



The heavenly and human relationship between India and Shinto

Heaven-Human Relationship of Indo and Sindo

Heavenly mandate and Protestantism in Daesoon Thought

- The Heaven-Human Relationship of Indo (人道) and Sindo (神道)
- Sangje gave the mandate of Cheon and Shingyo to establish the Great Dao, but in the year of Gapja, he abdicated the mandate of Cheon and Shingyo.
- The Significance of the personal strength that God decided to give to the world in the New Year

『Foreground』 『Example』 1. Reference

Key differences between Shinto and India

- The Heaven-Human Relationship of Indo (人道) and Sindo (神道)
- Shinto is an element that constitutes heaven and earth, so Shinto entails structural change.
- Shinto, which parallels the construction of heaven and earth, appears in the form of re-establishing the relationship between heaven and earth.
"If you manage matters big and small with Sindo, you will achieve incredible achievements... As soon as your luck turns around, a new foundation will be opened."

『Foreground』 「Example」 73. Reference

Comparison with Donghak Thought

Donghak Thought

- Emphasizes the appearance of the heavenly world, but does not go beyond the scope of the human path.
- Insufficient explanation of the existence and role of God
- Choosing the human path of communicating with the world by doing our best as a human being
- It is evaluated as the true original modern ideological movement than the French Revolution.

Daesoon Thought

- Emphasizes the personal strength of the nine heavens and focuses on the divine path.
- • Pursuing re-establishment of relationships between heaven and earth through communication with the gods of the Divine: “Human Wiyang and Divine Wiyin”
- Going beyond the Limits of Donghak Thought, emphasizing the parallelism of Shinto (神道) and Humanity (人道)

Re-establishment of relationships between heaven and earth

- Daesoon Thought: Re-establishing the relationship between heaven and earth through harmony between heaven and earth and Shintoism
- Emphasis on communication with God, breaking away from the human path
 - Pursuing actual change through communication with the gods that make up heaven and earth
 - Pursuing harmony between humans and God in a new way of uniting heaven and man
- Differences from Confucianism
 - Confucianism: Gye-i-won-ji (敬而遠之) - Recognize (respect) the divine name, but do not approach it (遠之)
 - Daesoon Thought: Pursuing change through active communication and harmony with God

“Regardless of whether it is a big or small matter, grievances must be resolved from the believer. If you first solidify the faith and harmonize it, it will become the foundation and the greeting will be achieved on its own.”

『View』 『Construction』 1-3. See also

Eumyang-hapdeok and the Role of Shinmyung

- Establishing the relationship that humans are yang and gods are yin.

Man's Fire and God's Fire 『Jeon-gyeong』 『Jesaeng』 43)

- Only when you know how to use yin and yang can you be called human.

People's use, negative and positive, later, people's life, and

- ^{later} The path to change can only be opened by communicating with God.

“Only after yin and yang are in harmony with each other is there a way for change” (陰陽相合然後 有變化之道也)



Samgye Corporation and Haewon Coexistence

- Sangje's Samgyegongsa: From opposites to coexistence, resolving eternal resentment by harmonizing gods and goddesses

I will organize the laws of heaven and earth, harmonize the divine decrees, resolve eternal grudges, establish a path of coexistence, and establish a fairyland for the afterlife to save the lives of the people of the world.”

- Emphasis on resolution through Shinto – “Regardless of whether it is big or small, you must resolve your grievances through Shinto.”
- Limitations of Donghak ideology and Western modernity: ultimately unable to succeed due to failure to understand the parts of excitement and resentment
- Possibility of social change through re-establishment of relationships between natural people and human beings

『View』 『Construction』 1-3. See also

Conclusion and contemporary significance

The Significance of re-establishing the relationship between heaven and earth

- Daesoon Thought goes beyond human-centered guidance and redefines the relationship between heaven and man through Shindo, which emphasizes harmony with God.
- Presenting the possibility of social change through the transition from opposition to coexistence
- Fundamental reinterpretation of human existence through communication with the gods of heaven and earth

Inheritance and expansion of traditional ideas

- Presenting a new paradigm while accepting Confucian, Buddhist, and Taoist traditions
- Overcoming the Limitations of Donghak ideology and emphasizing fundamental liberation through Shinto (神道)
- Possibility of seeking harmonious relationships between humans, nature, and God in modern society