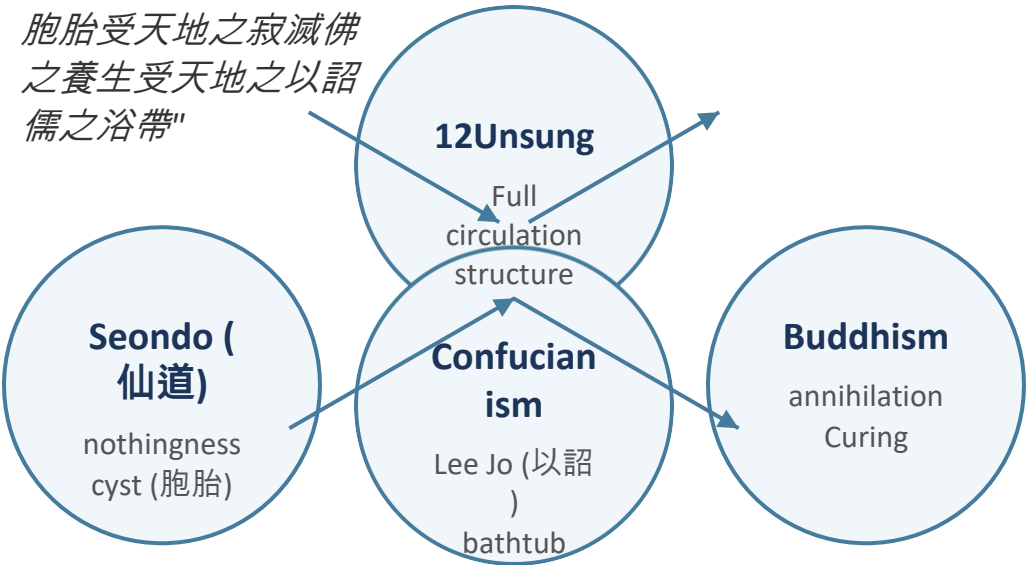


Diagram of the correlation between the 12

Western modern View of Humanity – development of

1 Constructivism

Modern Western constructivism has achieved a shift in worldview from theocentric to human-centric. It started with Descartes' "I think, Therefore I exist," and developed into Kant's idea of "constructing the world through the five human senses."

2

Western modernity, represented by the expression "God is dead," has replaced the reality of the five human senses in the place of the disappearance of the one God. The constructivist worldview, which states that the world is created by each individual, has developed into a substantial worldview that dominates and manipulates nature.

1637

Descartes

"I think, Therefore I exist" - the beginning of an epistemological shift

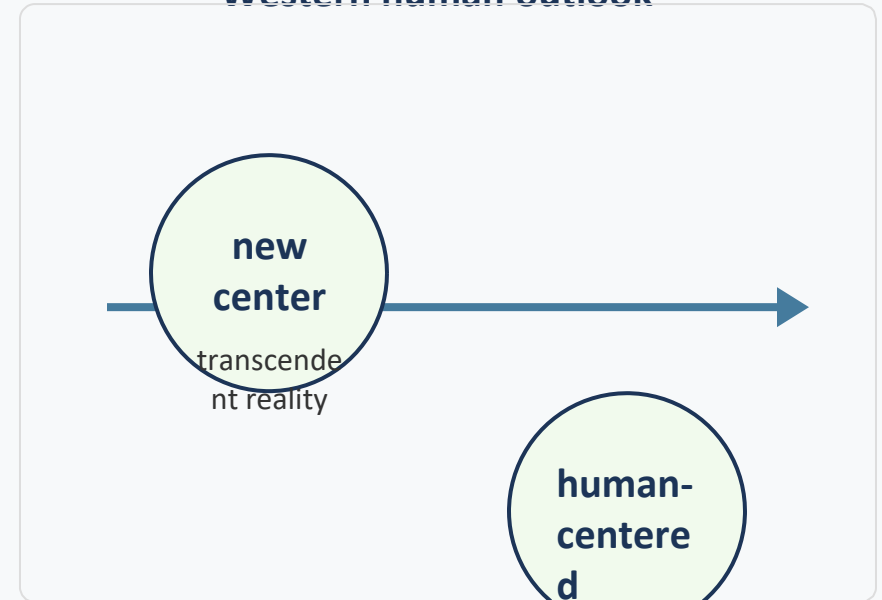
1710

George Berkeley

"Existence is perception" -
Development of idealism

1781

Paradigm shift in Western human outlook



Characteristics of

Western

- A practical perspective that quantifies and instrumentalizes the world
- Constructing knowledge based on sense and reason
- Objectifying nature as an object of human perception
- Substance-centered ontology (vs.

Comparative Analysis of Eastern and Western views of humanity

Compare items	Eastern View of Humanity Western View of Humanity		Daesoon Thought's View of Humanity
human essence	Attributive, relational, substantial, independent (nihilation, annihilation, disharmony) (ego-centered)		Integration of attributes and entities (new harmony)
relationship with God	Intrinsic, vaporization (Yin–Yang and Five Phases principle)	Transcendent, antithetical (“God is dead”)	Substantial divine name and coexistence (Cheonjiboeun)
Fundamental differences between Eastern and Western views of humanity - East: Intrinsic and relational approach, emphasizing harmony between humans, nature and God - West: Substantive/instrumental approach, human-centered world perception - the East focuses on attributes, and the West focuses on substance, which limits its bias.	Correlative reasoning (調理)	Constructive combining correlation between heaven, earth and human beings with the Concept of the cooking vaporization, substance, and properties	Practical performance centered on retaliation
	12	Daesoon Thought's integrated View of Humanity Realization of substantial harmony through repayment of heaven and earth and coexistence of seaweed	Redefinition

Differences in Daesoon Thought's View of Humanity

Daesoon Thought integrates the Eastern attributional perspective and the Western substantive perspective, establishing humans as subjective beings who achieve harmony between humans and humans through repayment and forgiveness in the relationship with heaven and earth. This perspective presents the possibility of a new View of Humanity

Explanation of the concepts of cooking and vaporization

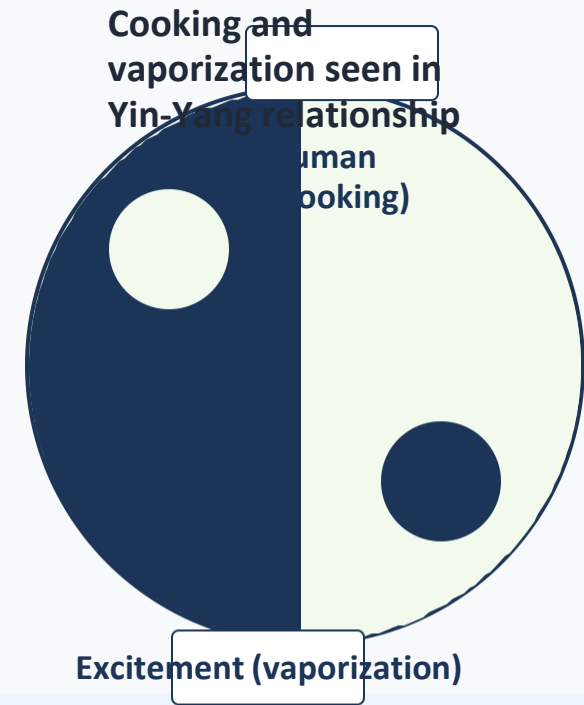
The Jori is a method of controlling health and suffering from the center, and means that humans mediate surrounding things from the position of earth. It emphasizes the dynamic role that humans play as rational beings in controlling the world order through justice and empathy.

e **Evaporation - how the spirit works**

Kihwa is the principle by which the spirit acts through energy, and represents correlational thinking based on Yin-Yang rationality. In the East, Shinmyeong is not understood as a being in opposition to humans, but as a being that can be combined with humans in a Yin-Yang relationship.

Comparison of human-God relationships in the East and the West

Category	Oriental Cooking - Vaporization Perspective	Western constructivist perspective
relationship between humans and the	Intrinsic/relational (human	Objective/Instrumental (humans



Explanation of the relationship between new and new people in Mid-Autumn Festival

Sogangjeol explained the relationship between cooking and energy in the East through the arrangement of humans as the middle and earth, the four elements, and God as the surroundings. This shows a worldview that is fundamentally different from the Western Cartesian constructivism of “I think.

The relationship between heaven and earth in return for heaven and earth

1

In Daesoon Thought, the relationship between humanity and Heaven is summarized as Cheonji-boeun (Grateful Reciprocation to Heaven and Earth). The reason humanity can realize the Earthly Paradise is that humanity is a being

“道通天地報恩” (The Tao is to give back to heaven and earth)

2 Faith in heaven and earth and human gratitude

Human life, longevity, and prosperity are determined by the divine will of heaven and earth. Humans can achieve continuity through repayment, and this becomes an ethical and cosmic task for humans.

“Birth, longevity, and fortune are the blessings of heaven and earth.

“With gratitude, respect, and faith, we establish the great cause of repaying heaven and earth and fulfill the humane way...”

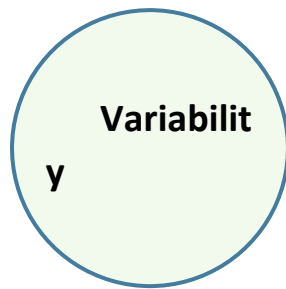
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Re-establishing the relationship
between humans and heaven through
repayment of heaven and earth



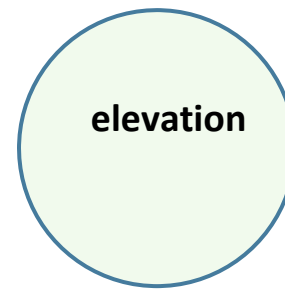
autogenous modernity through re-establishment of Samgyegwan

The re-establishment of the view of the three worlds (Heaven, Earth and Man) in Daesoon Thought shows a autogenous modernity based on Korean thought, which presents a new paradigm that overcomes the Limitations of the existing Eastern and Western worldviews.



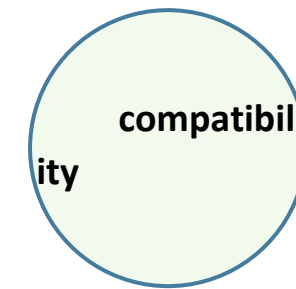
Celestial Mutability

- The Concept of a changeable heaven called 'old sky' rather than an immutable heaven.
- The heavenly world was reestablished through the construction of heaven and earth through the personal strength of Sangje of the Nine Heavens.
- An alternative view of "the sky is old" as opposed to the Western "God is dead"



Rise in status

- The earthly realm, which had traditionally been of low status, was elevated to a position equal to that of the heavenly realm.
- Transition from a vertical structure of heaven and earth to a horizontal relationship through heaven and earth
- Realization of God on Earth and rediscovery of the positive value of the Earth



Compatibilit y of the Three Worlds

- An open system in which the three worlds of Heaven, Earth and Man communicate and exchange with each other
- Mediation between classes through human reasoning and spiritualization
- The common structure and principles of heaven, earth, and the three worlds are restored through mutual coexistence.

Research Conclusions and Contemporary Implications

1

Daesoon Thought overcomes the Limitations of the Eastern attributional View of Humanity (nihilation, annihilation, and alienation) and the Western substantial View of Humanity (constructivism) and presents an integrated View of Humanity that aims for a harmonious relationship between humans, God, and heaven and earth.

modern meaning

- Provides a philosophical foundation for technological advancement and expansion of human identity
- Presenting points of contact for constructive dialogue and fusion of Eastern and Western cultures

2

Redefining human status in the posthuman era

Through the re-establishment of Daesoon Thought's view of the three worlds, humans are reborn not as mere creatures but as cosmic beings compatible with heaven and earth. This is a new perspective that can overcome the Limitations of the constructivist View of Humanity and the mechanistic world view that has led to the environmental crisis.

modern meaning

- Expanding ecological thinking beyond anthropocentrism and providing an ethical

Future value provided by Daesoon Thought

autogenous modernity aspect of re-establishing Samgyegwan

Variability

Possibility of dynamic changes in the heavenly world, earthly world, and human world

rise in status

Expansion of the cosmic roles of humans and earth

Compatibility

Interaction and communication between heaven, earth, and the three worlds

final Conclusion

Daesoon Thought's View of Humanity overcomes the Limitations of Confucianism, Buddhism, and Zen and the Western modern View of Humanity, and presents a new paradigm of human-universe relationships that integrates substance and attributes through the autogenous modernity of Eastern philosophy.

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Q&A



If you have any questions or comments about the paper, please feel free to contact us.
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Chapter V

Comparison of the autogenous modernity of Donghak Thought and Daesoon Thought

A Comparison of autogenous modernity in Donghak and Daesoon

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methodology
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4. Comparison of heavenly views
②: autogenous vs. acquired
5. Comparison of Earth Views ①:
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6. Comparison of Earth Views ②:
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7. Comparison of human views ①:
Inaecheon vs. Incheonjohwa

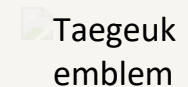


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and differences
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Research Background and purpose

- Comparison of Characteristics of autogenous modernity between Donghak Thought and Daesoon Thought
 - Importance in the discourse of East Asian modernity
 - Context of ideological/social acceptance and transformation
- Principle of Liminality: Ontogeny repeats phylogeny
- Point of contact between Eastern and Western modernity discourses and Characteristics of Korean modernity
- Study of ideological characteristics through Comparison of worldview structures



Comparison Methodology

- Comparative Analysis of key concepts
 - Comparison of key terms for View of Heaven, View of Earth, and View of Humanity
 - Samjae (三才) and the three worlds (三界), autogenous and posterior heaven, hwahwa and cooking, etc.
- Understanding the development of thought through the Principle of liminality
 - Linking the two ideologies through the principle that ontogeny repeats phylogeny

Donghak
Thought
Cheonoeche
on,
Innaecheon,
Daesoon
Gaebyeok,
Thought
Revolution
y nature
Harmony of

Comparison of the Thousand Views ①: Three Talents vs. Samgye

Donghak

Three Talents:
Heaven, Earth, Man

heaven

land

Person (人)

- **Emphasis on the Concept of Cheon**
- Centered on attribute
- Emphasis on the harmony of Heaven, Earth and Man within Cheon
- Cheon as the basis of revolutionary equality

VS

Daesoon

Samgye: Heavenly Realm, Earthly Realm, Human Realm

heaven

land area

human world

- **Introduction and emphasis on the new underworld**
- Presenting a substantive and systematic worldview
- An integrated view of properties and entities
- Insight and adjustment of nine heavens

Taegeuk emblem

Comparison of the View of Heaven ②: Heaven before (先天) vs. after (後天)

Dongha

k

Road Seoncheon (道路先天)

Thought

Gaebyeo

k again

past

pres

ent

- The distinction between congenital and acquired is unclear.
- **Doro-seon Cheon - origin-recursive view of time**
- "Gaebyeok again" means a return to the era of Yao and Shun.
- Perception of the times centered on a Confucian worldview

VS

Daesoo

n

Later opening of heaven

Thought

Gucheon In-

Ingang

congenital

acquired

- **A clear distinction between pre- and post-natalism based on personal strength**
- After the creation of the world - an opportunity for a total change in worldview
- Brings about a change in the status of the divine world and the human world
- Harmony of Eastern and Western views and future-oriented modernity

Taegeuk emblem

Comparison of Ji Guan ①: Qi Hwa (氣化) vs Jori (調理)

Dongha

k

Energy: Change in
energy
Thought



Natural changes in energy

- **Emphasizing the natural flow of energy**
- Emphasis on the essential properties and changes of the world
- Natural changes based on organic world view
- Noimugong (勞而無功): effort and performance

VS



Daesoo

n

Principle: principles
and laws
Thought

Deuteronomy	law	Reason
harmony	) Order	balance
Adjustment of		

order and
balance

- **Emphasis on rational laws and order**
- Structural world view connected to the divine world
- Pursuing coordination and balance of heaven and earth
- Heaven and earth success: performance-oriented

Taegeuk
emblem

Comparison of Earth Views ②: Meaning of Land and Earth

- The status of earth in the Five Phases of Yin-Yang

- Traditionally, Earth is the center of the Five Phases and symbolizes stability.

- Both Donghak and Daesoon are treated as important, but the approaches are different.



- The role of Discussion in an organic worldview
- In Donghak Thought, toga is recognized as part of circulation.



- In-depth development of earth-centered world theory
- Discussion as a standard for the Five Phases and Equipment (五行具備)

- Daesoon Thought's earth-centered focus and expansion of worldview

- The embodiment of the connection between

Comparison of human views ①: Inaecheon (人乃天) vs. God and human harmony (God-人調和)

Dongha

k

Inaecheon (人乃天): People are the sky

Thought

human

heave

n

The basis of equality

Humanity exists within every human being.

Emphasis on human subjectivity and

Aiming to protect the country and protect the people

VS

Daesoo

n

Harmony between gods and humans: Harmony between gods and humans

Thought

Human (人)

spiritual being

(God)

Haewon

Coexistence

Practice Principle

Emphasis on harmony between heaven, earth and the three worlds

Seongsajaein (成事在人): Decisions are for humans

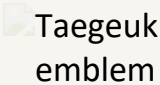
Taegeuk emblem

Comparison of human views ②: Resolution, coexistence, and human roles

- Comparison of social practices of human roles

Dongha		Daesoo	
Protecting the country and protecting the people: Helping the country and its people and keeping them safe	Ham	Haewon-Sangsaeng (解冤相生): Harmony in resolving resentments and living together	
Equality ideology: Emphasizes the fundamental equality of all humans expressed through the Donghak	Focus on public affairs: Elevation of human role through construction of heaven and earth	Solving personal and social problems:	
Peasant Movement	Building a new world through practice		

- Differences in modern expressions of human subjectivity
 - Donghak: 不然其然 (不然其然, it is like that even though it is not like that) - Mysteriousness, existence of a passive aspect
 - Daesoon: Seongsajaen (Success of work depends on people) - Emphasis on subjectivity and practice
- Form of realization of autogenous modernity



Taegeuk emblem

Conceptual contrast: Shinto/India, pottery Jangjon/coexistence

Donghak

Thought

Centered on India, pottery Jangjon (道器長存)

India, Shinto

God

human-centered
ideology

- **Emphasis on India-centric perspective**
- Focus on human equality instead of mystery
- **Pottery Jangjon: The pottery stays in the vessel.**
- Emphasizing the preservation and permanence of the Tao (道)

VS



Daesoon

Thought

Shinto-India harmony, coexistence-oriented

India, Shinto, God

harmony
and
balance

- **Emphasis on harmony between Shinto and India**
- Integrative role of the divine world and the human world
- **Coexistence (相生): The Principle of saving each other**
- Problem solving method through coexistence and harmony

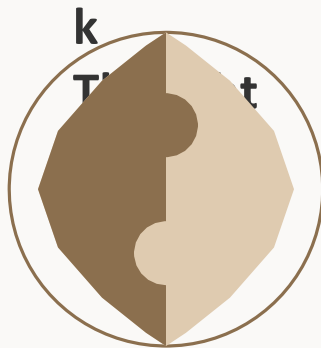
Taegeuk
emblem

Reinterpretation of Yin-Yang and Five Phases and the world view

- Reconstruction of the world view based on Yin-Yang and the Five Phases

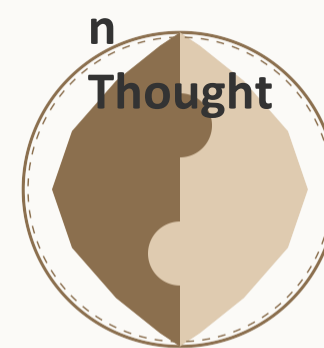
- Modern revitalization of the traditional interpretation of Yin-Yang and Five Phases in both Donghak and Daesoon

Dongha



- Expansion of Yin-Yang theory through the View of Heaven and Earth
- Interpretation centered on yin and yang rather than the interaction of the Five Phases

Daesoon



- Emphasis on Eumyang-hapdeok and Five Phases including the divine world
- Emphasis on Yin-Yang balance and overall harmony of the Five Phases

Taeguk emblem

- Interpreting the world view through the coexistence

Social and religious practice of each ideology

Donghak Thought

- Aiming for social revolution - a social change movement directly related to the Gabo Peasant War
- Religious practice centered on training and incantation - Yeongbu, 21-character incantation
- A community movement centered on Taoists - abolishing the caste system
- Implementing the idea of equality centered on the nation and the people
- Establishment of religious authority through mystery and revelation

Daesoon Thought

- Practicing resolution and coexistence - Fundamental reform of the world through heaven and earth construction
- Integrated execution system for wired and non-financial projects - time-limited public works
- Integrative practice of the divine underworld and the human world - the unity of heaven, earth and people
- Practicing virtue, enlightenment, and monasticism
- Aiming for Dotongjingyeong for the construction of Hucheon Seongyeong

Comprehensive features and conclusions

comparative perspective	Donghak Thought	Daesoon Thought
View of Heaven	Revolutionary idea of equality, centered on Cheon-oe-cheon and aiming for road-first-cheon (道路先天)	Establishment of Samgye, Introduction of the Divine Realm, aiming for the creation of heaven after heaven
Earth view	Centered on vaporization, organic view of the world, no-i-mukong (no effort)	Centered on logic, law-based view of the world, success in heaven and earth
View of Humanity	Collective revolutionary practice of Nae	Practicing harmony between gods and humans and mutual
Both Donghak Thought and Daesoon Thought are ideas that realized autogenous modernity in response to Western modernity based on the traditional ideas of East Asia. However, while Donghak		
features of modernity	Naecheon (人乃天) ideology The core idea of Donghak is social revolutionary	harmony between humans and humans Building a harmonized and specific worldview

Taegeuk emblem

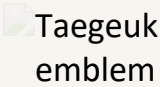
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nuclear power plant data

「Tokyo Buddhist Cheondogyo scriptures Sutra」
「Daesoon panoramic view」
Foregro
「Daesunji und」
Spit」



A Comparison of autogenous modernity in
Donghak and Daesoon Thought

Researcher email: whchoi7@naver.com

1

Comparison of autogenous modernity of View of Heaven

Comparison of autogenous modernity in Views of Heaven

Table of Contents

- 1 Research Background and Purpose
- 2 Comparison of the concepts of the Three Talents and the Three Worlds
- 3 Characteristics and Significance of the three worlds in Daesoon Thought
- 4 Comparison of worldviews between Donghak and Daesoon Thought
- 5 Difference between the concepts of pre-heaven and post-heaven
- 6 Scriptures and Key Quotes
- 7 Comparison of ideological significance and modernity
- 8 Conclusion and Implications

Research Background and purpose

In the East Asian ideological tradition, the ‘View of Heaven’ is a key axis that explains the relationship between heaven, earth, and humans. This is a fundamental perspective that defines the cosmological world view and the Meaning of human existence.

Research Background

- Donghak and Daesoon Thought are Korean ideas that arose simultaneously in the late 19th and early 20th centuries.
- Both ideologies inherit traditional ideas while establishing their own unique View of Heaven.
- Laying the foundation for autogenous modernity in a different way from Western modernity
- Lack of comprehensive comparative studies focusing on View of Heaven in existing research

Study Purpose

- Illuminating the differences and development patterns between the concepts of Samjae and Samjae
- Comparison of the ideological origins and meanings of the concepts of pre-heaven and post-heaven
- Reassessment of the modern Significance of the autogenous modernity of the two ideologies
- Expanding the academic Meaning of View of Heaven research in the History of Korean thought

Category	Donghak Thought	Daesoon Thought
major scriptures	Tokyo Daejeon, Yongdam-yusa Temple	Panoramic view, Daesoon Jinrihoe Cradle
View of Heaven central concept	Sangje, Sangje	Samgye, Divine Realm
Worldview direction	Doro-Seoncheon (return)	After the creation of heaven (progressive)

Comparison of the concepts of Samjae (三才) and Samgye (三界)

In East Asian thought, 'Samjae' was a basic cosmological principle, but in Daesoon Thought, it developed into a more systematic and systematic world view called 'Three Worlds'.

The Concept of three talents

- ◆ The basic framework of East Asian traditional philosophy of the three beings of Heaven, Earth and Man
- ◆ Mainly referred to as a component of the universe, Donghak

The Concept of the three worlds

- ◆ A conceptual system established in Daesoon Thought on the worlds of Heaven, Earth and Man
- ◆ Development of a systematic and substantial worldview
- ◆ Emphasis on connectivity with

Category	Three Talents-Centered Worldview	Three worlds-centered view of the world
attribute-centered concepts and main ideological source	Book of Zhou, Oriental traditional thought	Daesoonjinri, Taoist and Buddhist influences
emphasizes relationships. Characteristics of world composition	Emphasis on interrelationships and attributes	Emphasizes independent world view and systematic reality
main principles	Harmony of yin and yang, Principle of change	Interaction with God, construction of heaven and earth
autochthonous modernity	Human-centered, equality ideology	Cooperation between gods and humans, harmony of the three worlds

Characteristics and Significance

of the Three Worlds in

In Daesoon Thought, the three worlds go beyond simple conceptual classification and are closely connected to the divine world, establishing an independent worldview with divine substance and systematic sustainability.

Characteristics of

the Three Worlds

- ♦ Organic integrated system of Heaven, Earth, and human
- ♦ Each world is an independent yet interconnected substantial system.
- ♦ A place and medium where God's name is active
- ♦ Integrative Characteristics of Eastern attribution theory and Western substance theory
- ♦ Possibility of transformation through the Three Worlds Public Works

『Jeon-gyeong』 My

use of the Three Worlds

- ♦ Work on the Three Worlds: Work on creating the Three worlds of Heaven, Earth and Man.
- ♦ The Supreme Being of the Three Worlds (三界之尊): The Supreme Being who presides over the Three Worlds
- ♦ The Great Power of the Three Worlds: The highest authority over the Three Worlds
- ♦ Three World Demon: The function of correcting the disorder of the Three Worlds
- ♦ The opening of the Three Worlds: Total transformation of the Three Worlds

"The reason the three worlds were not created is because the opposite poles ruled over human affairs in the universe, so resentment accumulated and accumulated in the world, filling the three worlds.

Heaven and earth lost their normal path, and various disasters occurred, and the world became miserable.

Deuteronomy
my
Heaven, Earth, and Human World are organically connected through the activities of

Systemic
Sustainability
Each world is an independent entity and an interrelational whole.

Fusion of
Eastern and Western
Integration of attributional and substantive perspectives

Comparison of worldviews between Donghak and Daesoon Thought

Donghak's worldview		The world view of Daesoon Thought, the three worlds (heavenly world, earthly world, and human world), the systematic world structure, establishment of the existential	
- Transcendent View of Heaven - Emphasis on the - View of Heaven outside of heaven and Sangje - View of Heaven on earth - Realization of ideal world and detailed world - Pursuing human liberation through			
Category	Donghak Thought	Daesoon Thought	
View of Heaven	- Emphasis on heaven and earth - Heaven as a transcendent absolute "The sky is the heart, and the heart is the sky"	- Advocacy of a new world order Harmony between gods and humans - Harmonious relationship between gods and humans Haewon-Sangsaeng - Resolution of universal resentment and coexistence - The heavenly world and the divine world - The Concept of nine heavenly superiors - Systematic construction of heaven and earth	
Earth view	- Realization of heaven on earth - Social reform centered on the present world - Peasant movement practicality	- The independent existence of the earth - Registered public affairs - Construction of an above-ground surface	
View of the human world	Inaecheon (人乃天) - People are heaven	- Human world and humanity - Harmony between gods and humans	

While Donghak emphasized a transcendental View of Heaven and a human-centered view of the world, Daesoon Thought presented a

Difference between the concepts of pre-heaven and post-heaven

Category	Donghak	Daesoon Thought
key concepts	Road Seoncheon (道路先天) : Original copy, past-oriented	After the creation of heaven : Creation of a new order, future-oriented
view of God	Sangje, Sangje and Sangje	Mugeukshin (無極神), Tae-eulcheon Sangwongun (太乙天上元君) systematization of the divine world
world view	Combination of the Concept of cosmos influenced by Seohak and traditional ideas	Integration of Samgye and the Divine Realm, fusion of Eastern and Western principles

The autogenous

Concept of Donghak

Donghak pursues social change through a
return to nature.

"Sichuanju Hwahwajeong, permanent Buddhist temple, Ji-fund
site, Wonwi Daegang, Sichuanju Hwahwajeong"

- Order 『Tokyo Daejeon』
- ◆ Combined with Buddhist concepts such
- ◆ as 'Dosol, Heaven, and Maitreya', the
- ◆ idea of 'God is in my heart'

Use of the term 'Heaven' similar to the Concept of
'God' in Western religions

The acquired Concept of Daesoon Thought

Daesoon Thought aims to create a new world
through the creation of heaven.

"In the pre-heaven, all human things are ruled by opposites, and resentment
accumulates in the world... In the post-heaven, the world returns to
coexistence... and it becomes a peaceful world."

- 『Foreground』 example verse 81
- ◆ The reorganization of the heavenly world, the opening of
- ◆ the Cheonmun (天文) and the Myeongbu (冥府)
- ◆ construction, the union of yin and yang, the establishment
of the three powers, the Five Phases and the nine
elements, the fusion of Eastern and Western principles and
the establishment of a new cosmic order.

Comparison of ideological significance and modernity / Conclusion

The two ideologies show different ways of building self-sustaining modernity amidst the influx of Western civilization and

Category	Donghak	Daesoon Thought
features of modernity	Emphasize transcendent al values and aim to save the people	Flexibility and integration of the three worlds Systematization of the divine world
historical direction	The aspect of returning to the	Future-oriented

Main ideological significance

- Daesoon Thought emphasizes the substance and systematic characteristics of the three worlds and
- implements an integrated system of Eastern and Western entities and attributes through the

Main Quotes from the Scriptures

- Donghak: 『Donggyeong-daejeon』, 『Yongdam-yusa』 - Concept of Sicheonju, Heavenly Lord Daesoon: 『Jeongyeong』 - "The three worlds of Heaven, Earth and Man do not communicate with each other" Daesoon: 『Cradle of Daesoon Jinrihoe』 - Samgyegongsa, Concept of Zone of the Three Worlds Daesoon: 『Basic Principles of Heaven, Earth and Man』

Conclusion

Donghak and Daesoon Thought built their own modernity through different views of heaven. Donghak is the practice of transcendent cosmos and protecting the nation and people, and Daesoon Thought is the establishment of a new world order through the Three Worlds and the Divine Realm, forming a unique trend in the History of modern Korean thought. The differences and development of these views of heaven provide an important point of comparison in the study of modern East Asian thought.



The Three Powers (Samjae 三才) and Samgye (Samgye 三界)

Samjae and Samgye

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- 1 What are the three talents and the three worlds?
- 2 The Concept of three talents in Donghak Thought
- 3 The Concept of the three worlds in Daesoon Thought
- 4 Three world system structure (heaven, earth, human world)
- 5 The role of the Three Worlds and the Supreme God of the Three Worlds
- 6 Connection and meaning with the divine world
- 7 Comparison of Samjae and the Three Worlds
- 8 Conclusion and Implications



Definition of Samjae (三才) and Samgye (三界)

Three Talents

It is the core axis of East Asian traditional thought and represents the three fundamental elements that make up the universe.

- Heaven: Heaven, universal principle and order
- Earth: Earth, the source of the material world
- Human: Human being, a being born with the energy of heaven and earth

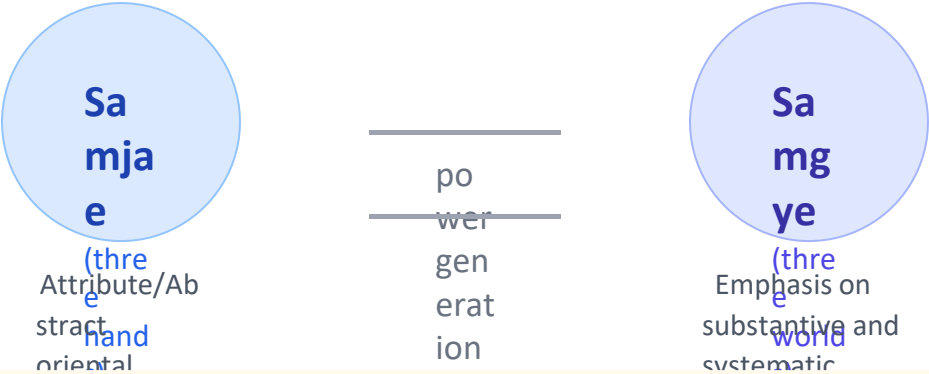
It is mainly an Abstract and attribute concept, emphasizing interrelationships and harmony.

three worlds

It is a world structure emphasized in Daesoon Thought, meaning a substantial and systematic composition of the universe.

- Heaven: The world of heaven, the realm of spiritual beings and principles.
- Earth: The world of the earth, the realm of material foundations.
- Human World: The human world, the realm of the real world

It is a substantial and systematic structure that is connected to the divine world and has specific operating principles.



Key Difference: While the Three Worlds focus on the organizing principles and harmony of the world. Samgye go further and describe the

The Concept of three talents in Donghak Thought

*“The heavens are my heart, the earth is my heart,
and people are my heart.”*

- Core teachings of Donghak Thought

Understanding

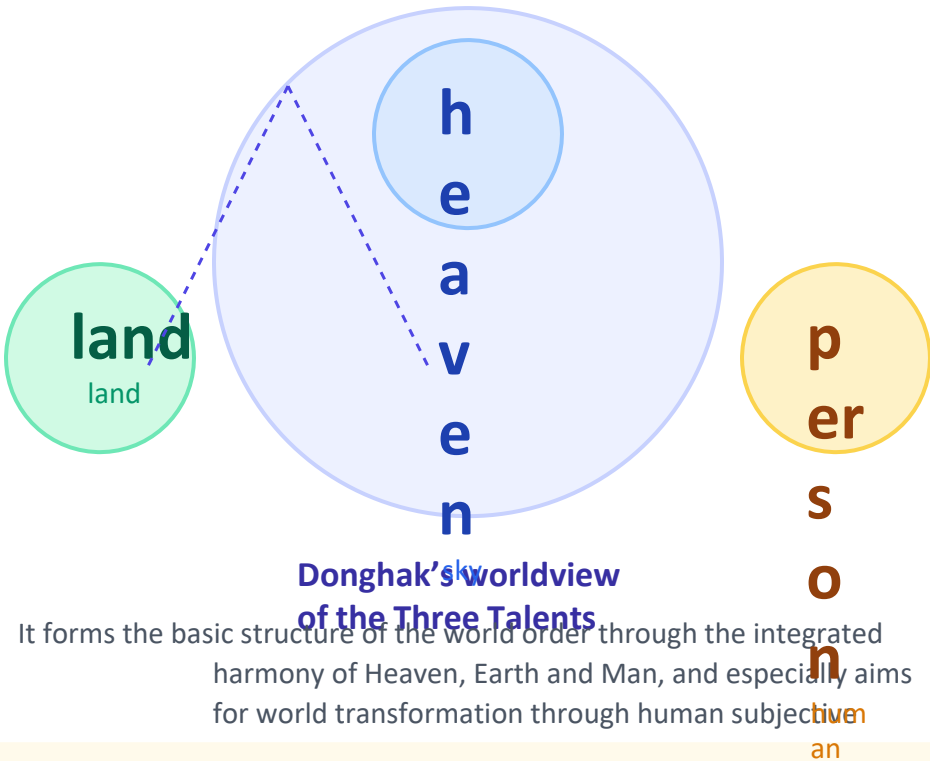
the Three Goods of Donghak

- Harmony of Heaven, Earth and Man - heaven, earth, and humans are essentially connected by one energy.
- Immanent view of God - an ideological innovation that holds that heaven (God) resides within humans
- Practical thinking - Emphasizing the role of humans for world order and balance

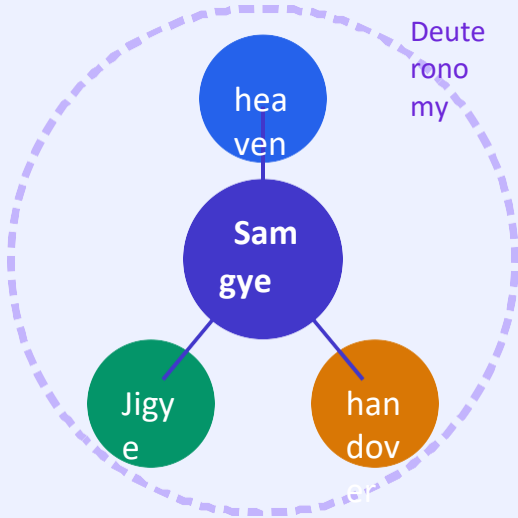
A universal framework of Eastern thought

Donghak's Concept of the Three Goods inherited the context of East Asian traditional thought, while emphasizing the human-centered practical dimension, forming a new ideological flow corresponding to

Key significance: Donghak's Concept of the Three Worlds is an innovative idea that goes one step further from the existing Confucian worldview and states that heaven is inherent within humans, and later became the ideological basis for the development of the Concept of the three worlds in Daesoon Thought.



The concept and Characteristics of the three worlds in Daesoon Thought



The three worlds of Daesoon Thought are a substantial system connected to the divine world.

Key Characteristics of the three worlds in Daesoon Thought

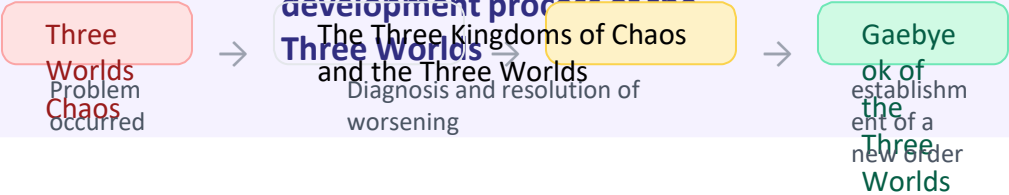
substantial world system
A world system with concrete structure and reality, not just a symbolic concept

Connection with the divine world
The three worlds are closely connected and interact with the world of gods.

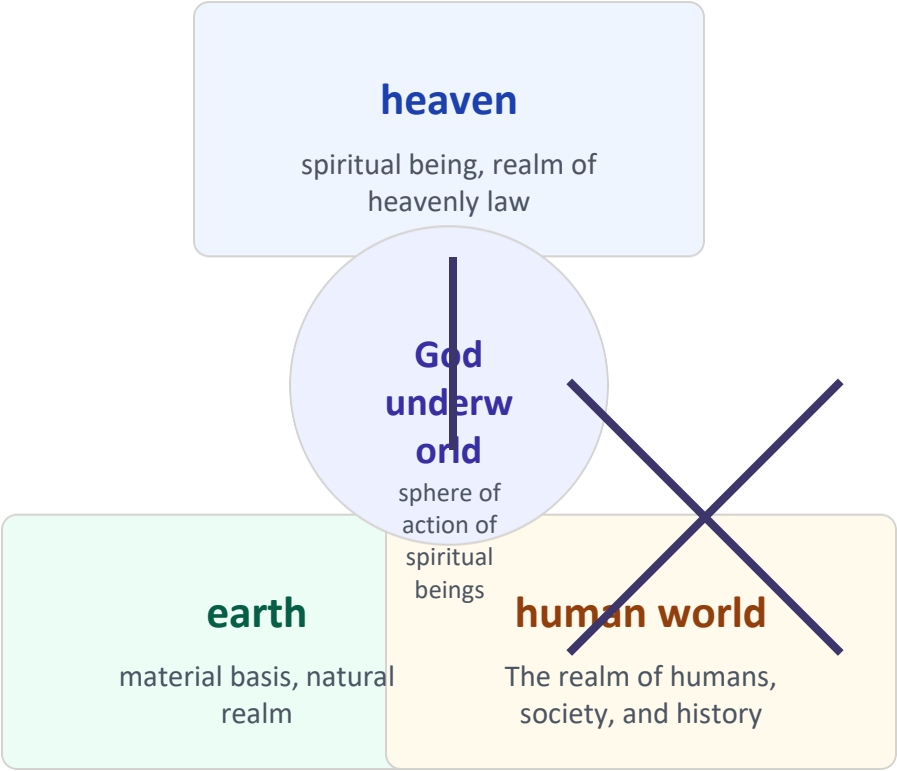
Object of opening
The Three Worlds are an object of new transformation and innovation through ‘Samgye Corporation’

“The Three Worlds appears as a key word in the doctrine that reveals the Characteristics of Daesoon Thought. The Three Worlds refer to the heavenly world, the earthly world, and the human world, and the God of Nine Heavens Great Harmony is the Supreme Being of the Three Worlds, who penetrates the Three Worlds and carries out the work of the Three Worlds ”

Cosmological structure and development process of the Three Worlds



Samgye System Structure: Heaven, Earth, Human World



Structure and Interaction of the Three Worlds

- 1 Organic Connectivity: Although the three worlds are separate realms, they are closely interconnected. Each system is an independent system, but at the same time acts as part of the overall system.
 - 2 Interaction with the Divine Realm: The Three Worlds interact with the Divine Realm, which influences each area of the Three Worlds and maintains harmony and order.
 - 3 Systematic operating principle: The laws of the heavenly world, the laws of the material world of the earthly world, and the social order of the human world form a substantial system that operates in harmony with each other.
- In Daesoon Thought, the three worlds are not simply divided, but have a practical operating system and maintain order and harmony in the universe through interaction with the divine world. This presents a more specific and systematic worldview than the traditional Concept of Samjae.

The Three Worlds, the Supreme God of the Three Worlds, and the Divine World

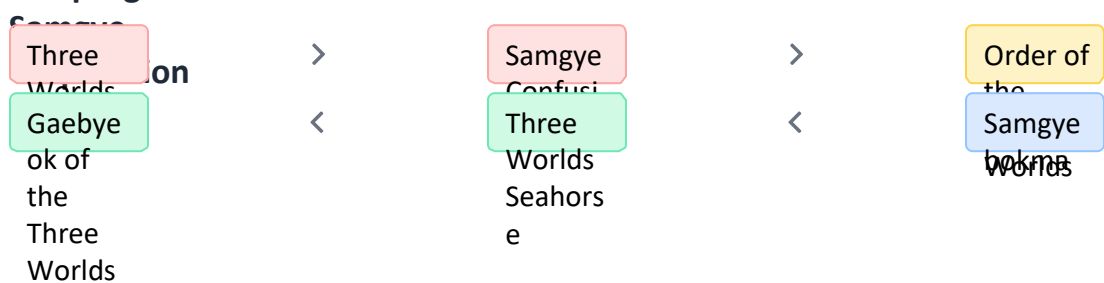
Samgyegongsa (三界公事)

It is a core doctrine of Daesoon Thought and refers to the sacred work of creating (renovating) the three worlds of Heaven, Earth and Man.

- ♦ Creation of a new world
- ♦ order Transition from
- ♦ opposition to coexistence

thi "This new world is not about copying what others have made, but ng about creating something new."

The progress of



Respect of Samgye

As the God of Nine Heavenly Harmonies, he is the highest being who oversees and regulates the Three Worlds.

- ♦ The power to insight into
- ♦ the Three Worlds, the
- ♦ subject who works in the Three Worlds, and the person in charge of

Connection with the New Underworld

- ♦ diagnosing and resolving problems in the Three Worlds.
- ♦ Organic relationship between the three worlds and the three worlds Restoration of harmony and order among the divine world Reorganization of the

Key point: The Three Worlds Project is not a simple doctrine, but a real action at the cosmic level. It is a comprehensive process in which the divine world and the three worlds interact under the presiding over of the Supreme Being of the Three Worlds and moves toward the creation of the new world.

Comparison and Conclusion between Samjae and the Three Worlds

Category	Three Talents	Samgye
concept characteristics	Attribute/Abstract concept	Substantive and systematic system
structural features	Emphasis on the attributes and harmony of heaven, earth and human beings	System structure of heaven, earth, and human world
divine relationship	Relatively weak mention of divine names	Direct fusion and action with the divine world
Worldview Characteristics	Oriental traditional thinking system	Integration of Eastern and Western thought systems

Daesoon Thought's three-world view of the world

- Connecting Heaven, Earth and Man organically and systematically
- Presenting an expanded view of the universe that integrates the divine world
- Integration of Western reality and Eastern attribute worldview
- Emphasis on world change and creation through Samgyegongsa

Poetry point and significance

- Creative succession and development of East Asian traditional thought
- Organic combination of the worldview of the three worlds and the divine world
- Presenting a new paradigm for solving problems in modern society
- Comprehensive understanding of the world through an integrated Eastern and Western perspective

“Daesoon Thought encompasses spirituality and materiality, East and

me Pre-heaven and Post-heaven

Seoncheon and Hucheon

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- 1 The Concept of
autogenous and
acquired
- 2 autogenous/acquired
recognition of Donghak
Thought
- 3 autogenous/acquired
perception of Daesoon
Thought
- 4 Comparison of two
ideas

The Concept of autogenous and acquired

b pre-existing

- ◆ A concept first introduced to epidemiology by the Sogangjeol
- ◆ The principle before all things move
- ◆ in opposite directions, the cosmic
- ◆ Principle of Bok-hee's 8 hexagrams and Hado-doodles, refers to the

Af After heaven

- ◆ A new era starting from the personal strength of Sangje
- ◆ A qualitative turning point in which the
- ◆ role of Shinmyeong (神明) is redefined.
- ◆ In Donghak, it is connected to the Concept of 'Heavenly Lord'.

autogenous and posterior are not simple temporal divisions, but concepts that symbolize a fundamental change in the relationship between humans and the universe. Through this concept, Donghak Thought and Daesoon Thought sought to explain the reorganization of the order of the universe and human history and suggest the direction of new modernity.

autogenous and posterior as seen by Donghak Thought

o The Meaning of 'again Gaebyeok (Doroseoncheon)'

In Donghak Thought, Gaebyeok is interpreted as 'gaebyeok again', which means 'return to heaven'.

superficial meaning

- ♦ It has often been interpreted as "post-cheongaebyeok"
- ♦ understood to mean the advent of a new world
- ♦ Considered to be the school's modern reform ideology

actual meaning

- ♦ Records of Donghak-related religious order suggest "Doro Seoncheon"
- ♦ Aiming to return to the Confucian ideal society (Yao and Shun era)
- ♦ The idea of returning to the origin is strongly embedded.

"If we look at the problems of the time only from a Confucian perspective, the best solution to the problems of the time could be 're-gaebyeok', going back to the Yao and Shun era."

Realistic orientation of Donghak

- ♦ "Become a nobleman throughout the country" - Assimilation
- ♦ into the upper class rather than equality in the class system
- ♦ "The Queen Mother's Dream" - It advocated the hope of

Daesoon Thought's view of autogenous and posterior nature

Daesoon Thought does not view the autogenous nature as a negative concept that must be avoided, but rather as an essential process to move towards the latter according to the Principle of living, growing, and salting. autogenous resentment becomes the driving force for later resolution.

Characteristics of Huchon

Convergence of the principles of East and West

Like ontogeny that repeats phylogeny, a world made up of only the best of the principles of East and West from all times and all times.

Establishment of Samgye

The three worlds of Heaven, Earth and Man form a new cosmic order with variability, homeostasis, and compatibility.

Substantiation of the Concept of Sangje

Realization of Mugeuk and Taegeuk through Mugeuksin and Tae-eulcheon Sangwongun

Reconstruction of the world view

- Establishment of the two concepts of heaven as a superior and the divine
- Exchange of old sky and new sky
- name of heaven and earth
- Realization of list
- construction through
- Astronomical realignment of Cheonji Construction
- the celestial train map
- Eumyang-hapdeok,
- establishment of Samjae, order of Five Phases

In Daesoon Thought, the Gaebyeok (Opened) Huchon signifies the fusion of all principles that have appeared in the time and space of all ages, East and West. Therefore, the connection of Eastern and Western views of Heaven, Earth and Man appearing in the Johwa (Harmony/Creation) of Donghak Thought develops into fusion through the Samaye-gonasa (Reordering Work of Samaye) in Daesoon Thought

Comparison of the two ideas and Conclusion



The acquired view of Donghak Thought

- ◆ Aiming for the Hyecheon, but in reality pursuing
- ◆ 'the return to the original world' Interprets the
- ◆ 'gaebyeok again' as a return to the Yao and
- ◆ Shun era

Pursuing an ideal world from a Confucian perspective



The later view of Daesoon Thought

- ◆ Recognizing pre-heaven as a process
- ◆ leading to post-heaven rather than
- ◆ negation, pursuing creative creation of
- ◆ 'new heaven and new earth'

A new worldview through the fusion of the principles of all times and all times

Conclusion and Implications

1. **Differences in approaches to modernity:** Donghak proposed a past-oriented modernity, while Daesoon proposed a convergent and creative modernity.
2. **Worldview Characteristics:** Daesoon Thought presents a new relationship between the universe and humans through variability, homeostasis, and compatibility.

3. **Modern Significance:** Daesoon Thought is an independent approach that attempts to interpret the problems of modern civilization through a traditional View of Heaven, and it provides meaningful interpretations even today, over 100 years later.
4. **Convergence of East and West:** A new direction is presented through the union of the East's attributive View of Heaven and the West's substantial View of Heaven.

2

Comparison of autogenous modernity of earth view

Comparison of autogenous modernity in Views of Earth

Study Purpose and Overview

The purpose of this study is to identify the Characteristics of Korean autogenous modernity by comparing and analyzing the views on land of Donghak Thought and Daesoon Thought.

Key research questions:

- How is land interpreted in each
- ideology? What does it mean for autogenous modernity?

Definition of key concepts

Earth view

A philosophical and religious perspective on the land, a system of thinking about the status and role of the land in the structure of heaven and earth

autogenous modernity

A modernity that starts from an internal ideological system, distinguished from foreign modernity, and includes criticism of material civilization and alternative future prospects.

Donghak Thought / Daesoon Thought

- Donghak Thought: A 19th-century new religious ideology founded by Choi Je-woo, centered on the Concept of 'kihwa (氣化)'
- Daesoon Thought: A new religious ideology founded by Kang Jeung-san, centered on the Concept of 'Jori (調理)' and Shinmyeong Thought

The Concept of vaporization in Donghak Thought

Donghak expresses the earth as a vaporization (氣化) as a View of Heaven and earth in contrast to Transcendent Heaven, rather than as a part of heaven and earth.

Meaning of vaporization: profound energy that makes up the universe and the Principle of change in all things

“The spirit within and the spirit outside the body” - There is a spirit inside and a spirit outside.

● In Donghak Thought, Gihwa is:

- Acts as a Principle of external
- connection between humans and nature Used as a concept to connect East and West

The Concept of doctrine in Daesoon Thought

- Daesoon Thought adds the Principle of harmony to 'Kihwa', emphasizing that the earth is the central coordinator of the cosmic order.

"Using the land, using the heavens, using the human beings, understanding the rules, adjusting the environment, changing the world, changing the world, changing the world, changing the world, changing the world."

- Emphasis on the Concept of logic - land is the center of logic
- Characteristics of the Li category: inclusiveness, diversity, and dynamism

The Li of Daesoon Thought originates from the Concept of 'Earth' of the Yin-Yang and Five Phases - a point of differentiation from the central idea of 'Gihwa' of Donghak Thought.

Comparison of Noi Mu Gong and Heaven and Earth Success

- Noi martial arts (no effort, no effort)
A concept that appears in Donghak Thought, meaning 'trying hard but not succeeding'
A term used to describe one's achievements in Donghak Thought, where Cheon Oecheon appeared only as a divine name.
This implies that there were no cases of success.

● Success in heaven and earth

A concept that appears in Daesoon Thought, meaning the complete harmony and achievement of earth and sky.
The View of Heaven and earth dividing roles to achieve work, the realization of heaven on earth where earth and sky unite in yin and yang

Meaning in autochthonous modernity:

- Donghak Thought: Self-reflective modernity that acknowledges an unstable future and limitations
- Daesoon Thought: Presenting the direction of development of Korean modernity by contrasting the two terms of complete modernity that enables a life of safety and security by emphasizing "ii-virtue (地德)"

The Meaning of autogenous modernity

The modernity presented by Korea's new religious ideology shows autogenous characteristics that distinguish it from foreign modernity in the West.

Donghak Thought Daesoon Thought

Gihwa (Gihwa) and Jori (Governing/Conditioning)

Criticism of materialistic modern civilization and alternative future prospects Realization of heaven on earth

through harmony of yin and yang through the Cheonji-Seonggong Aim for short-term, external, and social

creation Aim for long-term, religious, and divinely inspired creation

Both ideologies present a different direction from the Western-centered modern discourse based on Korean identity, and show a new paradigm based on the values of respect for life and harmony.

Conclusion and Implications

- Deriving pluralistic meanings of Korean modernity through Comparison of Donghak and Daesoon's views on knowledge
- Proposing a new paradigm that can complement the existing Western-centered modern discourse
- Provides implications for various fields such as identity discourse, ecology, and religious philosophy

This study reexamines the value of autogenous modernity presented by Korean new religious ideas, focusing on the concepts of aspiration and knowledge.

Through this, we were able to confirm the modern applicability of East Asian thought and its unique position in the global civilization discourse.



Evaporation and cooking

Gihwa and Jori

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1. What are vaporization and cooking?
2. The Concept of vaporization in Donghak Thought
3. The Concept of doctrine in Daesoon Thought
4. Comparison of Lee concepts
5. Integration of Eastern and Western New People Relationships

Introduction to the concepts of energy and cooking

Donghak Thought and Daesoon Thought present vaporization and cooking as core concepts that explain the creation, change, order, and harmony of all things in the universe. These two concepts are key elements in understanding the Characteristics of each ideology and world view.

Cooking and cooking

- ◆ The Principle of creation and change of all things in the universe, the Principle of order and harmony in the universe
- ◆ In Donghak Thought, it symbolizes the vitality of heaven and earth. In Daesoon Thought, it is an important Principle of control and mediation.
- ◆ “The spirit within and the spirit outside”
 - ◆ “Cheonyongji, Yongyongji, Cooking Kanggi”
 - Heaven, earth and people work in harmony
- ◆ - There is spirit inside and vapor outside.
- ◆ Emphasizes dynamic energy and creative principles
- ◆ The fundamental life force that enables the creation and circulation of all things
- ◆ Reasons and laws are emphasized and order is provided.
- ◆ Related to the mediating role of ‘Earth’ in the Yin-Yang and Five Phases

Gihwa and Joryori focus on Ki (氣), which symbolizes dynamism and creativity, and Lee (理), which symbolizes order and harmony, respectively, and this shows the difference in world views between Donghak Thought and Daesoon Thought.

The Concept of energy in Donghak Thought

Donghak ideology, founded by Suun Choi Je-woo, explains the flow of heaven and earth and the universe through vaporization, and values this as the fundamental energy of life force. Donghak broke away from the traditional Theory of ego and emphasized the dynamism and practicality of energy.

The core Concept of internal combustion, internal combustion, external energy conversion

- ♦ The flow of heaven and earth and the fundamental energy of life force, there is spirit inside and vaporization outside.
 - ♦ Thinking centered on energy rather than traditional egoism
 - ♦ Emphasis on practical vitality and dynamism
 - ♦ “Dogijangjon’s practice of four Buddhas”
 - If the energy of Tao exists for a long time, evil will not enter.
 - ♦ Expressed through the Concept of masculine ‘Ji (至氣)’
- ♦ The dual appearance of God, both personal and impersonal, external and internal.
 - ♦ Emphasizes the combination of inner spirituality and outer energy
 - ♦ The shared energy that mediates between people, me and you
 - ♦ Unlike Western religions, oriental characteristics emphasize the spirit of hwahwa.

“There is no spirit of enlightenment in Western Christianity, and there is no teaching from the Lord in learning.”

-Suun's criticism of Seogyo in 『Nonhakmun』

Donghak Thought criticized material modern civilization and presented an alternative future outlook through the Concept of energy. Early Donghak aimed for short-term, external, and social reform, which later became the foundation of Korean new religious thought.

The Concept of doctrine in Daesoon Thought

In Daesoon Thought, Jori (調理) is a core Principle of the operation of the universe and means mediation, order, and harmony by the transcendental heaven. This is a concept that contrasts with the vaporization of Donghak Thought.

天用地用 人用之 調理綱紀 統制乾坤 此之謂造化手段也

Heavenly Yong (天用) and Earth Yong (地用) and Yin Yong (人用) regulate the river Qi (綱紀) and Thus control heaven and earth. This is called a means of harmony.

Harmony with the New Underworld

- Emphasis on the role of theory by the person who has a strong personal character
- Formation of a world view harmonized by the divine world
- The sun and moon rule over all things without sacrificing the sun and moon.
- The Meaning of the five pillars as the essence of heaven and earth
- Granting practical world order through divine command

The mediating role of earth

- In the Yin-Yang and Five Phases, earth is the mediator located in the center.
- Land is emphasized as the center of logic.
- “The law of the earth” reflects the Principle of heaven and earth.
- The practicality of applying logic to daily objects
- Connecting the inclusiveness, diversity, and dynamics of the category of Li with the Characteristics of To (土)

Daesoon Thought, unlike Donghak's masculine Concept of 'energy', emphasizes resolution based on the feminine mind and reason. Through “Jeonsim Gyeonsu Bokseonrae (真心堅守福先來)”, it shows the difference of emphasizing the role of the mind rather than “Donggiangion (道氣長在)”

Comparison of Lee concepts

Donghak Thought and Daesoon Thought show distinct differences in their understanding and emphasis on the Concept of 'I (理)'. This difference clearly shows the world view and fundamental approach of the two ideologies.

Lee of Donghak Thought Lee of Daesoon Thought

- Breaking away from existing egoism, emphasizing the priority of energy, emphasizing the reality of logic based on non-polar, taeguk (無極太極)
 - “Dogijangjon’s practice of four Buddhas”
 - Emphasis on the coexistence of Tao and Qi
 - Emphasis on dynamism and vitality rather than the substance of ‘reason’
 - Focus on criticizing and suggesting alternatives to material modern civilization
 - Aiming for short-term, external, and social innovation
- “There is no spirit of enlightenment in Western Christianity, and there is no teaching from God in learning.”
- “True heart, good luck, good luck, good fortune first.”
 - Emphasis on feminine mind and reason
 - Lee (理) is a practical law that applies to daily objects.
 - “元亨利貞大經大法道正天地數定千法而理定心法”
 - Explanation of the relationship between earth and mind
 - Long-term, religious, and divinely oriented toward new beginnings
- 理雖高 出於太極无極之表 不離乎日用事物之間

By revitalizing the Concept of Yi (理) by connecting it with the Concept of “Earth (土)” of the Yin-Yang and Five Phases, Daesoon Thought was able to present a more specific, autogenous modernity than Donghak Thought, which was focused on the Concept of “Gihwa (氣化).” While Donghak emphasizes masculine 'intelligence', Daesoon emphasizes resolution

Integration of Eastern and Western relationships

Donghak and Daesoon Thought present a perspective that integrates the traditional Eastern and Western views of God. In particular, we emphasize that the relationships between East and West can be fused through Haewon Coexistence.

Oriental Gods and Western Angels and Gods

- ◆ The status of various spiritual beings, Shinmyeong, understood through the principles of Yin-Yang and the Five Phases was reduced to the Concept of angels.
 - ◆ Distinction and coexistence of ancestral gods and nature gods Separate ontological hierarchy of humans and angels
 - ◆ Emphasis on impersonal and heterodox principles such as Mukuk and Taegeuk Personification of the Absolute (Jesus' "Father" expression)
 - ◆ Interactive relationship between humans and God, intimacy with the underworld (characteristic of Western tradition)
- “Once four generations pass, an ancestor becomes a spirit and a leader.” Weakening of the status of the spirit and possibility of its return
- Connection between ancestors and gods

integrated perspective

- ◆ Possibility of integration of Eastern and Western God-
- ◆ man relationships through the coexistence of Haewon in
- ◆ Daesoon Thought. The process of returning the Western Concept of angels to the Oriental God-myeongji.

The fusion of East and West through the personal

Conclusion and Significance

Comparison of Donghak Thought and Daesoon Thought is an important key to understanding the flow of Korea's unique thought and the process of forming its own modernity. The key conclusions and significance that can be seen through Comparison of the two concepts of vaporization and cooking are as follows.

Research Conclusion Academic Significance

- ◆ **Conceptual difference:** Donghak's 'Gihwa' emphasizes dynamic vitality, while Daesoon's 'Jori' emphasizes order and control.
- ◆ **Reinterpretation of the Concept of Yi (理):** Daesoon Thought revitalizes Yi (理) as a View of Earth and connects it to the **Concept of divine name.**
- ◆ **Shinmyeong and Kihwa:** Daesoon Thought expands Donghak's Concept of 'Oeyugihwa' and materializes it in harmony with the **Divine Myeonggye.**
- ◆ **Separation and coexistence:** Presenting a method of realizing rational separation and reconciliation through 'Jori'
- ◆ **autogenous modernity:** illuminating the process of forming Korea's own modernity, different from Western modernization
- ◆ **Religious identity:** Confirming the role that post-Donghak ideologies played in maintaining national identity
- ◆ **Alternative values:** criticism of material modern civilization and **presentation of alternative future prospects**
- ◆ **Convergence of Eastern and Western thought:** Expanding the possibility of integrated understanding of the Concept of law and personal God

modern meaning

academic aspect

Comparison of Donghak and Daesoon Thought provides a new perspective in the study of Korean ideological history and

practical aspects

The balance between the concepts of gasification and cooking presents the wisdom to maintain order and

 **me** **Noi martial arts and heaven and earth success.**

Noimugong and Cheonji-Seonggong

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Research Background and purpose

- Donghak Thought and Daesoon Thought are representative ideas that form the foundation of modern Korean thought, and their perspectives on 'land' show important differences.
- Noimukong(勞而無功) and heaven and earth success(天地成功) are key terms that clearly reveal the difference in the View of Earth between Donghak Thought and Daesoon Thought.
- Through a Comparison of the two concepts, we examine changes in Korean modern thought and their philosophical and historical meaning, and explore their contemporary significance.

"The terms that clearly reveal the difference in the View of Earth between Donghak Thought and Daesoon Thought are Noimugong (effortless effort) and heaven and earth success (天地成功)."

Introduction to key concepts: Noi Wu Gong and Tian Ji Sheng Gong

- Key terms that reveal the difference between Donghak Thought and Daesoon Thought

Noi martial arts (no effort, no effort)

- Meaning "I tried but didn't succeed"
- Used in Donghak Thought where Cheon appeared only as a divine name.
- Meaning there were no examples of success
- Contrast with the traditional Yin-Yang and

Five Phases concept

heaven and earth success

- Expression of heaven and earth after Gucheon's personal emphasis
- Heaven and earth divide roles to accomplish work
- Realizing heaven on earth through the harmony of yin and yang between
- means success in earth and sky heaven

"In the traditional Yin-Yang and Five Phases, the term that contrasts with the Cheonji-Seonggong is the reconciliation of heaven and earth. In the ideal Concept of the three good fortunes, such as heaven, earth, heaven, earth, and virtue, heaven and earth seek to make heaven and earth successful by incarnating humans, like parents raising children for the success of the family."

Noimugong in Donghak Thought

- Noimukong (勞而無功): meaning that one tried hard but did not succeed, a term used to describe one's achievements in Donghak philosophy, where Cheon Oecheon appeared only as a divine name.
- In Donghak, Sangje is recognized as a ghost, meaning that although there were efforts by the Lord, there
- was no result. In contrast to the ideal concepts such as the flowering of heaven and earth or the world
- of heaven and earth in the traditional Yin-Yang and Five Phases.

Noimu-gong in Donghak Thought becomes the gateway to understanding the Cheonji-Seonggong in Daesoon Thought, and the Cheonji-Seonggong means heaven on earth where earth and sky unite with yin and yang.

“Although there are many terms for heaven and earth, such as ‘cheonwonjibang’ in Eastern thought, Donghak Thought is the only place where the beginning of the View of Heaven and earth’s success appears.”

The success of Daesoon Thought in heaven and earth

- Heaven and earth success (天地成功): The Concept of achieving work by dividing roles between heaven and earth after the personal strength of nine heavens
- Daesoon Thought materializes the traditional View of Earth through the work of heaven and earth,
- changing negative yin and yang into positive yin and yang, starting from Samsin Mountain, refining
- the parent mountains Hoemun Mountain and Moak Mountain, and aligning the acupoints of the King

of Mountains and the King of Sea.

"The kingdom of heaven on earth, which is the result of the harmony of heaven and earth

with yin and yang, represents the world view of Daesoon Thought in which the three worlds

function in a correlational manner."

Emphasis on the importance of Earth, the center of Yin-Yang and Five Phases - The role of nine heavens is important for the Cheonji-Seonggong

The Concept of traditional ghosts and the Meaning of Noi Mukong

Neo-Confucian ghost concept

- Zhu Xi: “Anything to do with ghosts is inherently my enemy. It is difficult to understand ghosts that have no form or shadow.”
- In Song Ming School, the ‘body of reason’ is recognized as nothingness and emptiness in terms of nature.
- Ghost theory is a university-level discourse that pursues ‘reason’ with the mind, not at the elementary school level where one learns everyday ‘sa(事)’.

Donghak's Cheon

Oecheon and Noi Mu

- **Gong** In Donghak Thought, ghosts mean heaven outside the world, and the Concept of Noimugong appeared in the process of realizing heaven and earth as heaven, or ghosts.
- In Donghak ideology, where Cheon Oecheon appeared only as a divine name, he explained his achievements as ‘Noimu Gong (勞而無功)’.
- Noi Wu Gong means that there was no case of success, which later became the gateway to understanding the heavenly and earthly success of Daesoon Thought.

“In Donghak Thought, Noimukong appears in a scene where heaven and earth are realized as a ghost, so in order to understand Noimukong, it is necessary to understand the existing Eastern Concept of ghosts.”

Comparison of Jigye Pavilion and Japanese Pavilion

Comparison of worldviews

Donghak

k

Thought

- Understood as a form of emphasis on the idea of life on earth
- Connection with Korean organic farming methods
- As a heaven-centered ideology, the emphasis on earth is relatively weak.

Daesoo

n

Thought

- Refinancing of Samsin Mountain and Parent Mountain (Hoemun Mountain, Moak Mountain)
- Adjusting the ground energy through ground construction
- Earth Unification Corporation for the Realization of Heaven on Earth

Comparison of Japanese views

Soobwoon Choi (Donghak)

- Recognized as an enemy who invaded during the Japanese Invasion of Korea
- They are so hostile that they can be described as "You fucking Japanese enemy"
- Pride in the anti-Japanese martial arts of our ancestor Jinrip (震立)

Jeungsan (Daesoon Thought)

- Insist on obeying Japan and not opposing it
- Planning to entrust shipbuilding to Japan
- Prophecy of Japan's defeat and "we will return home without receiving any wages"

The world view and view of Japan in Donghak and Daesoon Thought show differences depending on the historical background and philosophical foundation of each ideology, which is reflected in different approaches in practical terms.

Conclusion and Implications

- Noi martial arts and heaven and earth success are the core concepts that most clearly show the differences in worldview and practice between Donghak and Daesoon Thought.
- Donghak expresses the view of knowledge as 'no-i-mugong', which is fruitless despite human efforts, and Daesoon expresses the view of knowledge as 'the Cheonji-Seonggong' achieved by heaven and earth together
- after Gu-cheon's personal strength.
- The Cheonji-Seonggong has developed into a Concept of realizing heaven on earth through the harmony of yin and yang virtue and the creation of the three worlds, beyond the heavenly world and heavenly earth virtue of existing oriental thought.

Provides a philosophical foundation for rediscovering the earthly world and reexamining the Meaning of a harmonious heaven on earth in the face of the modern ecological crisis and the Limitations of material civilization.

Significance of the study: To provide an opportunity to trace changes in the View of Earth in modern Korean religious thought and to reaffirm the importance of earth in modern Korean thought through Comparison of Noi Mu-gong and Heaven and Earth Success.

3

Comparison of autogenous modernity of human views

Comparison of autogenous modernity in Views of Humanity

Research overview and problem raising

- Donghak Thought and Daesoon Thought occupy an important position in modern Korean religious philosophy.
- The two ideologies have different views on humanity, including equality, God, and modernity.
- In this presentation, we examine the relationship between humans, the universe, and God and the differences between modernity through major concepts such as Inaecheon, harmony between human beings, Bulyeongiyeon, and Seongsajaein.

The Concept of Inaecheon in Donghak Thought

- **Inaecheon (人乃天):** meaning ‘people are the sky’, the core of Donghak Thought
 - Unconventional idea of equality - claim that even butchers, women, and children can become heaven
 - In pre-modern society, only the “Son of Heaven” could become heaven, arguing for equality in the human world.
-
- **Pursuing transformative modernity - evaluated as a concept consistent with Western modernity**

“Innaecheon (人乃天) is a concept that is consistent with Western modernity by excluding the transcendental aspect and maximizing the immanent aspect of the relationship between heaven and earth in Donghak philosophy of internal spirit and external organic harmony.”

Daesoon Thought's Concept of harmony between the new and the new

- **Harmony between gods and humans: Emphasis on harmony and coexistence between gods (Sangje, shinmyeong) and humans**
- Criticism of Inaecheon: Humans cannot be equal to heaven, and caution against human arrogance that has forgotten the grace of heaven and earth.
- **Resolving regrets and repaying gratitude: The importance of resolving grudges and repaying the kindness of heaven and earth.**
- **View of the Three Worlds: The heavenly world, earthly world, and human world are operated and interact by divine command.**
- Human status gradually rises through harmony with God, not through transformation.

Donghak vs Daesoon: Comparison of human perspectives

Cat ego	Dongha k	Daesoo n
key concepts	Inaecheon (人乃天) People are heaven	Harmony between gods and humans Harmony between gods and humans
Realization of equality	Pursuing immediate, revolutionary change	Gradual realization through resolution and coexistence
human-God relationship	Human-centered, weak in Concept of God	Emphasis on interaction with God, emphasis on Shinto (神道)
space view	Lack of Concept of the three worlds	The structure of the three worlds (Heaven, Earth and Man) is clear
features of	Transformative, in line with Western	autogenous modernity, revitalization

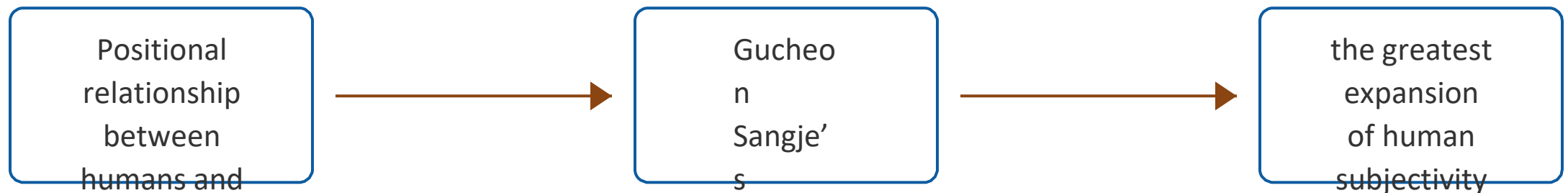
The Meaning of non-yeonggi-yeon and successful death

Non-smoking, non-smoking

In Donghak Thought, it means that even things that cannot be understood (bulyeon) can one day be understood (giyeon) through practice. Presents the possibility of enlightenment through human understanding and Continuity.

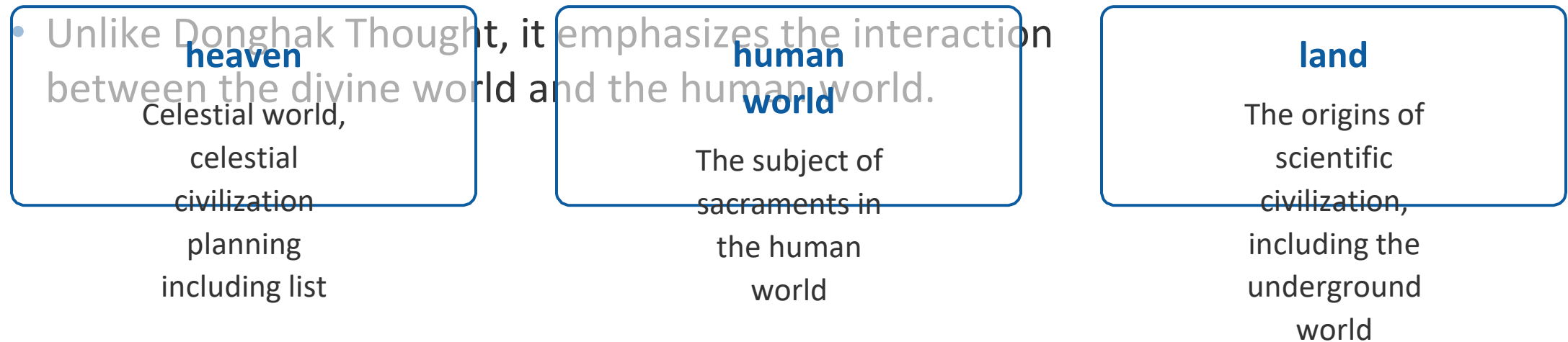
Successful person

In Daesoon Thought, success depends on humans.
Antecedent: “A person who learned a story from a place, a person from a successful place” → After a story: “A person who reads a story from a place where a story happened, and a person from a place of success.”
It suggests a groundbreaking change in human subjectivity after Gucheon Sangje's personal emphasis.



View of the Three Worlds and Divine Command Theory

- Daesoon Thought explains the relationship between the universe and humans, focusing on the three worlds.
- Shinmyeong (神明) is a being “supreme in truth” and is responsible for the operation of heaven and earth.



Differences between autogenous modernity

Modernity of Donghak Thought

- Pursuing immediate and revolutionary equality
- Transformative modernity: Aiming for radical reform of the existing order
- Interface with Western modernity through human-centered ideology

Modernity of Daesoon Thought

- Gradual coexistence and resolution-oriented change
- Harmony between gods and humans: Emphasis on the interaction between gods and humans
- Seongsajaein (成事在人): Expansion of human subjectivity

Diversity of Korean Modernity

Both ideologies present a path to Korean autogenous modernity that is different from Western-centered modernity, and have something in common: the reconstruction of human subjects and worldviews, but they differ in their method of realization and cosmological frame.

Conclusion and Significance

- Both Donghak Thought and Daesoon Thought present important thought streams of Korea's autogenous modernity.
- Donghak suggests equality and immediate transformation, while Daesoon suggests Haewon and the path to gradual coexistence.
- The two ideologies' views on humanity show the intersection of Eastern and Western ideas differentiated from Western modernity.

Inaecheon and God-human harmony are not simply religious concepts, but a philosophical foundation that provides a new way of thinking about human subjectivity and God-human relationships in modern Korean society.



Innaecheon (人乃天) and harmony between gods and humans

Innaecheon and Sinin-johwa

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Inae Cheon (人乃天) Thought and Significance

People are the sky

It is a concept that originated in early Donghak, and is an idea that emphasizes the intrinsic value and sacredness of humans. By interpreting the thought of Suun in Cheondogyo, it developed into a concept. Although Suun did not express it directly, it is a concept representing Donghak modernity. It maximizes the intrinsic aspects of the relationship between heaven and earth in Donghak philosophy, such as the spirit within and the spirit outside.

historical context

In traditional society, only the “son of heaven” was a being connected to heaven, but Inae Cheon’s ideology presented a revolutionary perspective that all people can have the same dignity as heaven.

A pioneering

expression of the idea of equality

- **Equality beyond social status:** The traditional class system was challenged with the view that even low-income people like Baekjeong (白丁) could become heavenly beings.
- **Gender equality:** The idea that women could also be respected was a progressive perspective in a patriarchal society.
- **Age equality:** The concept that children are also respected as heaven challenged the traditional age hierarchy.
- **Modern implications:** A concept consistent with Western modernity, emphasizing the equal dignity of all humans.

Perspectives of

limitations and Daeseon Thought

Daeseon Thought believed that it would be difficult to achieve an equal world with Inae Cheon Thought alone. It presents the view that true equality is gradually realized through repayment and forgiveness to heaven and earth rather than through transformation.

“In pre-modern society, where only the Son of Heaven could become heaven, equality was provided in the human world, excluding the divine world.”
“It was a very advanced idea that could be developed.”

Harmony between God and Man in Daesoon Thought

harmony between gods and humans

Harmony between God and Man is a concept unique to Daesoon Thought that combines the words 'harmony' of harmony and 'hwa' of harmony, and emphasizes the harmonious relationship between gods and humans. In Daesoon Thought, humans cannot be equal to heaven, but must recognize the grace of heaven and earth and be in harmony with it. 「Work success lies in heaven and earth, not necessarily in people」

God’s intention (God’s intention)

It is an idea that does not allow humans to become heaven, but rather realizes a harmonious world through a relationship between God and humans that relies on and guides each other. This is Daesoon Thought’s View of Humanity, which is different from Inaecheon’s.

relationship

between God and man

- **Grace of Heaven and Earth:** Daesoon Thought points out that modernity and humans who have forgotten the grace of heaven and earth are the causes of the problem, and emphasizes respect for heaven and earth.
- **View of the Three Worlds:** A new movement of heaven and earth is achieved through the harmonious relationship between gods and humans in the three worlds consisting of the heavenly world, the earthly world, and the human world.
- **Separation and coexistence:** I believe that an equal world is gradually realized through separation and coexistence, not transformation.
- **Role of spiritual being:** In Daesoon Thought, spiritual being is a being ‘ultimate in truth’ and participates in the affairs of heaven and earth.

Differences from

Donghak Thought

While Donghak maximizes the inherent aspects of humans, Daesoon Thought emphasizes the interaction and harmony between humans and God. It is not that humans become heaven, but that heaven, earth, and humans should be in harmony in their respective roles.

“God-in-God Harmony seeks to create a world of true equality and harmony through knowing the grace of heaven and earth and living in harmony with God. This is the way to make it happen.”

Inaecheon vs. Incheonjohwa: A philosophical comparison

Inaecheon (人乃天)

The core of Donghak Thought - people are the sky

- Emphasis on human dignity and equality
- Maximizing intrinsic aspects (Concept of inner spirit)
- human-centered world view
- A transformational approach

Harmony between gods and humans

Core of Daesoon Thought - Harmony between God and Man

- Emphasis on the harmonious relationship between God and humans
- Repayment and forgiveness for the grace of heaven and earth
- An integrated view of the three worlds (heaven, earth, and people)
- A method of gradual growth and harmony

Comparing philosophical perspectives

relationship between heaven and humans

Humans can become equal to heaven

Humans are different from heaven and earth and must be in harmony with each other.

How to achieve equality

Aiming for immediate realization through revolutionary change

Progressive realization through resolution and coexistence

Samgyegwan
modern significance

Mention of the divine world, centered on the human world

Emphasis on the interaction between Heaven, Earth and Man

me 不然其然 (不然其然) and Seongsajaein (成事在人)

Buryeon-giyeon and Seongsa-jaein

Research Overview and Purpose

- Research Background

Donghak Thought and Daesoon Thought are major axes of the development of modern Korean religious thought, and comparative studies of the two ideologies' views on humanity are essential to understanding the History of Korean thought.

Study Purpose

- The purpose of this study is to shed new light on the modern Meaning of each ideology by comparing and analyzing the human views that are the core of Donghak and Daesoon Jinrihoe ideologies.

Research Methods

Through literature research and comparative analysis, focusing on the concepts of non-existence, rebirth, and success, we examine the characteristics and differences in the two ideologies' views on humanity.

key questions

How are human subjectivity and autonomy expressed differently in Donghak Thought and Daesoon Thought, and what are the implications of this for modern society?

Introduction to key concepts: Bulyeongiyeon·Seongsajaein

○ Non-smoking, non-smoking

It means that non-yeon (不然), which is not currently understood, is converted into gi-yeon (其然) through practice or experience.

- In Donghak Thought, the concept that even parts that are difficult to understand as a human being will one day be able to understand through teaching.
- A way to express harmony between gods and goddesses in Donghak Thought, which failed to introduce the divine world.

Successful person

The central Concept of Daesoon Thought, in which the power to determine success or failure of work was transferred from Heaven to humans.

- 💡 Seoncheon: “Counsel (謀事) is Jaein (在人) and success (成度) is Jaecheon (在天).”
- Hucheon: “Counsel is reinstatement and succession is reincarnation” - Change in the position of decision-making authority after Gu-cheon’s personal strength

Key Differences

The critical difference between Donghak Thought and Daesoon Thought's View of Humanity lies in the recognition of the Sacraments, which means establishing a human-centered worldview.

Donghak's View of Humanity

▲ The View of Heaven and earth

Humans are viewed as the center of the universe and directly connected to heaven.

- Emphasizes human change and possibility by implying that there is another sky outside the sky.
- Emphasizes that humans have a nature within them and that they are heaven.

⇒ Energy-centered thought system

Developing a View of Humanity centered on energy and energy rather than the Concept of divine nature

- In Donghak philosophy, it is emphasized that “what determines a fight is energy.”
- Forming a unique human-centered world view in which the Concept of divine name does not appear

“

Non-smoking, non-smoking

“The part of non-relationship (不然) that is difficult for humans to understand will one day become a predisposition (其然) that can be understood through meditation.”

- A way to express the harmony of the gods in Donghak Thought, which failed to introduce the divine world

Daesoon Thought's View of Humanity

human-centered worldview

After the strengthening of the nine heavens and the earth, the role of the gods of heaven and earth was weakened and human autonomy and subjectivity were strengthened.

- By positioning humans as the center of Yin-Yang and the Five Phases, they play a key role in the system of harmony between humans and humans.

 Since the God is trapped inside the body, it is possible to awaken the God inside and communicate with the God outside.

Nine Heavenly Human Strengths

The descent of the Supreme God into a human body changes the positions of humans and gods.

- Establishing a human-centered worldview because “God fell into cowardice and mankind fell into mischief.”
-  Humans are imperfect in that they possess the substance of a body rather than a spiritual being, but they have the advantage of being able to flexibly adapt to changes.

Successful person

Success or failure decisions are now made by humans.

“A counselor is a wise man, and a wise man is a wise man.” - Preface, Doctrine 3-35

- Establishment of new harmony as the Principle of creation through which heaven and earth succeed through humans

Comparative Analysis of Donghak Thought and Daesoon

T

Dongha

God's name Thought

The Concept of divine name is weak, and the thought system is centered on energy and Yin-Yang and

Five Phases

In the operation of Yin-Yang and the Five Phases, Earth plays the role of God's

key

expressi
不然其然 (不然其然) - Even things that are difficult to understand can be understood through meditation.

View

of
Huma
nity
Emphasis on human change and possibilities through the View of Heaven and earth

Daesoo

God's name Thought

Clearly presents the changes in the status of gods and humans
operatio

nal

Establishment of human-centered product/operation structure, strengthening of human resources harmonization system

expressi

Succeeding, Sajaein (成事在人) - Human beings have the power to determine the success or failure of work.

View

of
Huma
nity
Emphasis on human subjectivity and autonomy after Gucheon's personal emphasis

Key Differences

The critical difference between Donghak Thought and Daesoon Thought in their View of Humanity lies in the recognition of the Sacraments and Sacraments, which means that after the emphasis on human beings, humans, not the gods of heaven and earth, became the subjects of the world's history.

Harmony of new people and the principles of Yin-Yang and Five Phases

Principle of new harmony

In Daesoon Thought, humans (yang) and gods (yin) are harmonized through the Principle of Eumyang-hapdeok.

- Humans are entities with a body and can flexibly adapt to change.
- spiritual being is supreme in truth, but has only one direction.



Function of Yin-Yang and Five Phases

Gold and Fire Trade: Harmony through the exchange of conflicting energies (gold and fire)

- Togeuksu (土克水): The principle by which humans (Earth) control the divine world (Water)
- Gihwa (Gihwa) and Jori (Governing/Conditioning)

The relationship between Sininjohwa and Seongsajaein

In Daesoon Thought, the creation of the universe means the Cheonji-Seonggong, and this is the world of Taotongjinjing of human beings that is possible after the production of a Taotong gentleman. Harmony between God and God becomes the Principle of creation through which heaven and earth succeed through humans.

human



spir

Conclusion and Significance

Summary of Research Results

- Donghak Thought and Daesoon Thought’s View of Humanity developed from non-reliance to virtuousness to good fortune.
- Daesoon Thought expanded correlational thinking and strengthened fractal thinking compared to Donghak Thought.
- The change in the positions of humans and gods is achieved

Academic significance

- Illuminating the process of change in human outlook in Korean religious thought
- Expanding the philosophical Meaning of God-Man Harmony
- Discovering the autogenous Characteristics of modern Korean religious thought

modern implications

- Contributes to strengthening human subjectivity and sense of responsibility
- How to restore liminality in modern society
- Possibility of modern reinterpretation of Oriental traditional thought

Future research suggestions

More in-depth research is needed on the modern application of Seongsajaein (成事在人) and the practical Meaning of God-人調和 (God-人調和). In particular, it is necessary to pay attention to the possibility of integrating Eastern and Western cultures in Korean religious thought.

V-4. Comparison of the autogenous modernity of the relationship between heaven and earth in Donghak Thought and Daesoon Thought

Cheonji-Gwisin (天地鬼神) and Cheonji
Seongyeongsin (天地誠敬信)

Researcher:

[Presenter Name]

Announcement date:

May 21, 2025

Research Overview and Table of Contents

This study compares and analyzes the Characteristics of autogenous modernity in the History of Korean thought, focusing on the relationship between heaven and earth in Donghak Thought and Daesoon Thought. In particular, we examine the characteristics and Significance of the autogenous modernity of the two ideologies through a Comparison of the core concepts of heaven and earth ghosts, heaven and earth scriptures, heaven and earth, and coexistence.

Highlights

1. Comparison of the concepts of heaven and earth ghosts and heaven and earth bible gods
2. The Theory of heaven and earth and ghosts in Donghak Thought
3. Daesoon Thought's Heaven, Earth, and Bible Theology
4. Analysis of pottery zone and coexistence concept

4

Comparison of the autogenous modernity of the relationship between heaven and earth in Donghak Thought and Daesoon Thought

Comparison of Heaven-Earth Relationships

The Theory of heaven and earth and ghosts in Donghak Thought

Reinterpretation of ghosts

In Donghak Thought, 'ghost' refers to the transcendental heaven, not the divine name.

- ◆
- ◆ Neo-Confucianism's Concept of ghosts
- ◆ as a Yin-Yang effect Reinterpretation
- ◆ of transcendental ghosts as the

vaporization effect of the

"Heaven and Earth are ghosts. Ghosts are also yin and yang.

*Earth are ghosts = Heaven and earth
Not having known it Thus, what use is it to examine the classics?*

are the vaporization action of the
transcendental heaven

- 『Yongdam-yusa』, 「
Moral Song」

Transcendence and vaporization

- Evaporation: The principle by which the vital energy of the transcendental heaven creates heaven and earth.
- Difference from Neo-Confucianism: Neo-Confucianism discussed ghosts as a tangible explanation of the Yin-Yang function, but Donghak emphasized transcendental heaven.
- Attempt at modernity: Pursuing modernity beyond Neo-Confucianism through Chochocheon
- Limitations: Failure to exceed the Confucian constitution due to failure to accept the Concept of Divine Name

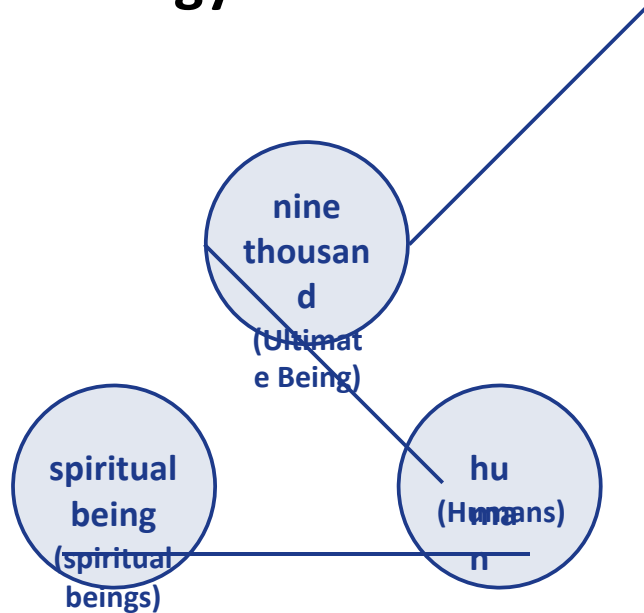
Emphasis on the idea of sincerity

Donghak Thought emphasized the 'Bible God idea', but unlike Confucianism, it emphasized gratitude to the Transcendent Heaven that created heaven and earth, not to the heaven of heaven and earth.

"One way one word one word many words no words no

Donghak Thought pursued modernity through transcendental heaven, but failed to accept the Concept of divine destiny and Thus failed to reach complete autogenous modernity.

Daesoon Thought's Heaven, Earth, and Bible Theology



Significance of triangle

- ◆ Emphasis on communication between Gucheon, Shinmyeong and humans
- ◆ Concept of Divine Name is actively accepted.
- ◆ Establishment of harmony and order between heaven and earth through divine command

The Meaning of faithfulness to the Bible

last name

Creativity, a pathway connecting heaven and humans
 Respect, respect, and courtesy to heaven and earth
 Trust
 Trust and belief, the foundation of heaven and earth

"Birth, longevity, and fortune are the blessings of heaven and earth.

The cause of repaying heaven and earth through your sincerity, respect, and trust.

"Establishing sweet righteousness and leading humanity."

Differentiation of the Bible

Confucianism	Emphasis on sex in heaven-human relationships
Donghak	Emphasis on the sincerity of
Daesoon Thought	Biblical God in the triangle of nine heavens, gods, and humans

Analysis of pottery zone and coexistence concept

Donghak Thought: Dogi-

jangjon (道氣長存)

- Meaning: The energy of the Tao is preserved for a long time (nothing evil can enter).
 - Characteristic: Emphasizes the Meaning of opposing force with force
 - Emphasis: Power of opposites, emphasis on foreign invasion
 - Limitations: Insufficient value of sincere meditation
- “道氣長存邪不_ㄴ, world-class culture and people are not the same” (Ipchunsi)*

Daesoon Thought:

Coexistence

- Meaning: Haewonsangsaeng (解怨相生), harmonious creation of all things
 - Characteristics: Pursuing harmony as the operating Principle of the nine heavens'
 - Emphasis: The Principle of “福先來” (眞心堅守)
 - Development: Implementation of the win-win Principle of “do not repay evil for evil.”
- “Jeonsimgyeonsu Bokseonrae (眞心堅守福先來)*



Principle of Yin-Yang and Five Phases
Reconstruction of the Five Phases
by Nine Heavens



Donghak Thought: Pursuing the power of opposites, emphasizing Qihwa (氣化) and pretending to be wary vs. Daesoon Thought: Harmonizing Haewon Coexistence, pursuing balance between Yin-Yang and the Five Phases

Differences in perception of the West

Donghak Thought:

Confrontational Attitude

- Name: The name 'Donghak' itself is in opposition to 'Seohak'
- Personality: Pursuing autogenous modernity against Seohak
- Influence: asserted the Eastern origins of Western modernity
- Characteristics: Self-sustaining modernization that seeks to go beyond Neo-Confucianism

Donghak was re-imported to the East along with Seohak, and modern Chinese Daoism and Neo-Confucianism were synthesized and established in the form of revelation from Sangje called 'Angel Questions and Answers'.

Daesoon Thought: Inclusive

Eastern and Western

- Name: Emphasis on the Meaning of inclusiveness in the term 'Daesoon'
- Personality: Pursuing a win-win relationship
- Influence: Eastern reception and development of Western modernity between East and West
- Features: Seeking harmony between East and West from the perspective of

Eumyang handeok

"Eastern Jewish saints say Donghak" (Western Jewish saints say Seohak)

Donghak Thought: Centered on boundaries and opposition to the West →

Daesoon Thought: Pursuing the Yin-Yang harmonious coexistence of East and West

As can be seen in the relationship between Silhak and Seohak, the perception of Western civilization in the late Joseon Dynasty was complex, but Daesoon Thought presented a more inclusive perspective, evaluating Western figures such as Matteo Ricci as "people who

Comparison of perspectives on Japan and Conclusion

View of Japan in Donghak

- ◆ Hostile perception: "A Japanese enemy like a dog"
- ◆ Attitude: Wary toward the West and Japan
- ◆ Characteristics: Pursuing the power of opposites, emphasizing the invasion of Japan
- ◆ Dogi-jangjon (道氣長存): Meaning of opposing force with force.
"Dogijangjon's practice of four Buddhas"

Japanese view of Daesoon

- ◆ Haewon (解怨): A perspective on resolving the grievances between Taoist spirits after the Imjin War.
- ◆ Win-win perspective: "Japanese people are Japanese, so treat them kindly."
- ◆ Characteristics: Japan Sea Garden (日本解冤) is the first construction of heaven and earth after Jeungsan
- ◆ Jinsim Gyeonsu (眞心堅守): Emphasizes that conflict must be resolved into coexistence.
"Jeonsimgyeonsu Bokseonrae (眞心堅守福先來)

Conclusion: Significance of autogenous modernity

- ◆ Conceptual significance
- ◆ Redefinition of the relationship between the transcendental heaven and the divine nature of heaven and earth
- ◆ Presenting various paths of autogenous modernity

practical significance

- ◆ Donghak: Resistant modernity centered on Cheokwae and Cheokyang
- ◆ Daesoon: Inclusive modernity centered on Haewon
- ◆ Coexistence seeking balance and harmony between the East and

modern implications

- ◆ Possibility of independent modernization of East Asian thought
- ◆ history Direction of modern reinterpretation of traditional thought
- ◆ Proposal of a new paradigm for exchange between Eastern and

The two ideologies present different approaches in the process of building autogenous modernity and are important examples of

Korea's autogenous modernity and are important examples of harmony between the East and



Heaven and earth ghosts and heaven and earth scriptures

Cheonji-Gwisin and Cheonji-Seong-gyeong-Sin

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- 1 Introduction
- 2 Heaven and Earth
Ghosts in Donghak
Thought
- 3 Heaven, Earth, and
Bible in Daesoon
Thought
- 4 Comparative
Analysis of the two
ideologies

Differences in the
Concept of the Bible

Introduction

Cheonji-Gwisin (天地鬼神) and Cheonji Seongyeongsin (天地誠敬信)

- The two concepts are terms representing the relationship between heaven and earth that first appeared in Donghak Thought and Daesoon Thought, respectively, and reflect the core differences of each thought.
-

Heaven and Earth Ghost - Emphasizes

the appearance of Cheon Ocheon in

Donghak Thought Cheonji Seonggyeong

Shin - Emphasizes the personal strength

of Gucheon in Daesoon Thought

Both ideologies emphasize the existence of a Transcendent Heaven beyond the Yin-Yang View of Heaven and earth in

Ghosts of Heaven and Earth in Donghak Thought

In Donghak Thought, Cheonjigwisin (天地鬼神) refers to heaven and earth created by the Yin-Yang Principle of Transcendent Heaven (超越天).

The Meaning of heaven and ghosts, vaporization effect

In Donghak Thought, 'ghost' does not mean a spiritual being, but refers to Cheonoecheon, a transcendent being who created heaven and earth.

*Heaven and Earth too are ghosts-and-spirits (天地亦是 鬼神),
and ghosts-and-spirits too are Yin-Yang (鬼神亦是 陰陽) —*

"I did not know the way and virtue, so how can I know what a wise man is?"

- 『Yongdam-yusa』, 『Moral Song』

Cheonjigwisin emphasizes the vaporization effect that changes the vital energy of the transcendental heaven and forms the real world.

Donghak Thought provided a modern turning point by emphasizing the Transcendent Heaven beyond Neo-Confucianism's View of Heaven and earth, but failed to achieve successful modernity due to the absence of the Concept of Divine Name.

- Neo-Confucianism: Heaven and earth are ghosts, a
- substantive explanation of the Yin-Yang function

Heaven, Earth, Scripture, and God in Daesoon Thought

Daesoon Thought believes that heaven and earth are governed by the personal strength of the nine heavens and the divine power of the Bible.

Life, longevity, and fortune are the grace of Heaven and Earth; Therefore, establish the great righteousness of Cheonji-boeun (Grateful Reciprocation to Heaven and Earth) with Seong (Sincerity), gyeong (Reverence), and Shin (Faith), and fulfill Indo (Indo).

- Daesoonjinrihoe Cradle 『Hunhoe』

Characteristics of Daesoon Thought: In contrast to Donghak Thought, which describes heaven and earth as ghosts, Daesoon Thought expresses heaven and earth as Bible gods.

Concept		
Meaning		
In Daesoon Thought, human life, lifespan, and good fortune are the grace bestowed by the Holy Spirit of the various gods who operate the heavens and earth, so humans should also follow the example of heaven and earth and repay the Holy Spirit.	Sincerity, respect, trust	The core of Daesoonjinrihoe's creed
triangle composition	nine heavens–divine name–human	Practical Meaning of the Concept of sincerity

Comparative Analysis of the relationship between heaven and earth between the two ideologies

Both Donghak Thought and Daesoon Thought emphasize transcendental heaven, but there are clear differences in their interpretation and application.

Compare items	Donghak Thought	Daesoon Thought
key concepts	Emphasis on the emergence of transcendental heaven and earth ghosts	Emphasis on the personal strength of nine heavens and heaven, earth, and scriptures
ghost concept	'Ghost' refers to the transcendental heaven and lacks the Concept of divine name.	Emphasis on the Divine Names of Heaven and Earth and their Biblical Gods; actively accept the Concept of Divine Names
perception of the west	As can be seen from the name "Donghak", it is opposed to Seohak and has an antagonistic nature toward the West.	As can be seen from the term "Daesoon," an inclusive stance suggests the Eastern origins of Western modernity.
interpretation of	An interpretation that goes	Heaven and earth are

** Both ideologies aimed for modern thinking that went beyond existing Neo-Confucianism, but they differed in their methods and emphasis.*

me Dogijangjon (道氣長存) and coexistence (相生)

Dogi-jangjon and Sangsaeng

Conclusion

The Significance of the concepts of heaven and earth and ghosts and gods of heaven and earth

The two concepts show different ways of interpreting heaven and earth in Donghak and Daesoon Thought, and reflect the development process of modern Korean religious thought from Transcendent Heaven to Divine myeong.

Position in the History of modern Korean religious thought

- **Donghak Thought: Emphasizing the vaporization of the**
- **transcendental heaven, attempting a modern transformation**
- **beyond Neo-Confucianism Daesoon Thought: Completing the**
- **religious modernity that Donghak could not achieve by accepting**
- **the Concept of Divine Name Both ideologies pursue autogenous**
- **modernity and form Korea's unique modern religious thought.**
- **Future research directions**

Exploration of the practical Meaning of the

V-4-B. Dogijangjon (道氣長存) and coexistence (相生)

Dogi-jangjon (道氣長存) and Sangsaeng (相生)

Table of Contents

- 1 Definition and Characteristics of the win-win concept
- 2 Relationship between Yin-Yang and Five Phases and coexistence
- 3 The meaning and Background of Dogijangjon
- 4 Differences in viewpoints of opposition and coexistence between Daesoon Thought and Donghak Thought
- 5 Comparison of perspectives on the

Definition and Characteristics of the win-win concept

- Coexistence (相生) is a key concept discussed in Daesoon Thought and Donghak Thought
- The emergence of the Abstract Concept of Haewon-Sangsaeng in Daesoon Thought – the mediating role of cooking, vaporization, and earth
- In Donghak Thought, coexistence is relatively not highlighted.

Dogijangjon and coexistence -
Comparison of Daesoon Thought and
Donghak Thought

Relationship between Yin-Yang and Five Phases and coexistence

- Yin-Yang and Five Phases (陰陽五行) are the core principles of Eastern thought.
- Daesoon Thought: Development of the Theory of the Five Phases, including Eumyang-hapdeok and the establishment of the three fortunes, focusing on the principles of coexistence and opposite poles
- traditional interpretation: Yin-Yang and the Five Phases are explained by the unchanging Yi (理) centered on Earth (Earth), and external changes are explained by Ki (氣).

Dogijangjon and coexistence -
Comparison of Daesoon Thought and
Donghak Thought

The meaning and Background of Dogijangjon

- Dogijangjon (道氣長存) originates from a verse in Ipchun poem by Choi Je-woo of Donghak.
- Original text: "道氣長長存邪不^ㄴ, world-class culture and people are not the same"

"If the energy of Tao is preserved for a long time, evil will not enter, and you will not return like everyone else in the world."

- In 『Jeon-gyeong』, Suun's 'Dogijangjon' is contrasted with Jeungsan's 'Jinsimgyeonsu (眞心堅守)'.
- A concept that emphasizes the Meaning of opposing power (opposite) with force

Dogijangjon and coexistence -
Comparison of Daesoon Thought and
Donghak Thought

Differences in viewpoints of opposition and coexistence between Daesoon Thought and Donghak Thought

- Daesoon Thought: Elevation of opposition and coexistence as the core principles of all things.
- Donghak Thought: Emphasizes the power of opposites like the Japanese invasion, but ultimately presents a solution through coexistence.
- Stated that balance and harmony between opposites and coexistence are important

- in 『Jeon-gyeong』, “Returning evil for evil is like washing blood with blood.”

Dogijangjon and coexistence -
Comparison of Daesoon Thought and
Donghak Thought

Comparison of perspectives on the West and Japan

- Daesoon Thought: Understanding East and West as a coexistence, evaluating both Western and Donghak as great saints

"Eastern Great Saints' Studies in the West" (Eastern Jewish Saints' Wages, Western Jewish Saints' Writings)

- Donghak Thought: Strong wariness toward the West, emphasizing a polarizing attitude toward Japan.

Contradictory perspectives revealed in expressions such as “dog-like Japanese enemy”

- Separation from Japan: Daesoon Thought unravels the ties that had been established after the Imjin War and suggests a direction for coexistence through historical separation with Japan.

Be kind to others - the road to coexistence

Dogijangjon and coexistence -
Comparison of Daesoon Thought and
Donghak Thought

Conclusion and Implications

- Dogi-jangjon (道氣長存) and Sangsaeng (相生)
- Daesoon Thought's philosophy of coexistence suggests a way to solve problems through harmony and reconciliation rather than confrontation.
- In Donghak ideology, the pottery field reflects the national sense of resistance against foreign powers, but in Daesoon ideology, it developed into a coexistence worldview.
- The modern meaning and value of the philosophy of Heaven Sangsaeng (解雲相生)

5

Comparison of the autogenous modernity of relationships between celestial beings and acquaintances between Donghak Thought and Daesoon Thought

Comparison of Heaven-Human and Earth-Human Relationships

the autogenous modernity of relationships between

an
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1 Problem raising and
Research
Significance



2 Relationship
between India and
Shinto



4 S Deepening and
redefining the view
of the three worlds

5 Y

and Harmony

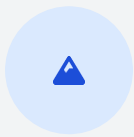
6 Comparison table:
Modernity of Donghak
and Daesoon



Tab
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Presentation
overview

Con
ts



Problem raising and Research Significance



Research
Background
and
academic
significance

Autogenous modernity of relationships between acquaintances between Donghak Thought and

Research purpose and significance

- Comparison from the perspective of autochthonous modernity:
We shed light on East Asia's unique modernity, which developed in a different path from the West, through Donghak and Daesoon Thought.
- Philosophical depth of the relationship between heaven and earth:
By analyzing the differences between Donghak and Daesoon regarding heaven-human and earth-human relationships, we understand the unique world view of Korean religious/philosophical thought.
- Significance as a social transformation idea:
We compare and analyze the influence and transformative Characteristics of the two ideologies on the process of forming modern Korean society.
- Ideological continuity and development:
It clarifies the point where Daesoon Thought is differentiated from the part that it inherited and developed as the 'True Donghak' of Donghak.

"The Comparison of the relationships between celestial beings and intellectuals between Donghak and Daesoon is an important study that shows how Korea's unique philosophical and religious traditions developed spontaneously in the process of modernization."

Comparison of the autogenous modernity of relationships between s and acquaintances between Donghak Thought and

gh Dongha k Thought

- Introducing the Concept of “Cheon-o-o-cheon (天外天)”
- Emphasis on a transcendent being beyond the existing cosmic view of heaven
- Practical ideology centered on human guidance
- Communicate with Cheonoecheon through the best practices that humans can do.
- Lack of mention of divine names
- Lack of sufficient understanding of Shinto

“Donghak Thought chose the human path of communicating with the heavenly world by doing the best that a human being can do.”

Daesoo

- Emphasis on the practical role of Shinmyeong (神明)

- Shinto communication and structural change through the divine name of heaven and earth

A dramatic change in the structure of heaven and earth

Cosmic order and structural transformation through Shinto

Resolution and changes in the structure of heaven and earth

Re-establishing the principles of the three worlds of Heaven, Earth and Man through resolving resentment

“Daesoon Thought regrets that Donghak Thought did not fully understand the divine mandate of ‘Heavenly Mandate’ and ‘Shingyo,’ so it rarely mentioned the divine mandate and did not move far from India.”

Relationship between India and Shinto



India



Shinto

Comparison of the autogenous modernity of relationships between acquaintances between Donghak Thought and

Deepening and redefining the view of the three worlds



Harmony and relationship between the three worlds of heaven, earth, and people

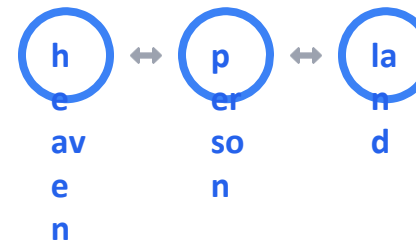
View of the Three Worlds in Daesoon Thought

- Clearly distinguishing between the three worlds and emphasizing harmony
- Emphasis on humans as mediators of heaven and earth - harmony between gods and humans
- Humans act as intermediaries in the harmony of God and God.
- The Cheonji-Seonggong depends on humans - human-centered structure

View of the Three Worlds in Donghak Thought

- The three-tier system is relatively weakened.
- Focused on the View of Heaven and earth, lack of mention of the role of divine names
- Focus on human-centered practical ethics
- A system that does not deviate significantly from the human path

“Daesoon Thought clearly refers to the centrality of humans in the mediation of heaven and earth as human beings are compatible with heaven and earth, and that heaven and earth can succeed only when humans are present.”



Daesoon Thought: Harmony of the Three Worlds and Human Mediation

Comparison of the autogenous modernity of relationships between

Social practice and Dotonggunj



Social realization of

acquainta

nceship

"Acquaintance relationships are realized through social practice, and the difference between the two ideologies is revealed in the way this ideal society is realized."

🔥 Dongha

- Confucianism of the heart and mind: Pursuing practical change as a Confucian scholar with an urgent mind
 - Creating noblemen throughout the country: Realization of equality between noblemen and nobles among the people as social transformation in reality
 - Practice-centered: Active practice and well
- "Donghak emphasized the value of equality and equal distribution for social reform centered on human practice."

🔹 Daesoo

- Dotonggunja (道通君子): A poem among those producing saints who have mastered the Tao.
 - Mt. Geumgang Gaebyeok: The process of transition to the new world
 - God on Earth: Realization of heaven in this world
- The Heaven-Human Relationship of Indo (人道) and Sindo (神道)

Key differences in dating practices

Donghak: the center of external realization of social equality

Daesoon: Aiming for internal and external integration through Dotong

Comparison of the autogenous modernity of relationships between acquaintances between Donghak Thought and

Yin-Yang and Five Phases and Coexistence and Harmony



The modern Significance of Yin-Yang and Five Phases and coexistence and harmony Daesoon Thought

- Connecting the Principle of Yin-Yang and the Five Phases with the construction of heaven and earth and sublimating it into the law of cosmic change
- Realization of the new world through the transition from opposition to coexistence
- Promoting change in the three worlds of heaven, earth and humankind through harmony and balance

Donghak Thought

- Insufficient mention of natural laws such as Yin-Yang and the Five Phases
- Focus on human practice (guidance) rather than divine command and natural law
- Social change was emphasized, but expansion of transformation on a universal level was limited.

“Daesoon Thought introduced the harmonious circulation Principle of Yin-Yang and the Five Phases and presented a worldview of coexistence that integrates humans, nature, and the universe.”

Comparison of the autogenous modernity of relationships between acquaintances between Donghak Thought and Daesoon Thought

Comparison and Conclusion of autogenous modernity between Donghak and Daesoon

Category	Donghak Thought	Daesoon Thought
central idea	Human-centeredness, guidance	Harmony between new people, Shinto (God's way)
celestial relationship	Cheonoecheon, Sicheonju	Coexistence and harmony with God, Samgyegwan
social practice	Simcheubdoyu, Onnara nobleman	Dotonggunja, Jisangsinseon
features of modernity	The prototype of the equality movement	Dialectical structure, true dynamics

overall

Conclusion

- Two paths of autogenous modernity: Donghak is a human-centered ideology of equality, and Daesoon is a person who realizes its own modernity through a comprehensive view of the three worlds and a transformative understanding of Shintoism.
- Complementary development: Daesoon Thought developed as 'True Donghak' by systematizing the Divine Name, Shinto, Yin-Yang and the Five Phases that Donghak
- Completely significant: Presenting an alternative model of homegrown modernity based on an East Asian worldview, different from Western-centered modernization

"Donghak and Daesoon Thought are different paths from Western-centered modernity and suggest a pluralistic development direction for modern society by presenting two models of



The heavenly and human relationship between India and Shinto

Heaven-Human Relationship of Indo and Sindo

Heavenly mandate and Protestantism in Daesoon Thought

- The Heaven-Human Relationship of Indo (人道) and Sindo (神道)
- Sangje gave the mandate of Cheon and Shingyo to establish the Great Dao, but in the year of Gapja, he abdicated the mandate of Cheon and Shingyo.
- The Significance of the personal strength that God decided to give to the world in the New Year

『Foreground』 『Example』 1. Reference

Key differences between Shinto and India

- The Heaven-Human Relationship of Indo (人道) and Sindo (神道)
- Shinto is an element that constitutes heaven and earth, so Shinto entails structural change.
- Shinto, which parallels the construction of heaven and earth, appears in the form of re-establishing the relationship between heaven and earth.
"If you manage matters big and small with Sindo, you will achieve incredible achievements... As soon as your luck turns around, a new foundation will be opened."

『Foreground』 「Example」 73. Reference

Comparison with Donghak Thought

Donghak Thought

- Emphasizes the appearance of the heavenly world, but does not go beyond the scope of the human path.
- Insufficient explanation of the existence and role of God
- Choosing the human path of communicating with the world by doing our best as a human being
- It is evaluated as the true original modern ideological movement than the French Revolution.

Daesoon Thought

- Emphasizes the personal strength of the nine heavens and focuses on the divine path.
-
- Pursuing re-establishment of relationships between heaven and earth through communication with the gods of the Divine: “Human Wiyang and Divine Wiyin”
- Going beyond the Limits of Donghak Thought, emphasizing the parallelism of Shinto (神道) and Humanity (人道)

Re-establishment of relationships between heaven and earth

- Daesoon Thought: Re-establishing the relationship between heaven and earth through harmony between heaven and earth and Shintoism
- Emphasis on communication with God, breaking away from the human path
 - Pursuing actual change through communication with the gods that make up heaven and earth
 - Pursuing harmony between humans and God in a new way of uniting heaven and man
- Differences from Confucianism
 - Confucianism: Gye-i-won-ji (敬而遠之) - Recognize (respect) the divine name, but do not approach it (遠之)
 - Daesoon Thought: Pursuing change through active communication and harmony with God

“Regardless of whether it is a big or small matter, grievances must be resolved from the believer. If you first solidify the faith and harmonize it, it will become the foundation and the greeting will be achieved on its own.”

『View』 『Construction』 1-3. See also

Eumyang-hapdeok and the Role of Shinmyung

- Establishing the relationship that humans are yang and gods are yin.

Man's Fire and God's Fire 『Jeon-gyeong』 『Jesaeng』 43)

- Only when you know how to use yin and yang can you be called human.

People's use, negative and positive, later, people's life, and

- ^{later} The path to change can only be opened by communicating with God.

“Only after yin and yang are in harmony with each other is there a way for change” (陰陽相合然後 有變化之道也)



Samgye Corporation and Haewon Coexistence

- Sangje's Samgyegongsa: From opposites to coexistence, resolving eternal resentment by harmonizing gods and goddesses

I will organize the laws of heaven and earth, harmonize the divine decrees, resolve eternal grudges, establish a path of coexistence, and establish a fairyland for the afterlife to save the lives of the people of the world.”

- Emphasis on resolution through Shinto – “Regardless of whether it is big or small, you must resolve your grievances through Shinto.”
- Limitations of Donghak ideology and Western modernity: ultimately unable to succeed due to failure to understand the parts of excitement and resentment
- Possibility of social change through re-establishment of relationships between natural people and human beings

『View』 『Construction』 1-3. See also

Conclusion and contemporary significance

The Significance of re-establishing the relationship between heaven and earth

- Daesoon Thought goes beyond human-centered guidance and redefines the relationship between heaven and man through Shindo, which emphasizes harmony with God.
- Presenting the possibility of social change through the transition from opposition to coexistence
- Fundamental reinterpretation of human existence through communication with the gods of heaven and earth

Inheritance and expansion of traditional ideas

- Presenting a new paradigm while accepting Confucian, Buddhist, and Taoist traditions
- Overcoming the Limitations of Donghak ideology and emphasizing fundamental liberation through Shinto (神道)
- Possibility of seeking harmonious relationships between humans, nature, and God in modern society



The acquaintance relationship between Simgeup Taoyu (心急道儒) and Taotong gentleman (道通君子)

Earth-Human Relationship of Simgeub-doyu and Dotong-gunja

Research Background and purpose

The purpose of this study is to examine the ideas of Simgyeuptuyu (心急道儒) and Dotongjunzi (道通君子) and their personal relationships in traditional Korean philosophy, and to analyze the Significance of each era and ideology.

- Simgeupdoyu (心急道儒) refers to a Confucian scholar who devotes himself to Daoism and seeks urgent enlightenment of the mind.
- A gentleman of enlightenment (道通君子) refers to a gentleman who masters and embodies the truth. These are people who inherit and practice the tradition and academic lineage of Daoism.
- By studying their relationships, we can understand how Confucianism and Daoism interacted and developed in the History of Korean thought.
- By examining the network of relationships and knowledge transmission system of traditional Confucianism, we seek to shed new light on the characteristics and modern Meaning of Korean traditional thought.

『I also had no measure of learning and mastery because I could not meet a great teacher. However, while reading the book, I was able to distinguish where loyalty lies and realized a lot on my own.』

The Meaning of Dotonggunja (道統君子)

A gentleman of enlightenment (道統君子) refers to a gentleman who masters and embodies the truth.

- A Dotong gentleman is a person who inherits and practices Taotong (道統), that is, the tradition and academic lineage of Daoism.
- Unlike Simgueupdoyu, it aims to embody the Tao and practice it harmoniously rather than hastily.
- **It refers to an ideal personality that realizes and puts into practice the truth through the completion of learning and discipline.**
『Regarding Tao Tong (道統), Chi (致知) and Hamyang (涵養) are inseparable from each other. The reason they cannot be separated is because Sacred Learning complements each other like hands and feet.』

The difference between Simgueupyoyu and Dotonggunja is revealed in the method of practice and value orientation, and they essentially form a complementary relationship. The Taotong gentleman can be said to be an ideal human being who embodies the core moral and academic values of Confucianism.

- In Daoism, the role of a Taoist gentleman is important in the inheritance and propagation of learning.
- Historically, it refers to important figures who continued the lineage of Confucianism.
- We place emphasis on not only personal discipline but also responsibility for society and the country.



Chapter VI

Conclusion

Conclusion

Research Overview

Research
Overview

- Purpose of study: Proving that the two ideologies, focusing on the Concept of 'Donghak (東學)', established East Asia's own modernity through the reconstruction of views of Heaven, Earth and Man.
- Research Background: the Donghak Peasant Movement is being re-evaluated as a modern movement comparable to the French Revolution, and Daesoon Thought is a traditional Eastern thought system that is attracting attention as an idea that can explain postmodern world changes.
- Research Questions:
 - 1) How did the two ideologies build East Asia's autogenous modernity?
 - 2) How were the views of Heaven, Earth and Man reconstructed in the two ideologies?
 - 3) What are the Characteristics of the two ideas from the perspective of correlational thinking and liminality?

Summary of Key Discussions

Summary of
Key
Discussions

- Reassessment of the Donghak Peasant Movement: Its value as a modern movement comparable to the French Revolution
 - The historical Significance of East Asia's autogenous modernity established by Donghak Thought and Daesoon Thought
- An alternative to Western modernity in crisis: Views of Heaven, Earth and Man in Donghak Thought and Daesoon Thought
 - The immanence of the West, which sees change in all things as reality, vs. Oriental correlational thinking explained by attributes
- Liminality of Correlative Thought: Key Characteristics of Two Thoughts
 - Liminality: The chaotic dynamics of Eastern thought that harmonizes two opposing elements.
 - Correlative Reason: Fractal staticity of all things interconnected
- View of the Three Worlds of Heaven, Earth and Humankind: Construction of a autogenous modernity that integrates Eastern and Western modernity
 - Reactivation of correlational thinking through the View of Heaven, Earth and Man of Donghak Thought and Daesoon Thought

Correlational Reason and Liminality

Correlational Reason and Liminality

- **correlative thought: Fractal static characteristics**
 - A relationship-centered thinking system that states that all things are interconnected
 - Unlike Western substance-centered thinking, attribute-centered explanation
 - Emphasizes the organic connection and mutual influence between heaven, earth and people
- **Liminality: Chaos dynamic characteristics**
 - The process of crossing a boundary in a rite of passage, meaning a liminality or boundary.
 - A characteristic that harmonizes opposites by including both mutually opposing elements
 - Focus on change and creation of Eastern thought that pursues harmony of yin and yang
- **Differences and integration between Eastern and Western thought**
 - Western: Analytical/dichotomous thinking → separation of subject-object, mind-matter
 - East: Comprehensive and circular thinking → Emphasis on the interrelationship between heaven, earth and people
 - Through the liminality of correlational thinking, it is possible to

Characteristics of Donghak Thought

Characteristics
of Donghak
Thought

- Angel Questions and Heaven: Introduction to the Concept of Transcendent Heaven
 - An opportunity to revitalize the liminality of correlational thinking in the three worlds of heaven, earth, and humankind.
 - Presenting a new View of Heaven that integrates the personal God of the West and the natural heaven of the East
- Reconstruction of the view of the three worlds: presenting a new View of Heaven, Earth and Man
 - Sicheonju (侍天主): Personal View of Heaven that serves heaven
 - Hwahwajeong (造化定): Establishment of harmonious land order
 - Yeongsebulmang: Indo of unforgetting
- Limits of autogenous modernity: unable to exceed the pre-constitution of Confucianism
 - Demonological relationship between heaven and earth, vaporization relationship between heaven and man, relationship between queens and superiors
 - It revealed its limitations as a logic for transforming reality and resulted in a peasant movement.
- Characteristics of liminality: Oviposition and gestation
 - Rebellion: Resistance to the existing order and liminality of

Characteristics of Daesoon Thought

Characteristics
of Daesoon
Thought

- Gucheon's Personal Strength: Establishment of Daesoon Thought's View of Heaven
 - Establishment of a God-man-intentional view of the three worlds to overcome the Limitations of Donghak Thought
 - Establishing non-polar and taeguk, realizing the Yin-Yang unity of the law heaven and the heaven of character
- Introducing the concepts of excitement and resentment: expansion of correlational thinking
 - Organic connection of the three worlds of heaven, earth and humankind through the divine world
 - Establishment of religious legal principles of Haewon-Sangsaeng and Repayment Sangsaeng
- Reconstruction of the Three Worlds: An Integrative View of Heaven, Earth and Human World
 - The view of the world of the world of human strength, the view of the world of heaven and earth and the Bible, the view of the world of the Sacred Sajaein
 - Realization of mutual exchange between the three worlds through the Principle of Yeocheonjidong (與天地同)
 - Establishing relationships between heaven and earth in heaven on earth, relationships between heaven and earth in return for

Comparative Analysis of the two ideologies

Comparative
Analysis of the
two ideologies

- The process of revitalization of correlational thought.
 - Donghak Thought: Focusing on short-term liminality, contributing to the entry of revitalization
 - Daesoon Thought: Reactivating Donghak Thought to Present True Donghak, Completion of Reactivation

Category	Donghak Thought	Daesoon Thought
View of Heaven	The View of Heaven of Sangje	A view of the world of human strength
Earth view	Branch of Hwahwajeong (造化定)	The world View of Heaven, earth, and scriptures
View of Humanity	A View of Humanity as immortal	Seongsajaein’s View of Humanity affairs

- Differences in methods of realizing autogenous modernity
 - Donghak Thought: The liminality of the egg and the embryo, unable to completely overcome the Confucian constitution.
 - Daesoon Thought: Introducing the concepts of rebellion and liminality of government and kings, divinity and resentment
 - Daesoon Thought integrates Eastern and Western modernity through the correlation between yin and yang harmony, establishment of the three good fortunes, and the combination of the Five Phases.

Significance and value of research

Significance and
value of research

- Presenting an alternative to the crisis of Western modernity
 - A Comparison of autogenous modernity in Donghak and Daesoon Thought
 - Presenting an alternative modernity in response to the overall crisis of modernity such as climate crisis and nuclear threat
 - Integrating the strengths of the views of Heaven, Earth and Man from all over the world into the liminality of correlational thinking
- Presenting solutions for the growth of East Asian modernity
 - Among the three countries of Korea, China, and Japan, it is the only country to provide a self-sustaining modernity model based on correlational thinking.
 - Restoration of East Asia's lost modernity as a model for new growth
 - Presenting new survival strategies applicable at the individual and community level
- Contribute to promoting comparative ideological understanding
 - Focusing on Trinity of Heaven, Earth and Man
 - Identifying characteristics through comparison with Eastern and Western ideas and modern scientific ideas
 - Presents practical applicability beyond academic value

Limitations and future challenges of the study

Limitations and
future challenges
of the study

- Limitations of acceptance of existing modernity research
 - It does not sufficiently reflect existing modernity research by focusing only on correlational views of Heaven, Earth and Man.
 - Future Tasks: Need to reflect modernity Research Results in various fields such as ecology
- lack of detailed Discussion
 - Detailed Discussion is limited due to the broad research area of Heaven, Earth and Man.
 - Future Tasks: Need for more in-depth comparative analysis through interdisciplinary research
- Lack of specific examples
 - Lack of Introduction of specific examples where the autogenous modernity of correlational thinking was successfully implemented
 - Future Tasks: Presenting alternative ways to realize modernity through development of various application cases and specific research models
- Future research directions
 - Exploring the possibility of modern application of Donghak Thought and Daesoon Thought