

 **me** **Noi martial arts and heaven and earth success.**

Noimugong and Cheonji-Seonggong

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Research Background and purpose

- Donghak Thought and Daesoon Thought are representative ideas that form the foundation of modern Korean thought, and their perspectives on 'land' show important differences.
- Noimukong(勞而無功) and heaven and earth success(天地成功) are key terms that clearly reveal the difference in the View of Earth between Donghak Thought and Daesoon Thought.
- Through a Comparison of the two concepts, we examine changes in Korean modern thought and their philosophical and historical meaning, and explore their contemporary significance.

"The terms that clearly reveal the difference in the View of Earth between Donghak Thought and Daesoon Thought are Noimugong (effortless effort) and heaven and earth success (天地成功)."

Introduction to key concepts: Noi Wu Gong and Tian Ji Sheng Gong

- Key terms that reveal the difference between Donghak Thought and Daesoon Thought

Noi martial arts (no effort, no effort)

- Meaning "I tried but didn't succeed"
- Used in Donghak Thought where Cheon appeared only as a divine name.
- Meaning there were no examples of success
- Contrast with the traditional Yin-Yang and

Five Phases concept

heaven and earth success

- Expression of heaven and earth after Gucheon's personal emphasis
- Heaven and earth divide roles to accomplish work
- Realizing heaven on earth through the harmony of yin and yang between earth and sky
- means success in heaven

"In the traditional Yin-Yang and Five Phases, the term that contrasts with the Cheonji-Seonggong is the reconciliation of heaven and earth. In the ideal Concept of the three good fortunes, such as heaven, earth, heaven, earth, and virtue, heaven and earth seek to make heaven and earth successful by incarnating humans, like parents raising children for the success of the family."

Noimugong in Donghak Thought

- Noimukong (勞而無功): meaning that one tried hard but did not succeed, a term used to describe one's achievements in Donghak philosophy, where Cheon Oecheon appeared only as a divine name.
- In Donghak, Sangje is recognized as a ghost, meaning that although there were efforts by the Lord, there
- was no result. In contrast to the ideal concepts such as the flowering of heaven and earth or the world
- of heaven and earth in the traditional Yin-Yang and Five Phases.

Noimu-gong in Donghak Thought becomes the gateway to understanding the Cheonji-Seonggong in Daesoon Thought, and the Cheonji-Seonggong means heaven on earth where earth and sky unite with yin and yang.

“Although there are many terms for heaven and earth, such as ‘cheonwonjibang’ in Eastern thought, Donghak Thought is the only place where the beginning of the View of Heaven and earth’s success appears.”

The success of Daesoon Thought in heaven and earth

- Heaven and earth success (天地成功): The Concept of achieving work by dividing roles between heaven and earth after the personal strength of nine heavens
- Daesoon Thought materializes the traditional View of Earth through the work of heaven and earth,
- changing negative yin and yang into positive yin and yang, starting from Samsin Mountain, refining
- the parent mountains Hoemun Mountain and Moak Mountain, and aligning the acupoints of the King

of Mountains and the King of Sea.

"The kingdom of heaven on earth, which is the result of the harmony of heaven and earth

with yin and yang, represents the world view of Daesoon Thought in which the three worlds

function in a correlational manner."

Emphasis on the importance of Earth, the center of Yin-Yang and Five Phases - The role of nine heavens is important for the Cheonji-Seonggong

The Concept of traditional ghosts and the Meaning of Noi Mukong

Neo-Confucian ghost concept

- Zhu Xi: “Anything to do with ghosts is inherently my enemy. It is difficult to understand ghosts that have no form or shadow.”
- In Song Ming School, the ‘body of reason’ is recognized as nothingness and emptiness in terms of nature.
- Ghost theory is a university-level discourse that pursues ‘reason’ with the mind, not at the elementary school level where one learns everyday ‘sa(事)’.

Donghak's Cheon

Oecheon and Noi Mu

- In Donghak Thought, ghosts mean heaven outside the world, and the Concept of Noimugong appeared in the process of realizing heaven and earth as heaven, or ghosts.
- In Donghak ideology, where Cheon Oecheon appeared only as a divine name, he explained his achievements as ‘Noimu Gong (勞而無功)’.
- Noi Wu Gong means that there was no case of success, which later became the gateway to understanding the heavenly and earthly success of Daesoon Thought.

“In Donghak Thought, Noimukong appears in a scene where heaven and earth are realized as a ghost, so in order to understand Noimukong, it is necessary to understand the existing Eastern Concept of ghosts.”

Comparison of Jigye Pavilion and Japanese Pavilion

Comparison of worldviews

Donghak

k

Thought

- Understood as a form of emphasis on the idea of life on earth
- Connection with Korean organic farming methods
- As a heaven-centered ideology, the emphasis on earth is relatively weak.

Daesoo

n

Thought

- Refinancing of Samsin Mountain and Parent Mountain (Hoemun Mountain, Moak Mountain)
- Adjusting the ground energy through ground construction
- Earth Unification Corporation for the Realization of Heaven on Earth

Comparison of Japanese views

Soobwoon Choi (Donghak)

- Recognized as an enemy who invaded during the Japanese Invasion of Korea
- They are so hostile that they can be described as "You fucking Japanese enemy"
- Pride in the anti-Japanese martial arts of our ancestor Jinrip (震立)

Jeungsan (Daesoon Thought)

- Insist on obeying Japan and not opposing it
- Planning to entrust shipbuilding to Japan
- Prophecy of Japan's defeat and "we will return home without receiving any wages"

The world view and view of Japan in Donghak and Daesoon Thought show differences depending on the historical background and philosophical foundation of each ideology, which is reflected in different approaches in practical terms.

Conclusion and Implications

- Noi martial arts and heaven and earth success are the core concepts that most clearly show the differences in worldview and practice between Donghak and Daesoon Thought.
- Donghak expresses the view of knowledge as 'no-i-mugong', which is fruitless despite human efforts, and Daesoon expresses the view of knowledge as 'the Cheonji-Seonggong' achieved by heaven and earth together
- after Gu-cheon's personal strength.
- The Cheonji-Seonggong has developed into a Concept of realizing heaven on earth through the harmony of yin and yang virtue and the creation of the three worlds, beyond the heavenly world and heavenly earth virtue of existing oriental thought.

Provides a philosophical foundation for rediscovering the earthly world and reexamining the Meaning of a harmonious heaven on earth in the face of the modern ecological crisis and the Limitations of material civilization.

Significance of the study: To provide an opportunity to trace changes in the View of Earth in modern Korean religious thought and to reaffirm the importance of earth in modern Korean thought through Comparison of Noi Mu-gong and Heaven and Earth Success.