

## 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.

# Table of Contents

**1. Introduction and research purpose**

Background and academic

**2. Comparison of Daesoon Thought**

Research Significance on Daesoon

**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**

of civil strife and coexistence

**8. Ideological integration**

Construction of Heaven and Earth

and construction of

the Three Worlds

**9. Modern significance**

Convergence of

Confucianism,

Buddhism, Zen and

Western thought

Current value of

**10. Conclusion**

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

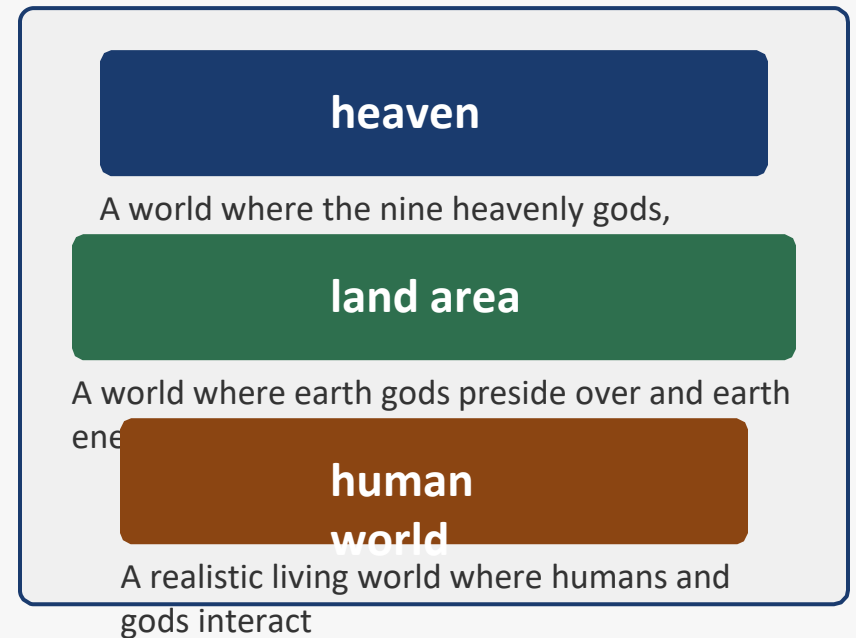
The phenomenon of the Nine Heavenly Emperors directly descending into the world in human form.

- **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 |
|----------|-------------------|-----------------------------|
|----------|-------------------|-----------------------------|

### 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



Confucianism,  
Buddhism

Daesoon  
Thought

Transcendentalism  
• Materialism

# 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