



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

Liminality in Donghak Sicheonju View of Heaven

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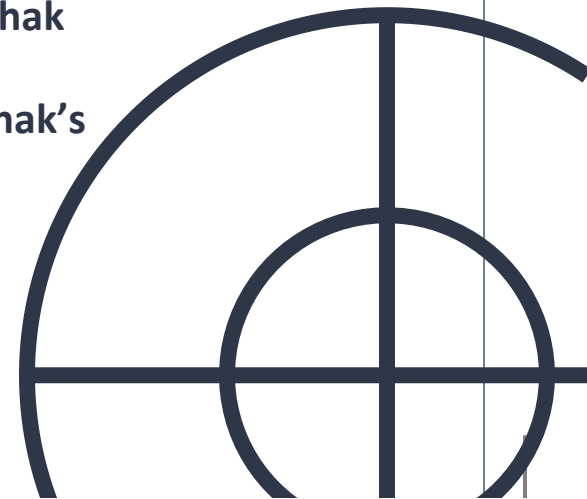
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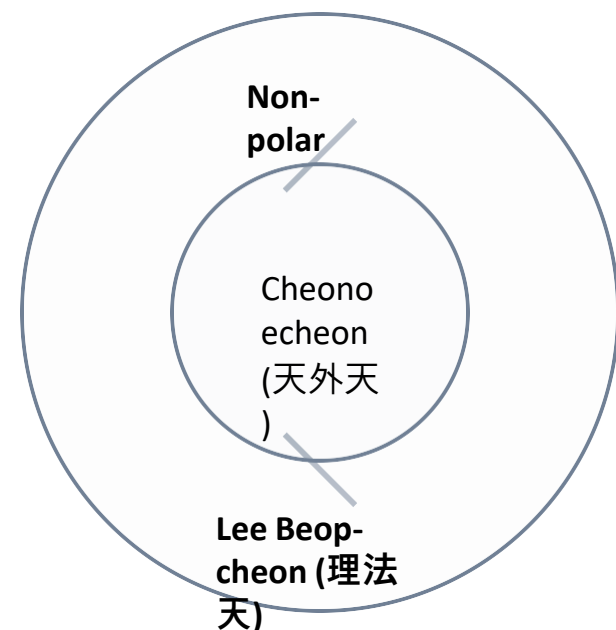
Research Background: Limitations of Neo-Confucianism and the emergence of Donghak

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 Cheon-o-cheon, 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』

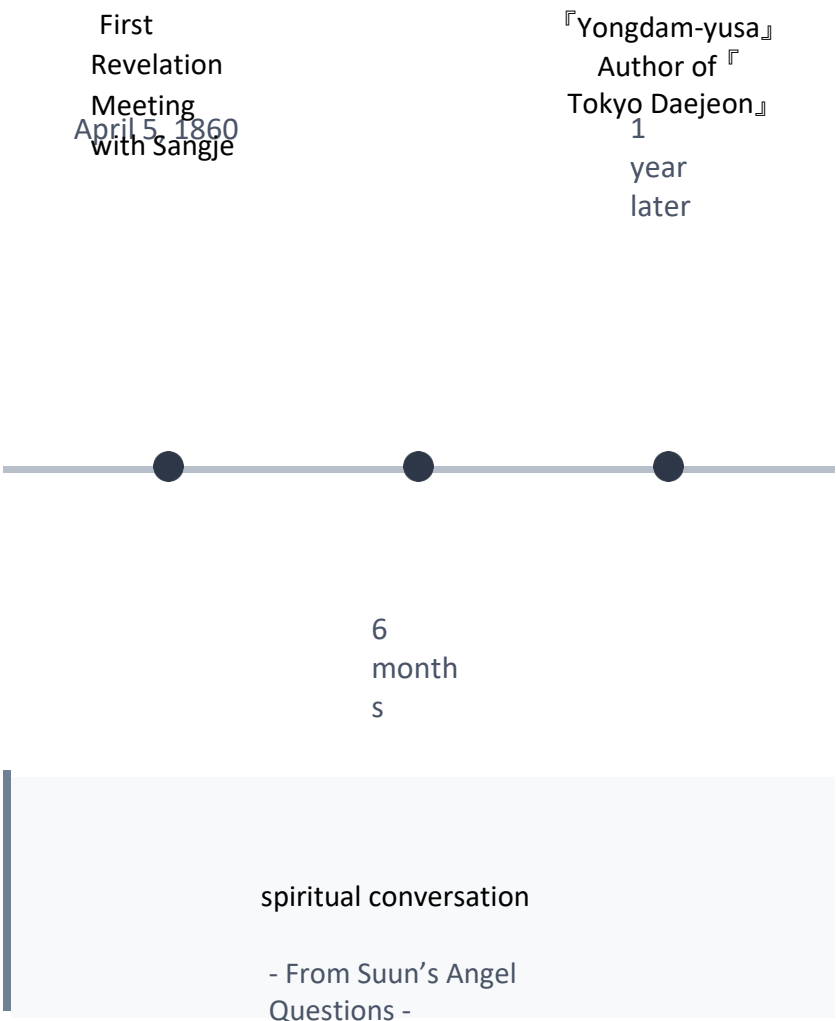
Suun's Q&A and religious experience

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 (守心正氣)	priests and believers only, no substance
edification method	Inaction	prayer for self-interest

Ken Wilbur: "The greatest weakness in Western

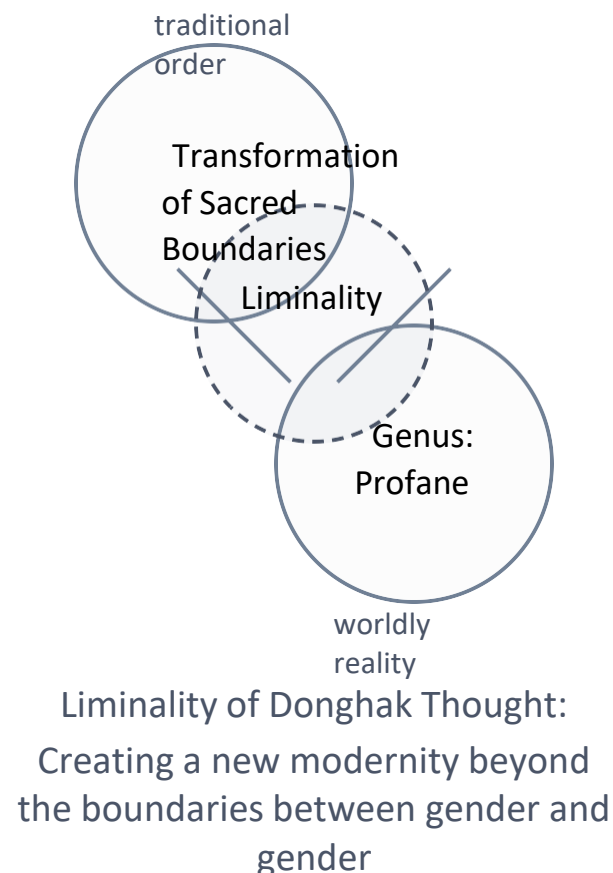
Liminality concept and application

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

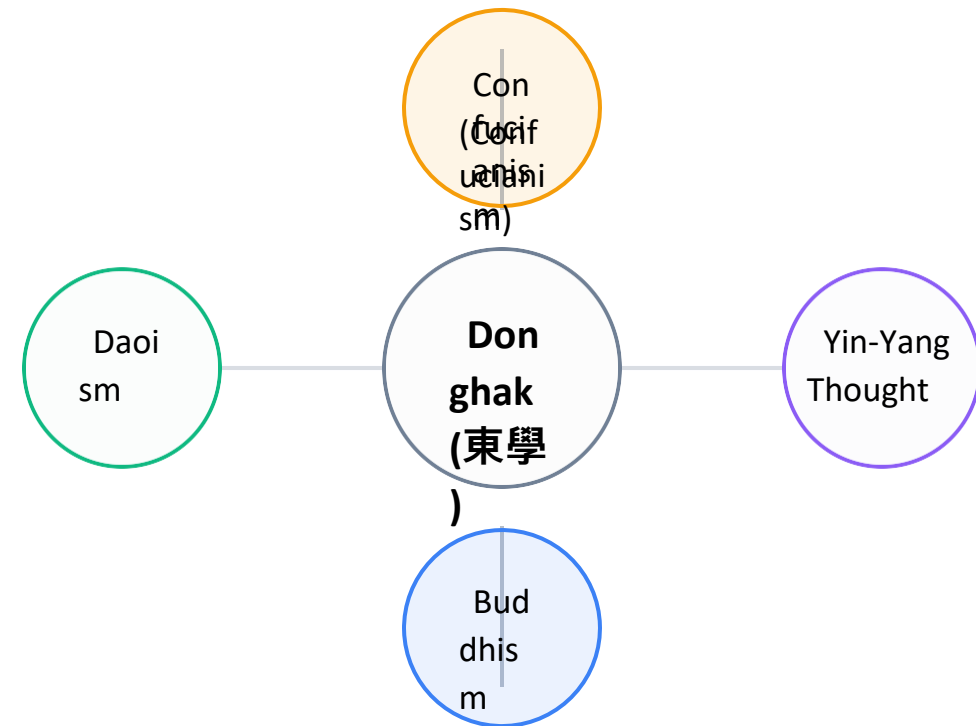


Ideological Background of Donghak – influence of Confucianism, Buddhism, and Daoism

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



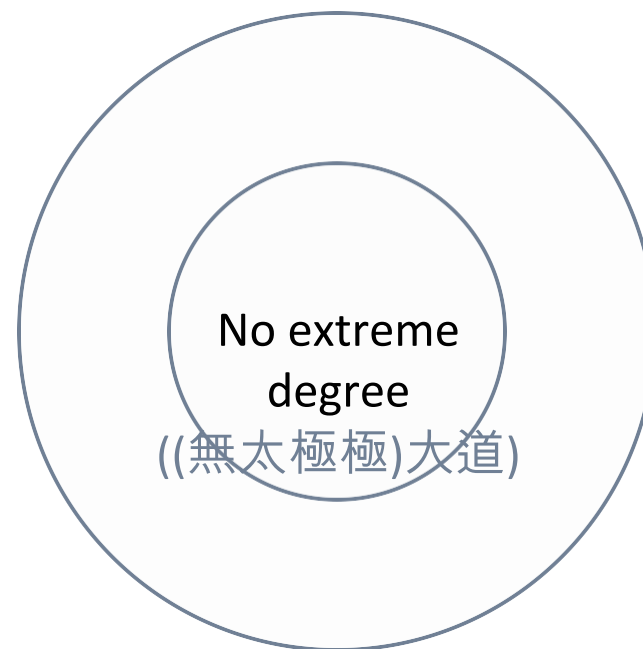
Non-maximum degree and the Concept of harmony

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

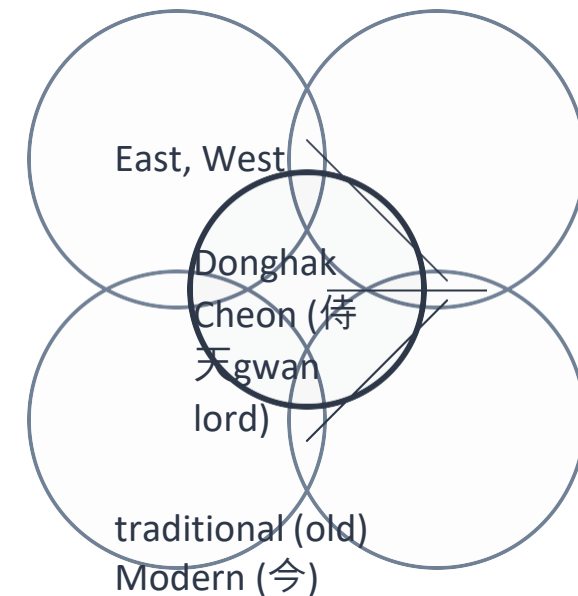
autogenous modernity of Donghak View of Heaven

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**

● **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

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Q&A

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

Questions are welcome.

Thank you.