

me Pre-heaven and Post-heaven

Seoncheon and Hucheon

Table of Contents

- 1 The Concept of
autogenous and
acquired
- 2 autogenous/acquired
recognition of Donghak
Thought
- 3 autogenous/acquired
perception of Daesoon
Thought
- 4 Comparison of two
ideas

The Concept of autogenous and acquired

b pre-existing

- ◆ A concept first introduced to epidemiology by the Sogangjeol
- ◆ The principle before all things move
- ◆ in opposite directions, the cosmic
- ◆ Principle of Bok-hee's 8 hexagrams and Hado-doodles, refers to the

Af After heaven

- ◆ A new era starting from the personal strength of Sangje
- ◆ A qualitative turning point in which the
- ◆ role of Shinmyeong (神明) is redefined.
- ◆ In Donghak, it is connected to the Concept of 'Heavenly Lord'.

autogenous and posterior are not simple temporal divisions, but concepts that symbolize a fundamental change in the relationship between humans and the universe. Through this concept, Donghak Thought and Daesoon Thought sought to explain the reorganization of the order of the universe and human history and suggest the direction of new modernity.

autogenous and posterior as seen by Donghak Thought

o The Meaning of 'again Gaebyeok (Doroseoncheon)'

In Donghak Thought, Gaebyeok is interpreted as 'gaebyeok again', which means 'return to heaven'.

superficial meaning

- ♦ It has often been interpreted as "post-cheongaebyeok"
- ♦ understood to mean the advent of a new world
- ♦ Considered to be the school's modern reform ideology

actual meaning

- ♦ Records of Donghak-related religious order suggest "Doro Seoncheon"
- ♦ Aiming to return to the Confucian ideal society (Yao and Shun era)
- ♦ The idea of returning to the origin is strongly embedded.

"If we look at the problems of the time only from a Confucian perspective, the best solution to the problems of the time could be 're-gaebyeok', going back to the Yao and Shun era."

Realistic orientation of Donghak

- ♦ "Become a nobleman throughout the country" - Assimilation
- ♦ into the upper class rather than equality in the class system
- ♦ "The Queen Mother's Dream" - It advocated the hope of

Daesoon Thought's view of autogenous and posterior nature

Daesoon Thought does not view the autogenous nature as a negative concept that must be avoided, but rather as an essential process to move towards the latter according to the Principle of living, growing, and salting. autogenous resentment becomes the driving force for later resolution.

Characteristics of Huchon

Convergence of the principles of East and West

Like ontogeny that repeats phylogeny, a world made up of only the best of the principles of East and West from all times and all times.

Establishment of Samgye

The three worlds of Heaven, Earth and Man form a new cosmic order with variability, homeostasis, and compatibility.

Substantiation of the Concept of Sangje

Realization of Mugeuk and Taegeuk through Mugeuksin and Tae-eulcheon Sangwongun

Reconstruction of the world view

- Establishment of the two concepts of heaven as a superior and the divine
- Exchange of old sky and new sky
- name of heaven and earth
- Realization of list
- construction through
- Astronomical realignment of Cheonji Construction
- the celestial train map
- Eumyang-hapdeok,
- establishment of Samjae, order of Five Phases

In Daesoon Thought, the Gaebyeok (Opened) Huchon signifies the fusion of all principles that have appeared in the time and space of all ages, East and West. Therefore, the connection of Eastern and Western views of Heaven, Earth and Man appearing in the Johwa (Harmony/Creation) of Donghak Thought develops into fusion through the Samaye-gonasa (Reordering Work of Samaye) in Daesoon Thought

Comparison of the two ideas and Conclusion



The acquired view of Donghak Thought

- ◆ Aiming for the Hangeon, but in reality pursuing
- ◆ 'the return to the original world' Interprets the
- ◆ 'gaebyeok again' as a return to the Yao and
- ◆ Shun era

Pursuing an ideal world from a Confucian perspective



The later view of Daesoon Thought

- ◆ Recognizing pre-heaven as a process
- ◆ leading to post-heaven rather than
- ◆ negation, pursuing creative creation of
- ◆ 'new heaven and new earth'

A new worldview through the fusion of the principles of all times and all times

Conclusion and Implications

1. **Differences in approaches to modernity:** Donghak proposed a past-oriented modernity, while Daesoon proposed a convergent and creative modernity.
2. **Worldview Characteristics:** Daesoon Thought presents a new relationship between the universe and humans through variability, homeostasis, and compatibility.

3. **Modern Significance:** Daesoon Thought is an independent approach that attempts to interpret the problems of modern civilization through a traditional View of Heaven, and it provides meaningful interpretations even today, over 100 years later.
4. **Convergence of East and West:** A new direction is presented through the union of the East's attributive View of Heaven and the West's substantial View of Heaven.