

가설과상상총서 ①

Preface

The Challenges of the AI Era and the Need for Hwajaeng (Reconciliation of Disputes)

AI시대 상관적 사유와 화쟁을 통한 인류의 생존전략 · 최원혁

Four Modes of Correlative Thinking



Crises of the AI Era

- Internal crisis: the threat of mass unemployment
- External crisis: war scenarios pushed to extremes (US-Iran)
- Survival needs renewed identity and Hwajaeng

Humanity Already Has an Answer

- No logic is without gaps: Godel's incompleteness
- "Even if the sky falls, there is a hole to escape"
- The answer is certain; the task is finding the method

Correlative Thinking and Human Identity

- Correlative Thinking sees the whole before the part
- AI unemployment stems from analytical, part-first bias
- Ipche, sunhwan, gonggam, yunghap counter AI's errors
- Like seeing all at a glance from a mountain summit

From Correlative Thinking to Hwajaeng

- Hwajaeng: Correlative Thinking applied to community
- Developed from binary to ternary to quaternary relations
- Part I: four modes; Part II: Four-Gate Hwajaeng economy

가설과상상총서 ①

1. Introduction

The Fundamental Questions of the AI Era and the Need for New Modes of Thinking

AI시대 상관적 사유와 화쟁을 통한 인류의 생존전략 · 최원혁

Four Modes of Correlative Thinking



The AI-Era Question Is About the Human

- The greatest AI-era question is about humans, not tech
- Humans must re-explain "why do I matter?"
- Humans form relationships, meaning, and shared responsibility
- Correlative Thinking sees connections, not fragments

1.1 Singularity and the Place of the Human

- Hyperconnected era: AI enters creativity and decisions
- Awe and anxiety: "what makes humans special?"
- Risk: from choosing beings to those chosen by algorithms
- An existential crisis, not mere technological adaptation

1.2 Limits of Analytical Thinking

- Analysis, specialization, linear planning show their limits
- AI amplifies inequality, expertise crisis, loss of meaning
- Correlative Thinking: holistic, relational reasoning
- A practical survival strategy, not nostalgic return

1.3 Purpose and Method

- Four-stage framework: ipche, sunhwan, gonggam, yunghap
- Rooted in Daoism, Buddhism, Confucianism, Abrahamic faith
- X and -X mark directions of thought, not formulas
- Consilience of Eastern and Western thought

1. Introduction

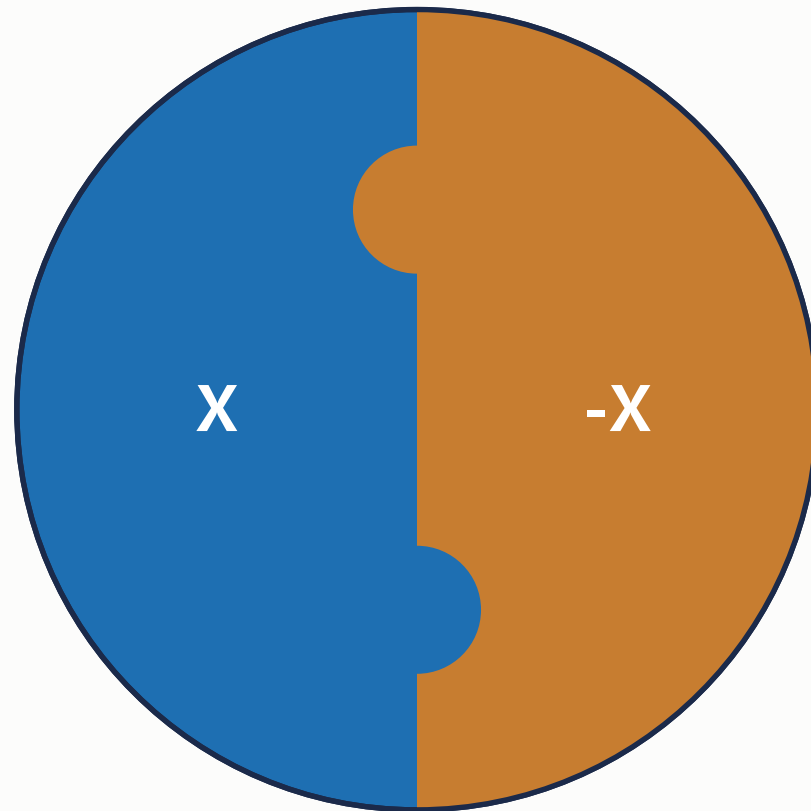
Feature	Analytical Thinking (mainly Western)	Correlative Thinking (mainly Eastern)
Primary mode of reasoning	Reductionist, bottom-up	Holistic, top-down (or whole-first)
Relation of part and whole	Understanding the whole through the parts (sum of parts = whole)	Understanding the parts within the whole (the whole is greater than the sum of its parts)
Treatment of causality	Linear, direct cause-and-effect	Networked, resonant, mutual influence
Treatment of context	Analysis in separation from context	Context-dependent; context defines meaning
Use of logic	Formal logic; deductive/inductive logic	Analogical logic, metaphor, symbol
View of change	Linear, predictable (or exponential)	Cyclical, transformative, spiral
Attitude toward ambiguity	Preference for clarity, avoidance of ambiguity	Acceptance of ambiguity, embrace of paradox
Primary goal	Prediction, control, efficiency	Harmony, appropriateness, balance
Key associated concepts	Scientific methodology, data analysis, objectivity	Yin-yang, the Five Phases (Wuxing), resonance (感應, gam-eung), qi (氣), Dependent Origination (緣起, yeon-gi)
Strengths	Precision, clarity, capacity to solve specific problems, driving force of technological advancement	Understanding of complex systems, creation of meaning, adaptability, long-term perspective, ethical insight
Limits in the AI era	Vulnerability to systemic problems, ethical dilemmas, loss of meaning, and human alienation	Difficulty of quantification and immediate prediction; traditional difficulty of scientific verification (currently seeking points of contact with modern science)

가설과상상총서 ①

2. The First Method of Correlative Thinking — Ipche (立體, Stereoscopic Thinking)

Daoist Mimesis: X is -X, and -X is X

Complementarity: X is $-X$, and $-X$ is X



2.1 The Definition of Stereoscopic Thinking

- Ipche: not concluding from seeing only one side
- Turn the box of thought to grasp every face
- Rooted in body, emotion, intuition beyond data
- Grasps the depth AI's flat data cannot

2.2 Daoist Mimesis: X is -X, -X is X

- Mimesis: spirit imitates and takes on a body
- Opposites define and depend on each other
- AI and human as complementary mirrors, not rivals
- Wu-wei leadership: guide AI without forced control

2.3 Potae (Gestation): First Stage of Generation

- Potae: protecting and nurturing new possibility
- Humans create safe space for untested ideas
- Teachers nurture the process of learning with AI
- Human role: conceive the possibilities of a new age

2.4 Johwa: Harmonizing Attunement in the AI Era

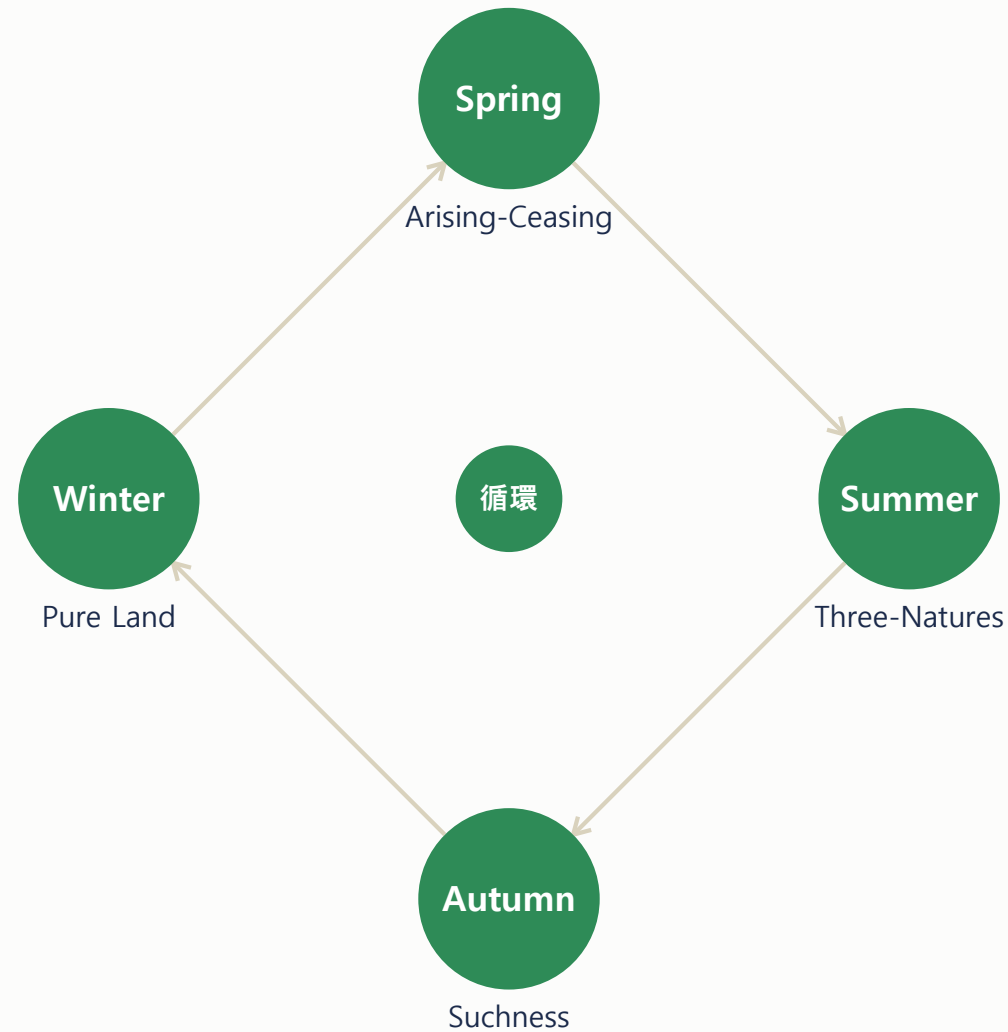
- Harmonious union of yin and yang creates all things
- AI's logic (yang) and human intuition (yin) complete each other
- AI drafts, human refines: the best writing emerges
- Human-centered harmony, not domination

가설과상상총서 ①

3. The Second Method of Correlative Thinking – Sunhwan (Cyclical Thinking)

Buddhist Mythos: X is neither -X nor X

Four Modes of Correlative Thinking



3.1 Definition of Cyclical Thinking

- The world does not move only in a straight line
- Ascent and descent, failure and recovery repeat
- Yin-yang and Five Phases: a cyclical cosmology
- Embraces contingency and nonlinear growth

3.2 Buddhist Mythos: X is neither -X nor X

- Mythos weaves scattered lives into one world-relation
- "X is neither -X nor X": all things empty (sunyata)
- Dependent origination: nothing arises alone; co-evolution
- Impermanence and emptiness: relational becoming

3.3 Hyeongche (Form-taking): Qualia and Embodiment

- Hyeongche: form taken but not yet born
- Qualia: the subjective texture AI cannot feel
- Intuition: seeing essence beyond logical steps
- Embodied cognition: we do not think with the head alone

3.4 Yangsaeng (Nurturing Life)

- Yangsaeng: spirit first acquires a physical body
- The bodily leap AI can never imitate
- West raced 400 years past Eastern spiritual civilization
- Modern yangsaeng: rest, nature, face-to-face care

3. The Second Method of Correlative Thinking – Sunhwan (Cyclical Thinking)

Category	Artificial Intelligence (AI)	Human
Cognition / Thought	- Capable of abstract information processing and logical reasoning - Data-based learning and knowledge accumulation - Pattern recognition, problem solving, decision-making support - Processing method varies with input information	- Meaning-conferral through Qualia experience and Intentionality - Self-reflection and self-consciousness - Intuitive creativity and imagination
Emotion / Empathy	- Capable of emotion recognition and simulation - Genuine emotional experience is absent	- Genuine emotional experience - Capacity for empathy and solidarity - Formation of existence through relationship and love
Ontological Status	- Functional being, instrumental being - Programmed responses, simulated results - Strength in the domain of 'attributes'	- As 'Dasein,' a being that questions being - Integrated experience of body and mind - A 'substantial' being - Incompleteness and the possibility of growth
Ethics / Responsibility	- Difficulty in ethical judgment - Unclear locus of responsibility - Reflects the bias of training data	- Moral conscience and free will - Responsible decision-making - Respect for human dignity

3. The Second Method of Correlative Thinking – Sunhwan (Cyclical Thinking)

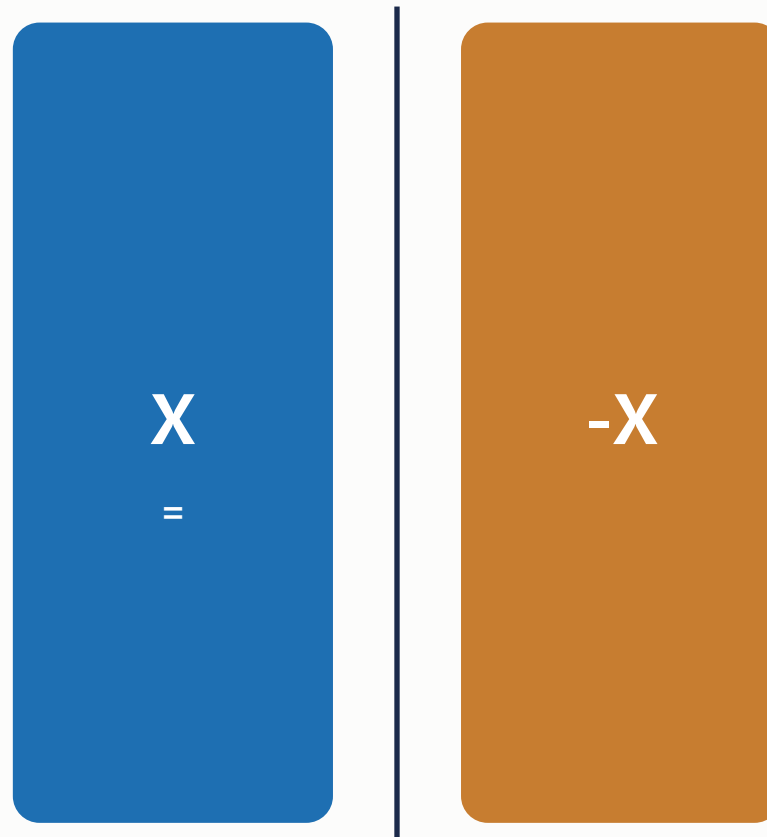
Category	Buddhism (including the Mahayana Yogacara perspective)	Confucianism (including the perspective of self-cultivation and family regulation)
Essence of the Body	- 'I am not the body' as the core of practice (dis-identification) - At the same time, a positive aspect as the 'sole instrument' for eliminating karma and escaping the cycle of rebirth - Body-mind continuum - Sustaining life through the appropriation (執受) of the alaya-vijnana	- A precious thing received from one's parents (身體髮膚 受之父母, the body, hair, and skin are received from one's parents) - Unity of body and mind (心正而后, 身修: when the mind is rectified, the body is cultivated) - The practical foundation of intellectual experience (experience, embodiment)
Role of the Body	- Essential medium for spiritual progress and liberation - An intellectual dimension made up of 'consciousness (識),' distinguishing humans from animals	- The foundation of 'self-cultivation (修身)' - The basis for governing family, state, and all-under-heaven - Practical proof of the unity of knowledge and action (知行一致) - The extension of self-respect and respect for others
Implications for the AI Era	- In contrast to AI's non-bodily existence, emphasizes the importance of human 'experience' and 'consciousness' - Provides a philosophical basis for discussions of bodily manipulation in the posthuman era	- Emphasizes the value of 'embodied wisdom' and 'practical ethics' in contrast to AI's intellectual ability - Rediscovered the contemporary meaning of self-cultivation and family regulation as strengthening 'humanity'

가설과상상총서 ①

4. The Third Method of Correlative Thinking – Gonggam (Empathy, 共感)

Confucian Logos: X is X, and -X is -X

Empathy: Setting Relations & Roles Right



4.1 The Meaning of Empathic Thinking

- Empathy drove the West's human-rights revolution
- Enlightenment borrowed Confucian ren and seo
- Gonggam: deep resonance and communal bonds
- Empathy economy: relational, present-moment value

4.2 Confucian Logos: X is X, -X is -X

- Logos draws clear boundaries of good and evil
- Rectification of names: each in its proper role
- Ren: the heart that regards the other as oneself
- Acknowledge difference, but difference is not discrimination

4.3 Beomjeol: The Art of Relationship

- Beomjeol: etiquette that keeps relations smooth
- New AI-era norms for humans and AI agents
- Core of AI etiquette: transparency
- Empathy capital rebuilds social trust

4.4 Yokdae and the Discernment of Good and Evil

- Yokdae: bathing and girding an ethical identity
- AI outputs sorrow but cannot embody good and evil
- Discerning good and evil via empathy: humans' last defense
- Identity: a core value steady in any situation

4. The Third Method of Correlative Thinking – Gonggam (Empathy, 共感)

Category	Kant (West)	Buddhism (East)
Moral principle	- Emphasis on a sense of duty and rational ought - Does not regard help through compassion as moral - "Postulates" for realizing the highest good (immortality of the soul, freedom, God)	- The thought of Dependent Origination (緣起) and Emptiness (空) - Compassion (慈悲) and non-self (無我) - The interconnectedness of all beings
Concept of empathy	- Emphasis on moral action based on "duty" and "respect" rather than direct "empathy" - "Postulate" as a concept arising from the necessity of practical reason	- A practical attitude of empathizing with others' suffering through "compassion" and seeking to relieve it - Enhanced empathic capacity through understanding that all people are changing beings - Ease of conflict resolution
Implications for the AI era	- Considering the non-emotional nature of AI, the need to explore the limits of human "rational ethics" and transcendent values - The importance of setting a "regulative principle" for the problem of AI's judgmental bias	- Foregrounding the importance of "relational intelligence" and "interdependence" in the AI era - A survival strategy that acknowledges AI's imperfection and works through human "spiritual transcendence" and "inner reflection"

4. The Third Method of Correlative Thinking – Gonggam (Empathy, 共感)

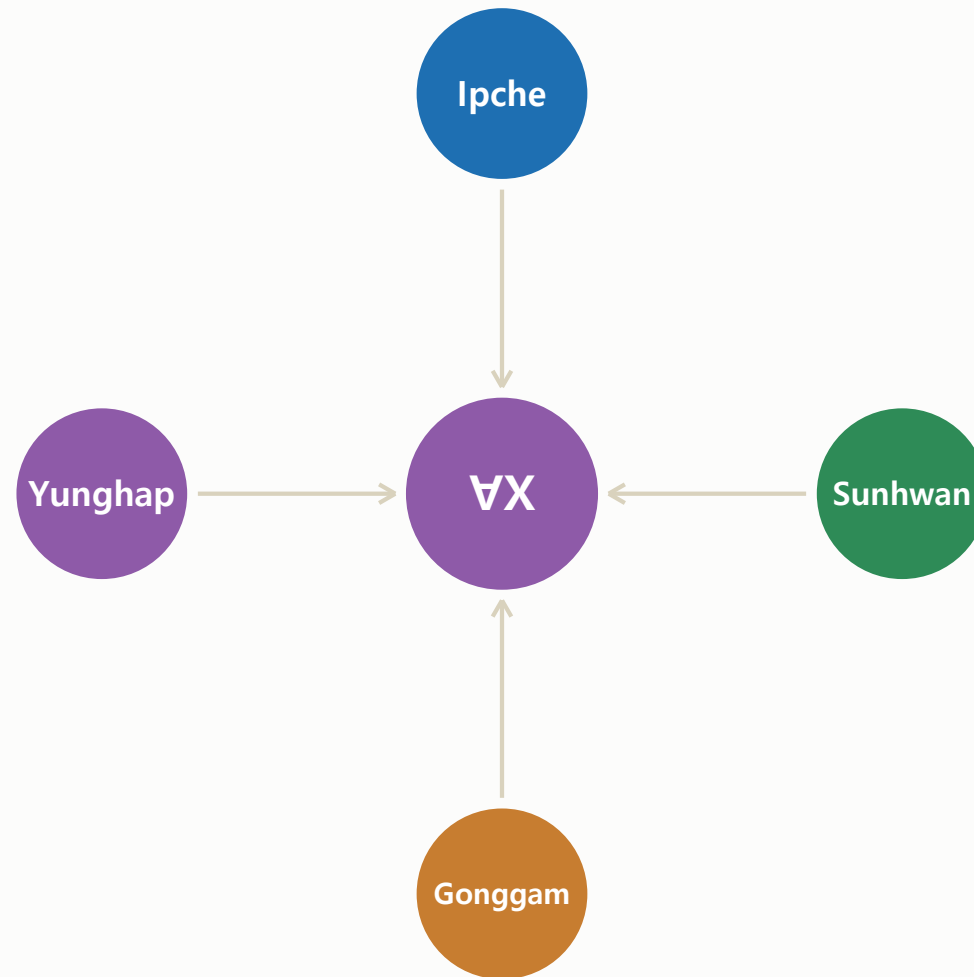
Category	Hegel (West)	Confucius (East)
Moral principle	- Dialectical self-realization (thesis-antithesis-synthesis) - Views contradiction as the driving force of development - Stages of ethical life (family, civil society, state)	- Emphasis on moral virtues such as ren (仁) and li/propriety (禮) - Self-completion through self-cultivation (修身) - Emphasis on self-reflection and practice
Concept of empathy	- Overcoming isolated existence through "love," forming a unified self-consciousness of self and other - Reflection on relationship through the dialectical process	- Empathic capacity such as the "heart of compassion" as the core of "ren (仁)" - Possessing a system of projecting the meaning of others through "empathy"
Implications for the AI era	- Understanding the "contradictory relationship" between AI and humans as a "driving force of development" - Emphasis on "holistic" problem-solving capacity through collaboration with AI - The importance of "relational" understanding and "communication" needed for leadership in the AI era	- Re-emphasis on "empathy" and "character education" as the core of "humaneness" in the AI era - Leadership of a "warm heart" and "empathic power" that AI cannot replace

가설과상상총서 ①

5. The Fourth Method of Correlative Thinking – Yunghap (Convergence, 融合)

Theos: X is everything ($\forall X$)

Convergence: All into One ($\forall X$)



5.1 The Definition of Convergent Thinking

- Convergence draws out strengths for a new order
- Like bibimbap: mixing enriches the whole flavor
- Yunghap embodies consilience; aims at the hybrid thinker
- Liminal spaces breed creativity and new synthesis

5.2 Theos: X is everything (all X)

- Abrahamic religions: "X is everything"
- The individual is connected within a larger whole
- My choices carry immense responsibility
- Convergence of East-West and human-machine

5.3 A New Human: Gwanwang and Dosol

- Gwanwang: mature conductor commanding all stages
- Orchestrates many AI agents toward a goal
- Needs knowing AI's limits and taking responsibility
- Dosol: an expanded human realizing will through AI

5.4 The Final Stage of Completion: Convergence

- The human becomes a designer, not a mere AI user
- The completer's key task: asking good questions
- Actively use tech per human values and purposes
- Build an order of symbiosis beyond conflict

5. The Fourth Method of Correlative Thinking – Yunghap (Convergence, 融合)

Methodology	Core principle	Application in the AI era
Correlative Thinking	Holistic, relational, contextual understanding	Ethical governance of AI, design of human-AI interaction, sustainable management of complex socio-technical systems
Liminality Exploration	Creativity, flexibility, and the emergence of new synthesis in transitional spaces	Managing social and occupational transitions caused by AI adoption, designing new norms and institutions, experimenting with human-AI collaboration models
Structurology	Exploring regularities of connection among separated elements, integrating diverse fields into a coherent logical system, and emphasizing the form in which information is conveyed	Understanding the internal operating principles of complex AI systems, optimizing data structures and information flow, and enhancing the stability and predictability of AI-based systems
TRIZ	Systematic problem-solving and innovation through resolving contradictions, applying inventive principles, and pursuing the Ideal Final Result (IFR)	Overcoming the limits of AI algorithms, pioneering new fields of AI application, solving unexpected problems in AI technology, and developing innovative solutions through human-AI collaboration
Human Design	Understanding an individual's unique energy flow, potential, and decision-making style through the integration of ancient wisdom and modern science	Redefining individual strengths and roles in the AI era, personalized education and career development, optimizing complementarity when forming human-AI teams, and enhancing individual well-being
"Bibim" (Mixing) Culture	Creating new values and identities through the harmonious blending of diverse elements (local/foreign, traditional/modern)	Creative combination of global AI technology with local culture, cultural contextualization of AI ethics and policy, and developing AI solutions through collaboration among teams of diverse backgrounds

5. The Fourth Method of Correlative Thinking – Yunghap (Convergence, 融合)

Eastern Resonance	Western Resonance
Yin-Yang and the Five Phases, Dependent Origination, the Doctrine of the Mean	Systems theory, complexity science, ecology
Wuji (無極, the Limitless), Xu (虛, Emptiness), the Middle Way (中道)	Rites of Passage studies; the early stage of "disruptive innovation" in innovation theory
Pattern recognition in the Hetu and Luoshu, the interactive structure of the Five Phases	Topology, network theory, systems architecture
Strategic thinking in Sunzi's Art of War (overcoming contradictions), application of the principles of change in the I Ching (Yi)	Invention studies, engineering design methodology, Creative Problem Solving (CPS)
The I Ching, the chakra system, elements of Myeongni (fortune-reading) studies	Genetics, quantum physics, biochemical individuality
Harmony of Yin and Yang, harmony without uniformity (和而不同)	Cultural Fusion, hybrid innovation

가설과상상총서 ①

6. Conclusion to Part I: A Strategy of Correlative Thinking

Four Modes of Correlative Thinking



6.1 Organic Consilience of the Four Modes

- The four modes are one engine turning together
- Ipche, sunhwan, gonggam, yunghap generate synergy
- Missing one, the rest cannot function fully
- A coherent strategy for AI-era flourishing

6.2 Toward a New Renaissance

- Human correlative capacities rise in value with AI
- Cherish holistic intelligence; organize society for it
- AI is a powerful tool, never an end in itself
- A new Renaissance humans and AI create together

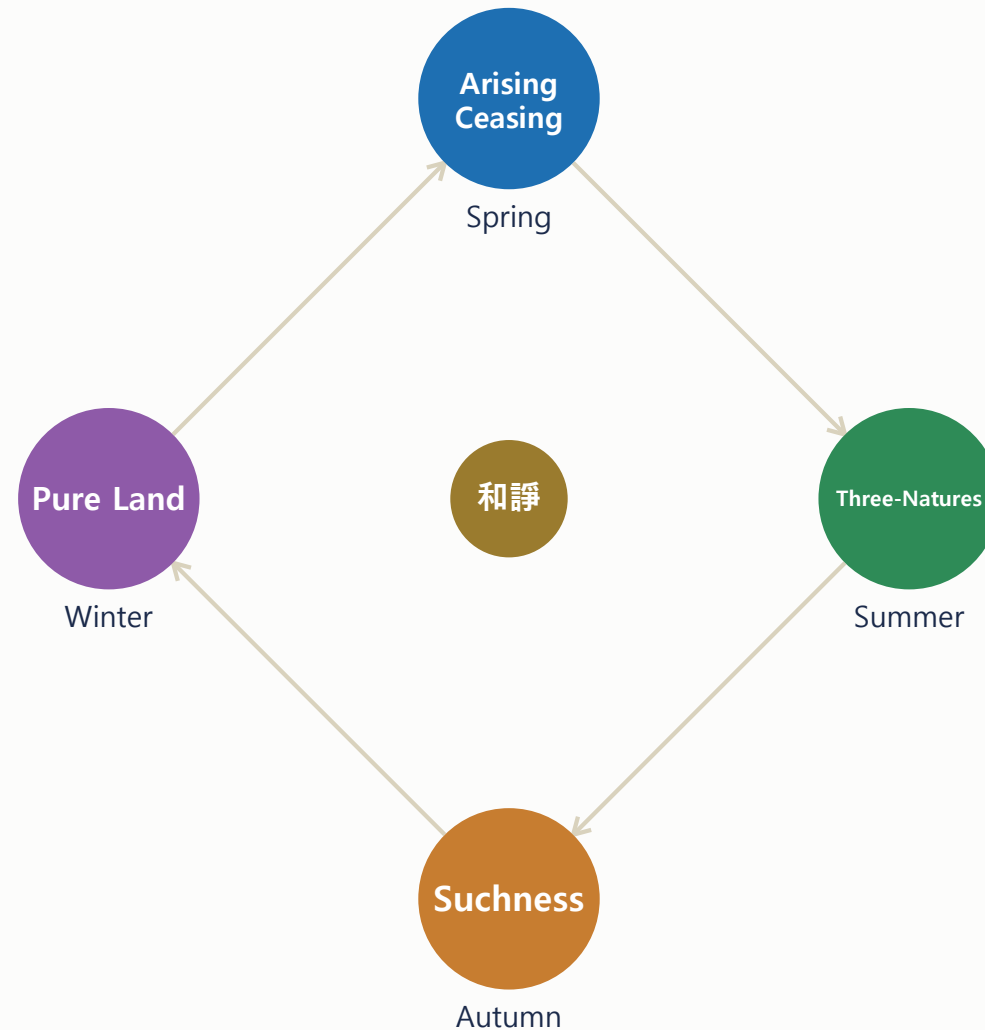
6.3 Education and Social Practice

- Cultivate correlative thinking: ask why and how
- Create institutional spaces for "slow dialogue"
- Firms should design relationships, not just speed
- Move from problem solvers to meaning solvers

가설과상상총서 ①

7. Four-Gate (Sammun) Hwajaeng and the Four Modes of Correlative Thinking

Four-Gate Hwajaeng ↔ Four Seasons



7.1 Two-Term Hwajaeng and Stereoscopic Thinking

- Suchness Gate (essence) vs Arising-Ceasing Gate (change)
- One Mind, Two Gates: essence and function
- Madhyamaka emptiness and Yogacara consciousness
- Two perspectives reveal reality's depth (ipche)

7.2 Three-Term Hwajaeng and Cyclical Thinking

- Three Natures: imagined, dependent, perfected
- Remove the imagined on the dependent = perfected
- Dependent nature mediates cyclically between extremes
- Overcomes nihilism and substantialism at once

7.3 Four-Gate Hwajaeng and the Four Seasons

- Pure Land Gate added: fourth gate of salvation
- Four gates as spring, summer, autumn, winter
- Unfolded they are four, merged they are one (gaehap)
- Empathy: other doors exist beyond one's own

7.5 Grand Integration of the Four Schools

- Tathagatagarbha, Pure Land, Huayan, Seon affirm the world
- Common ground: the logic of original enlightenment (bongak)
- Pure Land is the pure mind, yet the West is not denied
- Different names, a continuing shared center

7. Four-Gate (Sammun) Hwajaeng and the Four Modes of Correlative Thinking

Category	Suchness Gate (Jinyeo-mun, 眞如門)	Arising-and-Ceasing Gate (Saengmyeol-mun, 生滅門)
Philosophical Attitude	Essence (che, 體) — the essential aspect	Function (yong, 用) — the phenomenal operation
Principal School	Madhyamaka (Middle Way, 中觀)	Yogacara (Consciousness-only, 唯識)
Core Concept	Refuting the false (pasa, 破邪) — breaking mistaken views	Revealing the true (hyeonjeong, 顯正) — disclosing correct principle
Character	Absolute equality (emptiness)	Relative differentiation (following conditions)

7. Four-Gate (Sammun) Hwajaeng and the Four Modes of Correlative Thinking

Existing Two-Fold Hwajaeng (Awakening of Faith)	Expanded Hwajaeng Based on the Yogacara Three Natures	Logic of Hwajaeng
Suchness Gate (Jinyeo, 眞如)	Perfected Nature (wonseongsilseong, 圓成實性)	Absolute truth (full even while empty)
Arising-and-Ceasing Gate (Saengmyeol, 生滅)	Dependent Nature (uitagiseong, 依他起性)	Phenomenal dependent origination (appearance according to conditions)
(Subordinate to the Arising-and-Ceasing Gate)	Imagined Nature (byeongyesojipseong, 遍計所執性)	Subjective delusion (the object to be broken down)

7. Four-Gate (Sammun) Hwajaeng and the Four Modes of Correlative Thinking

Name	Core Character	Seasonal Correlation	Role in Hwajaeng
Suchness Gate (Jinyeo-mun, 眞如門)	Absolute emptying (Madhyamaka)	Autumn	Return to essence (refuting phenomena)
Arising-and-Ceasing Gate (Saengmyeol-mun, 生滅門)	Arising of phenomena (Awakening of Faith)	Spring	Understanding phenomena (representation)
Three-Natures Gate (Samseong-mun, 三性門)	Analysis of existence (Yogacara)	Summer	Distinguishing the false from the true
Pure Land Gate (Jeongto-mun, 淨土門)	Salvation through compassion (Pure Land school)	Winter	Practical taking-refuge and rest

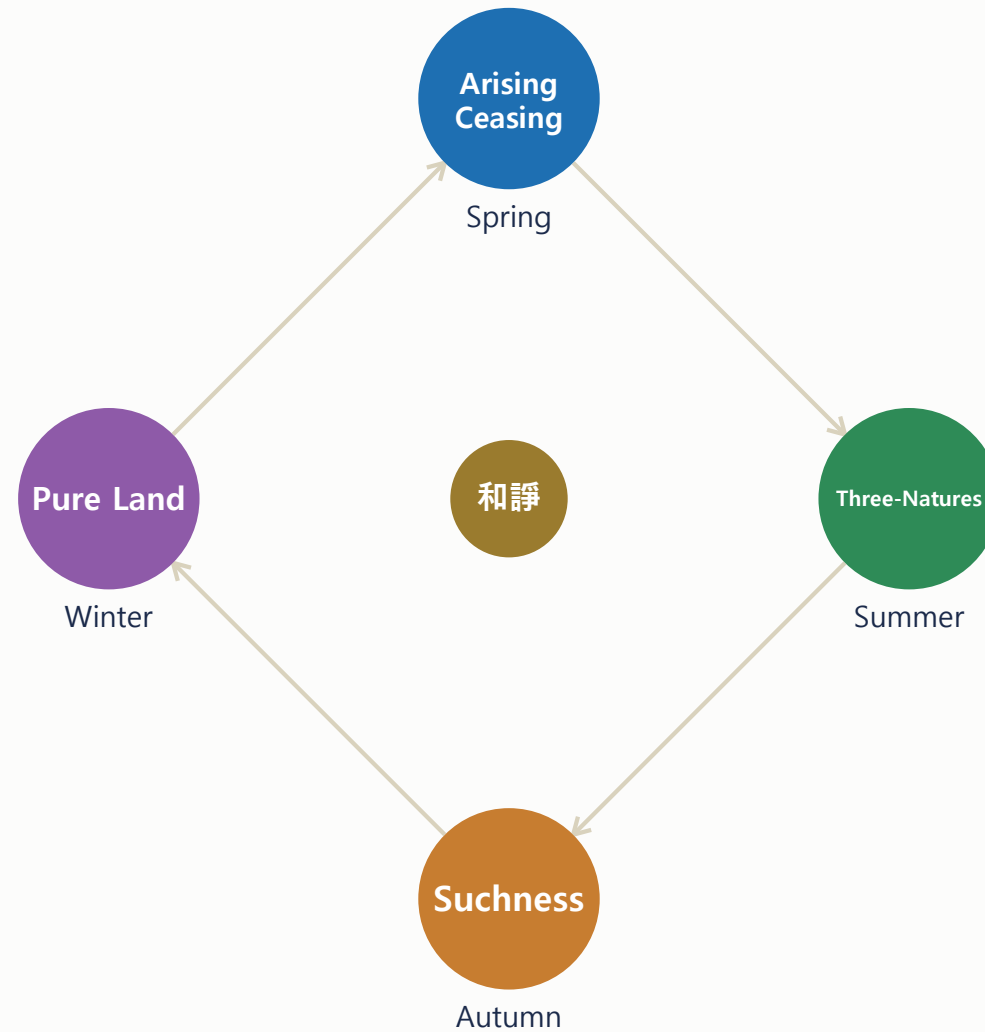
7. Four-Gate (Sammun) Hwajaeng and the Four Modes of Correlative Thinking

Season	Gate (門)	Associated Thought	Essence of Hwajaeng
Spring	Arising-and-Ceasing Gate	Huayan	Just as the universe is contained in a single flower (one-is-many), arising-and-ceasing phenomena are themselves truth
Summer	Three-Natures Gate	Seon (Chan)	The intensity of cutting through delusion (the Imagined) with a single stroke to intuit the essence (the Perfected)
Autumn	Suchness Gate	Tathagatagarbha	Peeling away every shell to confirm the pure seed of Buddhahood within
Winter	Pure Land Gate	Pure Land	Holding the seed and resting in the vast embrace of compassion, preparing new life

가설과상상총서 ①

8. Wonhyo's Theory of Hwajaeng and the Principles of a Symbiotic Economy

Four-Gate Hwajaeng ↔ Four Seasons



8.1 Historical Development of Hwajaeng Theory

- Systematized in the Simmun hwajaeng-non
- Acknowledges each partial truth within a fuller truth
- Two/three/four-term Hwajaeng maps to the four modes

8.2 The Hwajaeng Structure of Economic Theory

- Four economic theories form a four-term relation
- Freedom, efficiency, fairness, solidarity as four seasons
- Conflict of vessel (institutions) vs arising (creativity)
- Complementary as segments of one cycle

8.4 Expansion of Hwajaeng and Symbiotic Economy

- Modern economy stuck in endless spring and summer
- AI maximizes summer's speed and alienates humans
- Keep efficiency within a fair contract
- Four engines integrated into a One-Mind economy

8.5 The Hwajaeng of World Religions

- Wonhyo's Hwajaeng as a universal meta-model
- Abrahamic three: one root, phenomenal conflict
- Same essence, clash over the vessel's shape
- All paths flow into a single great ocean

8. Wonhyo's Theory of Hwajaeng and the Principles of a Symbiotic Economy

School of Thought	Core Principle	Four Gates	Season	Philosophical Core
Utilitarianism	The greatest happiness of the greatest number (efficiency)	Arising-and-Ceasing Gate (Saengmyeol-mun)	Spring	The autonomous arising (起) of the seed—the eruption of individual vitality
Communitarianism	Shared values and social bonds	Three-Natures Gate (Samseong-mun)	Summer	The efficient expansion of the receptacle-world (器)—maximizing phenomenal abundance
Social Contractarianism	Rational procedure and fair agreement	Suchness Gate (Jinyeo-mun)	Autumn	Cessation into fair rules—universal order and principle
Libertarianism	The individual's absolute right of ownership and freedom	Pure Land Gate (Jeongto-mun)	Winter	The faith-arising (信) of the great vessel called "we"—fundamental solidarity and the One Mind

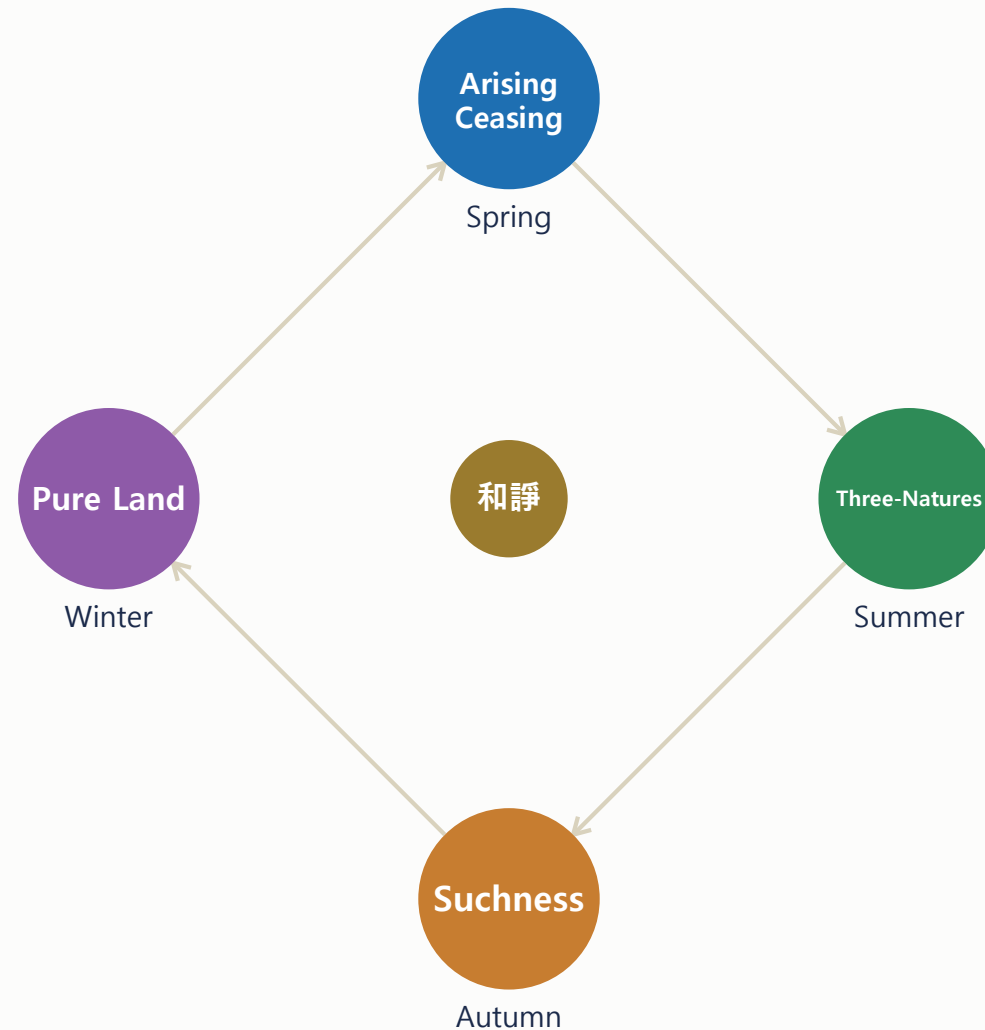
8. Wonhyo's Theory of Hwajaeng and the Principles of a Symbiotic Economy

Religion	Season of Hwajaeng	Core Emphasis	Role in Hwajaeng
Judaism	Spring (the beginning of the Law)	The strictness of covenant and law (the rules of the receptacle-world)	The starting point of communal order
Christianity	Summer (the expansion of love)	Faith and universal love (the diffusion of the Dharma-vessel)	Maximizing the energy of love
Islam	Autumn (absolute submission)	Complete devotion to the one God (return through cessation)	Urging the return to essence

가설과상상총서 ①

9. The Practice and Prospects of the Symbiotic Connective Economy

Four-Gate Hwajaeng ↔ Four Seasons



Money and the Crisis of Modernity

- Money: both a treasury and a yoke of freedom
- Modernity's fading freedom drained economic motive
- Loss of economic ethics, ideology, and environment

Four Practical Tasks

- Hwajaeng of freedom (Suchness) and community (Pure Land)
- Hwajaeng of labor and fair distribution
- Hwajaeng of ideological conflict, integrated cyclically
- Overcoming the environmental crisis

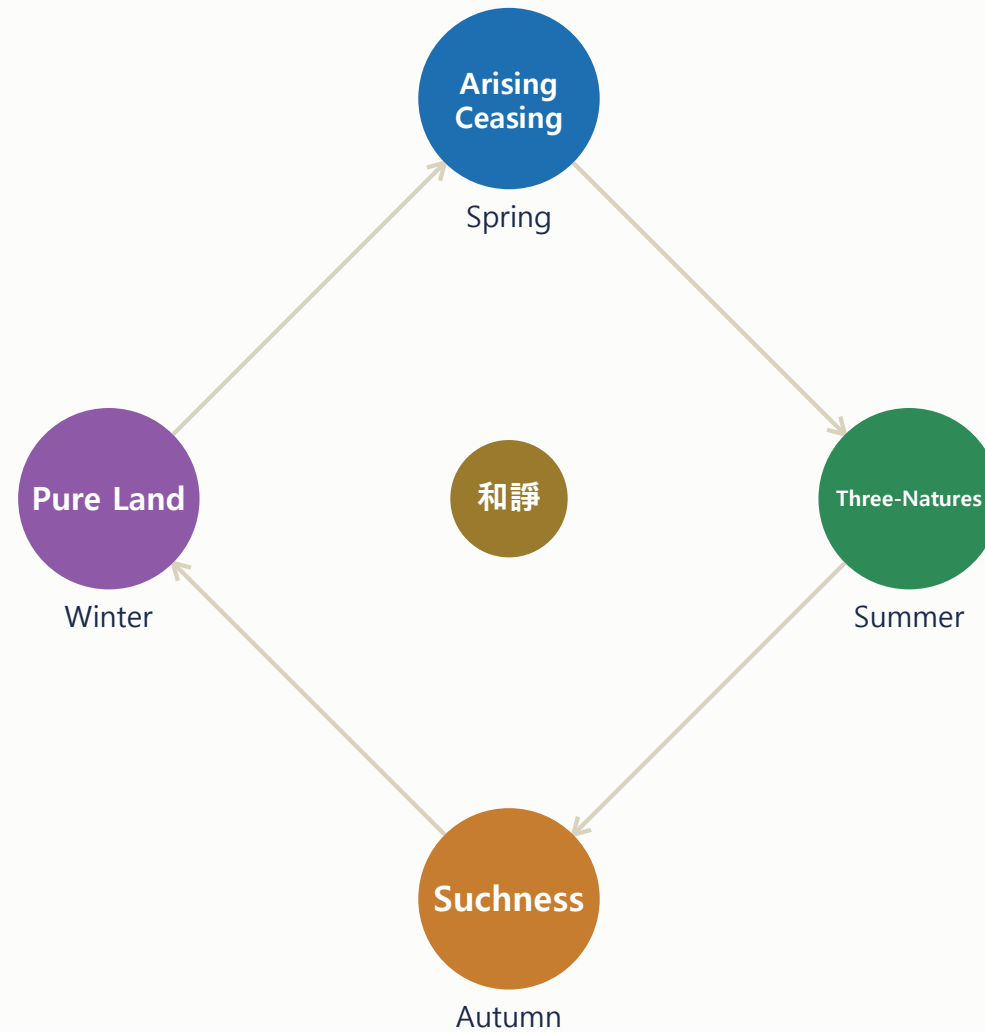
Korea's Role in Cyclical Integration

- Korea's Hwajaeng tradition integrates all cyclically
- Bibimbap, Hallyu, and the tri-fold union of teachings
- Can advance a symbiotic connective economy

가설과상상총서 ①

10. Conclusion to Part 2: The Future of a Symbiotic Economy through Hwajaeng

Four-Gate Hwajaeng ↔ Four Seasons



Correlative Thinking Meets Hwajaeng

- Part 1: four modes show humans' distinctive strengths
- Part 2: the modes map to Wonhyo's four gates
- Applied to integrate the four economic theories

The Message of Hwajaeng

- Differing viewpoints each hold their own validity
- Not annihilation but higher-dimension integration
- Mutual subsumption of opposing positions

The Symbiotic Connective Economy

- The embodiment of Hwajaeng in the economy
- Freedom, efficiency, justice, solidarity cycled as seasons
- An economy in which all humanity survives together