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Comparison of the autogenous modernity of relationships between celestial beings and acquaintances between Donghak Thought and Daesoon Thought

Comparison of Heaven-Human and Earth-Human Relationships

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1 Problem raising and
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Significance



2 Relationship
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4 S Deepening and
redefining the view
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and Harmony

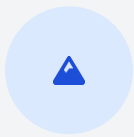
6 Comparison table:
Modernity of Donghak
and Daesoon



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Presentation
overview

Con
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Problem raising and Research Significance



Research
Background
and
academic
significance

Autogenous modernity of relationships between acquaintances between Donghak Thought and

Research purpose and significance

- Comparison from the perspective of autochthonous modernity:
We shed light on East Asia's unique modernity, which developed in a different path from the West, through Donghak and Daesoon Thought.
- Philosophical depth of the relationship between heaven and earth:
By analyzing the differences between Donghak and Daesoon regarding heaven-human and earth-human relationships, we understand the unique world view of Korean religious/philosophical thought.
- Significance as a social transformation idea:
We compare and analyze the influence and transformative Characteristics of the two ideologies on the process of forming modern Korean society.
- Ideological continuity and development:
It clarifies the point where Daesoon Thought is differentiated from the part that it inherited and developed as the 'True Donghak' of Donghak.

"The Comparison of the relationships between celestial beings and intellectuals between Donghak and Daesoon is an important study that shows how Korea's unique philosophical and religious traditions developed spontaneously in the process of modernization."

Comparison of the autogenous modernity of relationships between s and acquaintances between Donghak Thought and

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- Introducing the Concept of “Cheon-o-o-cheon (天外天)”

Though

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- Emphasis on a transcendent being beyond the existing concept of heaven guidance

- Communicate with Cheonoecheon through the best practices that humans can do.

- Lack of sufficient understanding of Shinto

“Donghak Thought chose the human path of communicating with the heavenly world by doing the best that a human being can do.”

Daesoo

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- Emphasis on the practical role of Shinmyeong (神明)

Though

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- Shinto communication and structural change through the divine name of heaven and earth

- A dramatic change in the structure of heaven and earth

- Cosmic order and structural transformation through Shinto

Resolution and changes in the structure of heaven and earth

Re-establishing the principles of the three worlds of Heaven, Earth and Man through resolving resentment

“Daesoon Thought regrets that Donghak Thought did not fully understand the divine mandate of ‘Heavenly Mandate’ and ‘Shingyo,’ so it rarely mentioned the divine mandate and did not move far from India.”

Relationship between India and Shinto



India



Shinto

Comparison of the autogenous modernity of relationships between acquaintances between Donghak Thought and

Deepening and redefining the view of the three worlds



Harmony and relationship between the three worlds of heaven, earth, and people

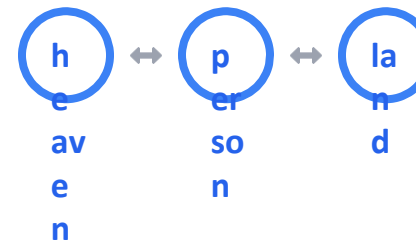
View of the Three Worlds in Daesoon Thought

- Clearly distinguishing between the three worlds and emphasizing harmony
- Emphasis on humans as mediators of heaven and earth - harmony between gods and humans
- Humans act as intermediaries in the harmony of God and God.
- The Cheonji-Seonggong depends on humans - human-centered structure

View of the Three Worlds in Donghak Thought

- The three-tier system is relatively weakened.
- Focused on the View of Heaven and earth, lack of mention of the role of divine names
- Focus on human-centered practical ethics
- A system that does not deviate significantly from the human path

“Daesoon Thought clearly refers to the centrality of humans in the mediation of heaven and earth as human beings are compatible with heaven and earth, and that heaven and earth can succeed only when humans are present.”



Daesoon Thought: Harmony of the Three Worlds and Human Mediation

Comparison of the autogenous modernity of relationships between

Social practice and Dotonggunj



Social realization of

acquaintance

"Acquaintance relationships are realized through social practice, and the difference between the two ideologies is revealed in the way this ideal society is realized."

🔥 Dongha

- Confucianism of the heart and mind: Pursuing practical change as a Confucian scholar with an urgent mind
 - Creating noblemen throughout the country: Realization of equality between noblemen and nobles among the people as social transformation in reality
 - Practice-centered: Active practice and well
- "Donghak emphasized the value of equality and equal distribution for social reform centered on human practice."

⚙️ Daesoo

- Dotonggunja (道通君子): A poem among those producing saints who have mastered the Tao.
 - Mt. Geumgang Gaebyeok: The process of transition to the new world
 - God on Earth: Realization of heaven in this world
- The Heaven-Human Relationship of Indo (人道) and Sindo (神道)

Key differences in dating practices

Donghak: the center of external realization of social equality

Daesoon: Aiming for internal and external integration through Dotong

Comparison of the autogenous modernity of relationships between acquaintances between Donghak Thought and

Yin-Yang and Five Phases and Coexistence and Harmony



The modern Significance of Yin-Yang and Five Phases and coexistence and harmony Daesoon Thought

- Connecting the Principle of Yin-Yang and the Five Phases with the construction of heaven and earth and sublimating it into the law of cosmic change
- Realization of the new world through the transition from opposition to coexistence
- Promoting change in the three worlds of heaven, earth and humankind through harmony and balance

Donghak Thought

- Insufficient mention of natural laws such as Yin-Yang and the Five Phases
- Focus on human practice (guidance) rather than divine command and natural law
- Social change was emphasized, but expansion of transformation on a universal level was limited.

“Daesoon Thought introduced the harmonious circulation Principle of Yin-Yang and the Five Phases and presented a worldview of coexistence that integrates humans, nature, and the universe.”

Comparison of the autogenous modernity of relationships between acquaintances between Donghak Thought and Daesoon Thought

Comparison and Conclusion of autogenous modernity between Donghak and Daesoon

Category	Donghak Thought	Daesoon Thought
central idea	Human-centeredness, guidance	Harmony between new people, Shinto (God's way)
celestial relationship	Cheonoecheon, Sicheonju	Coexistence and harmony with God, Samgyegwan
social practice	Simcheubdoyu, Onnara nobleman	Dotonggunja, Jisangsinseon
features of modernity	The prototype of the equality movement	Dialectical structure, true dynamics

overall

Conclusion

- Two paths of autogenous modernity: Donghak is a human-centered ideology of equality, and Daesoon is a person who realizes its own modernity through a comprehensive view of the three worlds and a transformative understanding of Shintoism.
- Complementary development: Daesoon Thought developed as 'True Donghak' by systematizing the Divine Name, Shinto, Yin-Yang and the Five Phases that Donghak
- Completely significant: Presenting an alternative model of homegrown modernity based on an East Asian worldview, different from Western-centered modernization

"Donghak and Daesoon Thought are different paths from Western-centered modernity and suggest a pluralistic development direction for modern society by presenting two models of