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Comparison of the autogenous modernity of the relationship between heaven and earth in Donghak Thought and Daesoon Thought

Comparison of Heaven-Earth Relationships

The Theory of heaven and earth and ghosts in Donghak Thought

Reinterpretation of ghosts

In Donghak Thought, 'ghost' refers to the transcendental heaven, not the divine name.

- ◆
- ◆ Neo-Confucianism's Concept of ghosts
- ◆ as a Yin-Yang effect Reinterpretation
- ◆ of transcendental ghosts as the

vaporization effect of the

"Heaven and Earth are ghosts. Ghosts are also yin and yang."

Earth are ghosts = Heaven and earth
Not having known it Thus, what use is it to examine the classics?

are the vaporization action of the
transcendental heaven

- 『Yongdam-yusa』, 「
Moral Song」

Transcendence and vaporization

- Evaporation: The principle by which the vital energy of the transcendental heaven creates heaven and earth.
- Difference from Neo-Confucianism: Neo-Confucianism discussed ghosts as a tangible explanation of the Yin-Yang function, but Donghak emphasized transcendental heaven.
- Attempt at modernity: Pursuing modernity beyond Neo-Confucianism through Chochocheon
- Limitations: Failure to exceed the Confucian constitution due to failure to accept the Concept of Divine Name

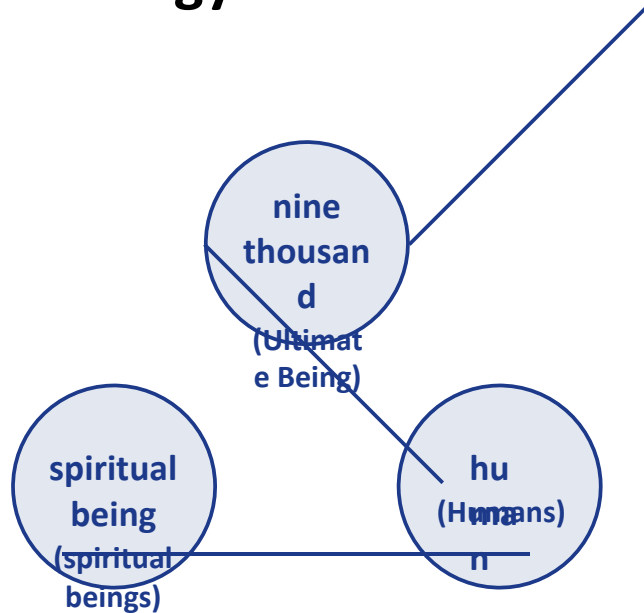
Emphasis on the idea of sincerity

Donghak Thought emphasized the 'Bible God idea', but unlike Confucianism, it emphasized gratitude to the Transcendent Heaven that created heaven and earth, not to the heaven of heaven and earth.

"One way one word one word many words no words no"

Donghak Thought pursued modernity through transcendental heaven, but failed to accept the Concept of divine destiny and Thus failed to reach complete autogenous modernity.

Daesoon Thought's Heaven, Earth, and Bible Theology



Significance of

- ◆ Emphasis on communication between
- ◆ Unlike Donghak ideology, the concept of Divine Name is actively accepted.
- ◆ Establishment of harmony and order between heaven and earth through divine command

The Meaning of faithfulness to the Bible

last name

Creativity, a pathway connecting heaven and humans
 Respect, respect, and courtesy to heaven and earth
 Trust
 Trust and belief, the foundation of heaven and earth

"Birth, longevity, and fortune are the blessings of heaven and earth.

The cause of repaying heaven and earth through your sincerity, respect, and trust.

Establishing sweet righteousness and leading humanity "

Differentiation

of the Bible

Confucianism	Emphasis on sex in heaven-human relationships
Donghak	Emphasis on the sincerity of
Daesoon Thought	Biblical God in the triangle of nine heavens, gods, and humans

Analysis of pottery zone and coexistence concept

Donghak Thought: Dogi-

jangjon (道氣長存)

- Meaning: The energy of the Tao is preserved for a long time (nothing evil can enter).
- Characteristic: Emphasizes the Meaning of opposing force with force
- Emphasis: Power of opposites, emphasis on foreign invasion
- Limitations: Insufficient value of sincere meditation
“道氣長存邪不_ㄴ, world-class culture and people are not the same” (Ipchunsi)

Daesoon Thought:

Coexistence

- Meaning: Haewonsangsaeng (解怨相生), harmonious creation of all things
- Characteristics: Pursuing harmony as the operating Principle of the nine heavens'
- Emphasis: The Principle of “福先來” (眞心堅守)
Yin-Yang and Five Phases
- Development: Implementation of the win-win Principle of “do not repay evil for evil.”
“Jeonsimgyeonsu Bokseonrae (眞心堅守福先來)



Principle of Yin-Yang and Five Phases

Reconstruction of the Five Phases
by Nine Heavens



Donghak Thought: Pursuing the power of opposites, emphasizing Qihwa (氣化) and pretending to be wary vs. Daesoon Thought: Harmonizing Haewon Coexistence, pursuing balance between Yin-Yang and the Five Phases

Differences in perception of the West

Donghak Thought:

Confrontational Attitude

- Name: The name 'Donghak' itself is in opposition to 'Seohak'
- Personality: Pursuing autogenous modernity against Seohak
- Influence: asserted the Eastern origins of Western modernity
- Characteristics: Self-sustaining modernization that seeks to go beyond Neo-Confucianism

Donghak was re-imported to the East along with Seohak, and modern Chinese Daoism and Neo-Confucianism were synthesized and established in the form of revelation from Sangje called 'Angel Questions and Answers'.

Daesoon Thought: Inclusive

Eastern and Western

- Name: Emphasis on the Meaning of inclusiveness in the term 'Daesoon'
- Personality: Pursuing a win-win relationship
- Influence: Eastern reception and development of Western modernity between East and West
- Features: Seeking harmony between East and West from the perspective of

Eumyang handeok
"Eastern Jewish saints say Donghak" (Western Jewish saints say Seohak)

Donghak Thought: Centered on boundaries and opposition to the West →

Daesoon Thought: Pursuing the Yin-Yang harmonious coexistence of East and West

As can be seen in the relationship between Silhak and Seohak, the perception of Western civilization in the late Joseon Dynasty was complex, but Daesoon Thought presented a more inclusive perspective, evaluating Western figures such as Matteo Ricci as "people who

Comparison of perspectives on Japan and Conclusion

View of Japan in Donghak

- ◆ Hostile perception: "A Japanese enemy like a dog"
- ◆ Attitude: Wary toward the West and Japan
- ◆ Characteristics: Pursuing the power of opposites, emphasizing the invasion of Japan
- ◆ Dogi-jangjon (道氣長存): Meaning of opposing force with force.
"Dogijangjon's practice of four Buddhas"

Japanese view of Daesoon

- ◆ Haewon (解怨): A perspective on resolving the grievances between Taoist spirits after the Imjin War.
- ◆ Win-win perspective: "Japanese people are Japanese, so treat them kindly."
- ◆ Characteristics: Japan Sea Garden (日本解冤) is the first construction of heaven and earth after Jeungsan
- ◆ Jinsim Gyeonsu (眞心堅守): Emphasizes that conflict must be resolved into coexistence.
"Jeonsimgyeonsu Bokseonrae (眞心堅守福先來)"

Conclusion: Significance of autogenous modernity

- ◆ Conceptual significance
- ◆ Redefinition of the relationship between the transcendental heaven and the divine nature of heaven and earth
- ◆ Presenting various paths of autogenous modernity

practical significance

- ◆ Donghak: Resistant modernity centered on Cheokwae and Cheokyang
- ◆ Daesoon: Inclusive modernity centered on Haewon
- ◆ Coexistence seeking balance and harmony between modern and traditional

modern implications

- ◆ Possibility of independent modernization of East Asian thought
- ◆ Direction of modern reinterpretation of traditional thought
- ◆ Proposal of a new paradigm for exchange between Eastern and Western

The two ideologies present different approaches in the process of building autogenous modernity and are important examples of

harmony between modern and traditional and fair exchange between Eastern and Western