

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.