

me 不然其然 (不然其然) and Seongsajaein (成事在人)

Buryeon-giyeon and Seongsa-jaein

Research Overview and Purpose

- Research Background

Donghak Thought and Daesoon Thought are major axes of the development of modern Korean religious thought, and comparative studies of the two ideologies' views on humanity are essential to understanding the History of Korean thought.

Study Purpose

- The purpose of this study is to shed new light on the modern Meaning of each ideology by comparing and analyzing the human views that are the core of Donghak and Daesoon Jinrihoe ideologies.

Research Methods

Through literature research and comparative analysis, focusing on the concepts of non-existence, rebirth, and success, we examine the characteristics and differences in the two ideologies' views on humanity.

key questions

How are human subjectivity and autonomy expressed differently in Donghak Thought and Daesoon Thought, and what are the implications of this for modern society?

Introduction to key concepts: Bulyeongiyeon·Seongsajaein

○ Non-smoking, non-smoking

It means that non-yeon (不然), which is not currently understood, is converted into gi-yeon (其然) through practice or experience.

- In Donghak Thought, the concept that even parts that are difficult to understand as a human being will one day be able to understand through teaching.
- A way to express harmony between gods and goddesses in Donghak Thought, which failed to introduce the divine world.

Successful person

The central Concept of Daesoon Thought, in which the power to determine success or failure of work was transferred from Heaven to humans.

- 💡 Seoncheon: “Counsel (謀事) is Jaein (在人) and success (成度) is Jaecheon (在天).”
- Hucheon: “Counsel is reinstatement and succession is reincarnation” - Change in the position of decision-making authority after Gu-cheon’s personal strength

Key Differences

The critical difference between Donghak Thought and Daesoon Thought's View of Humanity lies in the recognition of the Sacraments, which means establishing a human-centered worldview.

Donghak's View of Humanity

▲ The View of Heaven and earth

Humans are viewed as the center of the universe and directly connected to heaven.

- Emphasizes human change and possibility by implying that there is another sky outside the sky.
- Emphasizes that humans have a nature within them and that they are heaven.

⇒ Energy-centered thought system

Developing a View of Humanity centered on energy and energy rather than the Concept of divine nature

- In Donghak philosophy, it is emphasized that “what determines a fight is energy.”
- Forming a unique human-centered world view in which the Concept of divine name does not appear

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Non-smoking, non-smoking

“The part of non-relationship (不然) that is difficult for humans to understand will one day become a predisposition (其然) that can be understood through meditation.”

- A way to express the harmony of the gods in Donghak Thought, which failed to introduce the divine world

Daesoon Thought's View of Humanity

human-centered worldview

After the strengthening of the nine heavens and the earth, the role of the gods of heaven and earth was weakened and human autonomy and subjectivity were strengthened.

- By positioning humans as the center of Yin-Yang and the Five Phases, they play a key role in the system of harmony between humans and humans.

 Since the God is trapped inside the body, it is possible to awaken the God inside and communicate with the God outside.

Nine Heavenly Human Strengths

The descent of the Supreme God into a human body changes the positions of humans and gods.

- Establishing a human-centered worldview because “God fell into cowardice and mankind fell into mischief.”
-  Humans are imperfect in that they possess the substance of a body rather than a spiritual being, but they have the advantage of being able to flexibly adapt to changes.

Successful person

Success or failure decisions are now made by humans.

“A counselor is a wise man, and a wise man is a wise man.” - Preface, Doctrine 3-35

- Establishment of new harmony as the Principle of creation through which heaven and earth succeed through humans

Comparative Analysis of Donghak Thought and Daesoon

T

Dongha

God's
name
Thought

The Concept of divine name is weak, and the thought system is centered on energy and Yin-Yang and

Five Phases
Operation
In the operation of Yin-Yang and the Five Phases, Earth plays the role of God's key.

expressi
不然其然 (不然其然) - Even things that are difficult to understand can be understood through meditation.

View

of
Huma
nity
Emphasis on human change and possibilities through the View of Heaven and earth

Daesoo

God's
name
Thought

Clearly presents the changes in the status of gods and humans
concept
operatio

Establishment of human-centered product/operation structure, strengthening of human resources harmonization system
Key

expressi
Succeeding, Sajaein (成事在人) - Human beings have the power to determine the success or failure of work.

of
Huma
nity
Emphasis on human subjectivity and autonomy after Gucheon's personal emphasis

Key Differences

The critical difference between Donghak Thought and Daesoon Thought in their View of Humanity lies in the recognition of the Sacraments and Sacraments, which means that after the emphasis on human beings, humans, not the gods of heaven and earth, became the subjects of the world's history.

Harmony of new people and the principles of Yin-Yang and Five Phases

Principle of new harmony

In Daesoon Thought, humans (yang) and gods (yin) are harmonized through the Principle of Eumyang-hapdeok.

- Humans are entities with a body and can flexibly adapt to change.
- spiritual being is supreme in truth, but has only one direction.



Function of Yin-Yang and Five Phases

Gold and Fire Trade: Harmony through the exchange of conflicting energies (gold and fire)

- Togeuksu (土克水): The principle by which humans (Earth) control the divine world (Water)
- Gihwa (Gihwa) and Jori (Governing/Conditioning)

The relationship between Sininjohwa and Seongsajaein

In Daesoon Thought, the creation of the universe means the Cheonji-Seonggong, and this is the world of Taotongjinjing of human beings that is possible after the production of a Taotong gentleman. Harmony between God and God becomes the Principle of creation through which heaven and earth succeed through humans.

human



spir

Conclusion and Significance

Summary of Research Results

- Donghak Thought and Daesoon Thought’s View of Humanity developed from non-reliance to virtuousness to good fortune.
- Daesoon Thought expanded correlational thinking and strengthened fractal thinking compared to Donghak Thought.
- The change in the positions of humans and gods is achieved

Academic significance

- Illuminating the process of change in human outlook in Korean religious thought
- Expanding the philosophical Meaning of God-Man Harmony
- Discovering the autogenous Characteristics of modern Korean religious thought

modern implications

- Contributes to strengthening human subjectivity and sense of responsibility
- How to restore liminality in modern society
- Possibility of modern reinterpretation of Oriental traditional thought

▶▶ Future research suggestions

More in-depth research is needed on the modern application of Seongsajaein (成事在人) and the practical Meaning of God-人調和 (God-人調和). In particular, it is necessary to pay attention to the possibility of integrating Eastern and Western cultures in Korean religious thought.

V-4. Comparison of the autogenous modernity of the relationship between heaven and earth in Donghak Thought and Daesoon Thought

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Research Overview and Table of Contents

This study compares and analyzes the Characteristics of autogenous modernity in the History of Korean thought, focusing on the relationship between heaven and earth in Donghak Thought and Daesoon Thought. In particular, we examine the characteristics and Significance of the autogenous modernity of the two ideologies through a Comparison of the core concepts of heaven and earth ghosts, heaven and earth scriptures, heaven and earth, and coexistence.

Highlights

1. Comparison of the concepts of heaven and earth ghosts and heaven and earth bible gods
2. The Theory of heaven and earth and ghosts in Donghak Thought
3. Daesoon Thought's Heaven, Earth, and Bible Theology
4. Analysis of pottery zone and coexistence concept