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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

Ideological Meaning 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

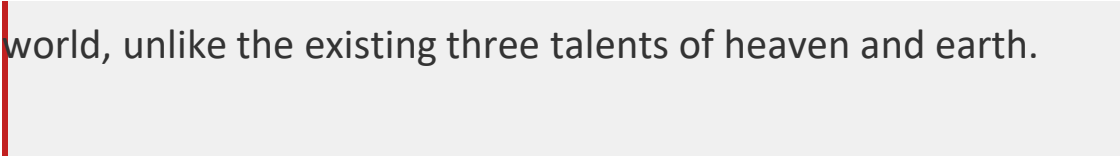
“Now, the heavens have been repaired, the earth has been repaired, and the water has been laid out so that there are no



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

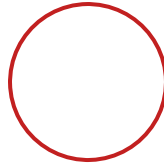
- Heaven:** The sky where the nine heavens and the gods of heaven and earth exist. Has 9 or more nested hierarchies
- Jigye (地界):** The world of land. The underworld and the earthly world exist and connect the heavenly world and the human world.
- Human world:** The world where people live. It is the 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



The 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.
- Samgyegongsa (三界公事): Integrated creation of heaven, earth, and human world

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	

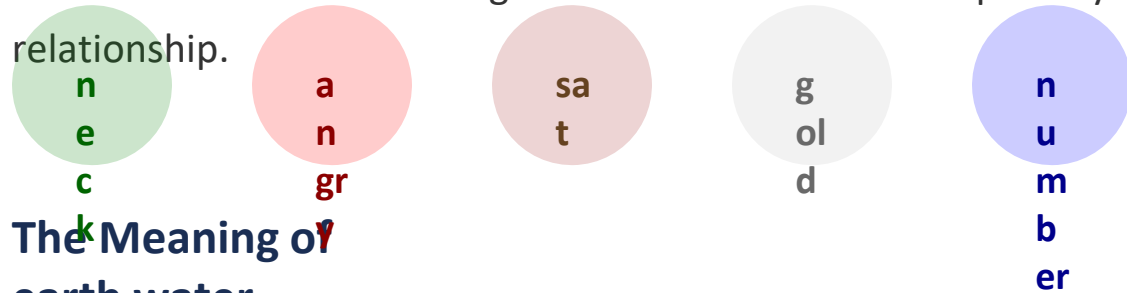
Integration of Eastern and Western views of Heaven

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

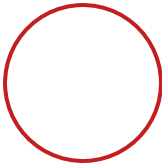
Characteristics of autogenous

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



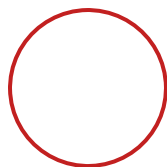
Relocation of sacred and profane

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, laying the foundation of liminality	the rearrangement of gender and 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