

# **A Study on the View of Cyclic Economics in Daesoon Thought**

Master's Thesis

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# Abstract

## Abstract

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The character "Sun (巡)" in "Daesoon (大巡)" carries the meaning of "to circulate," the only way by which all can be made first-rank. The passage of the Jeongyeong (scripture), "My work is to seek to live well when others are dying, and to enjoy glory and fortune when others are living well (Jeongyeong, Gyobeop 1:6)," attests to the importance of the view of economics within Daesoon Thought. Since the modern era it has long been forgotten that economic thought originated in the cyclic economic thought of religion; yet, just as Max Weber argued in *The Protestant Ethic and the Spirit of Capitalism* that today's capitalism originated in the asceticism of Protestant Christianity, Confucianism-Buddhism-Taoism (Yu-Bul-Seon) and Western Religion (Seogyo) were the driving forces of economic development, and economic thought was at the same time religious thought.

Today, with the unrivaled economic growth of Korea, China, and Japan, the cyclic economic thought of Yu-Bul-Seon is once again emerging as a new economic paradigm. That Yu-Bul-Seon—which had succeeded in the virtuous cycle in which religion develops ethics and ethics develops the economy—faced a crisis of obsolescence after the modern era was not a problem intrinsic to Yu-Bul-Seon itself, but rather because the collision between Yu-Bul-Seon and Western Religion made it difficult to resolve economic problems through the principles of economic circulation found in existing Yu-Bul-Seon alone. Amid the worldwide economic recession of post-industrial society, the unrivaled growth of Korea, China, and Japan has caused Yu-Bul-Seon and Western Religion—once regarded as obstacles to East Asia's process of modernization—to draw renewed attention as a postmodern economic thought.

The cyclic economic view of Daesoon Thought—"Money (錢) is a thing generated by the principle of circulation (循環之理) and used accordingly," and "Great wisdom is like Heaven and Earth, possessing the energies of spring, summer, autumn, and winter; the next wisdom is like the sun and moon, possessing the principle of waxing and waning; and the next is like the spirits, possessing the way of fortune and misfortune (大智 與天地同 有春夏秋冬之氣 其次 與日月同 有弦望晦朔之理 又其次 與鬼神同 有吉凶禍福之道)"—presents a new solution to contemporary economic problems: to relieve the world economy by circulating all things, born of the Mandate of Heaven, through Yu-Bul-Seon and Western Religion, as in winter—view of wealth (Taoism), spring—view of labor (Confucianism), summer—view of goods (Western Religion), and autumn—view of distribution (Buddhism).

In Daesoon Thought, which states that "Matteo Ricci (Imadu) led the civilization spirits of the East and opened the era of literary fortune in the West," the root of the West's wealth and power today is said to lie in the economic ethics—libertarianism (view of wealth—Taoism), utilitarianism (view of labor—Confucianism), social contractarianism (view of distribution—Buddhism), and communitarianism (view of goods—Western Religion)—that originated in the mutual exchange between the East's Yu-Bul-Seon and Western Religion.

Daesoon Thought holds that the problems of these four economic ethics, which have lost their function today, can be resolved through a postmodern principle of circulation that overcomes linear modern thought.

The claim that religion, ethics, and economy stand in an external cyclic relationship has been raised before, but the claim that Yu-Bul-Seon and Western Religion—on which religion, ethics, and economy are grounded—mutually circulate is original to Daesoon Thought. Postmodernism, too, has recently held that money, language, and the unconscious mutually circulate and that economy and ethics mutually circulate. The cyclic economic view of Daesoon Thought holds that, by bringing into mutual generation (sangsaeng) the properties of circulation—polarity (daedae), flow (yuhaeng), neutralization (junghwa), return (hoegwi), and spiral proliferation (螺線)—which form the foundation of the Five Phases and of Yu-Bul-Seon and Western Religion, the harmony of libertarianism, utilitarianism, communitarianism, and social contractarianism can be achieved. Just as in Korean medicine every illness of the body can be cured through blood circulation, the contemporary crises caused by the paralysis of circulation—the crisis of economic motivation, the laxity of economic morality, the conflict of economic ideologies, and environmental problems—can, it argues, be resolved together with Yu, Bul, Seon, and Western Religion through the religious tenets of Daesoon Thought: Eumyang Hapdeok (the Harmonious Union of Yin and Yang), Sinin Johwa (the Harmonious Blending of the Divine and Human), Haewon Sangsaeng (the Resolution of Grievances and Mutual Beneficence), and Dotong Jingyeong (the Realm of True Enlightenment and Perfection of the Way).

# I. Introduction

## I. Introduction

### 1. The Necessity of the Research

In Greek mythology, Sisyphus, for the sin of having offended the gods, is said to have been condemned to the eternal torment of rolling a boulder up to the top of a rocky mountain only to have it roll down again. Like Sisyphus, the spiritual suffering of the modern person—who knows no satisfaction even amid an extremely developed material civilization—lies in the fact that the modern person's economic philosophy, having originated in Yu-Bul-Seon and Western Religion (Seogyo), is confined within the framework of libertarianism, communitarianism, social contractarianism, and utilitarianism, which by their own existence alone cannot solve the problem, and cannot escape that framework by way of circulation.<sup>1)</sup> This is especially so because circulation harbors the secret that, like Sisyphus, one can never set the boulder atop the mountain without the help of an absolute being.

The modern person, who distrusts the virtuous circulation of religion and economy—wherein religion develops ethics and ethics develops the economy—has long since forgotten that economic thought originated in religion.<sup>2)</sup> Yet, after the modern era disregarded religion on the grounds that religion was an obstacle to economic development, the real economy regressed further,<sup>3)</sup> and human beings came to be confined within the 'iron cage' of the linear rationalization of which Weber spoke;<sup>4)</sup> thereupon Weber's claim that economic thought is itself religious thought has again drawn attention.<sup>5)</sup> Indeed, as the three Eastern nations of Korea, China, and Japan today lead the world economy, the cyclic economic thought of Yu-Bul-Seon—which gives priority to ethics over economy—is, on the contrary, coming to the fore as the driving force of economic development.<sup>6)</sup>

As Weber stated, religion has overcome the economic crises of the ages.<sup>7)</sup> The representative Eastern religions—Confucianism, Buddhism, and Taoism—and the West's Western Religion (西教)<sup>8)</sup> all developed, with the support of the royal court and the grassroots populace, as systems of thought responding to changes in the economic system at the transition into the Iron Age, the so-called Axial Age of civilization.<sup>9)</sup> That religion—the driving force of economic development today—came to be regarded as an obstacle to economic development was not a problem of religion itself, but rather because, as the world economy came to interact and grew in scale, the religions failed to circulate among one another and instead collided.<sup>10)</sup> In the new situation of religions colliding with one another, humanity, failing to exercise the capacity to make the various religions circulate among themselves by reviving the past wisdom of circulation by which religion had solved economic problems, committed the error of simply discarding the existing religions.<sup>11)</sup>

The modern person, having distanced himself from religion, has, just as Weber prophesied, become confined within the iron cage in which all things are rationalized in a linear manner,<sup>12)</sup> and amid an economy grown ever more difficult, the economic development of the three East Asian nations of Korea, China, and Japan—where the Yu-Bul-Seon tradition is strong—has given rise to the expectation of the emergence of a new religion that can integrate the strengths of the economic thought of Yu-Bul-Seon and Western Religion and make economy and ethics circulate.<sup>13)</sup>

The economic view of Daesoon Thought—characterized by the Eastern origin of Western economics, expressed in the saying that “Matteo Ricci (Imadu) led the civilizational spirits of the East and opened up the cultural fortune in the West”<sup>14)</sup> and by its Eastern roots,<sup>15)</sup> and by the circularity expressed in the saying that “Money is a thing that comes into being and is used by the principle of circulation”<sup>16)</sup>—holds that, by integrating the strengths of Yu, Bul, Seon and Western Religion, a new cyclic economic view of economy and ethics is possible. According to the Eastern origin of Western thought as it appears in Daesoon Thought, Western Religion, combined with the East’s Yu, Bul, Seon, became the Western economic ethic that resolves the conflict between individual and community; and the East’s cyclic economic view, which gives priority to ethics over economy, resolves the conflict between ethics and economy. Therefore, through the circularity of individual and community, and of economy and ethics, the collision of Yu, Bul, Seon and Western Religion can be resolved.

The claim regarding the mutual circulation of economics and ethics has long existed, but the claim that Yu, Bul, Seon and Western Religion—which became the foundation of ethics and economics—stand in a cyclic relationship is first made by Daesoon Thought. Daesoon Thought holds that not only do economy and ethics circulate, but individual and community also stand in a cyclic relationship; therefore, the economic problems arising along the two axes of individual–community and economy–ethics can all be resolved by a cyclic method. The meaning that “Money is a thing that comes into being and is used by the principle of circulation”<sup>17)</sup> contains, first, a cyclic ethic of distribution whereby all things come into being by the Mandate of Heaven (天命) and come to be used according to each one’s need; and second, the meaning that the economic thought grounded in Yu-Bul-Seon and Western Religion also circulates internally.

Since the key axes of today’s economic problems may be said to be individual–community and ethics–economy, examining the crisis of circulation concretely, it is divided into four kinds according to the two axes of individual–community and economy–ethics. First, on the individual–economy side, the problem of the collapse of economic motivation;<sup>18)</sup> second, on the individual–ethics side, the disappearance of economic ethics; third, on the community–economy side, the problem of the system of capitalism versus communism;<sup>19)</sup> and fourth, on the community–ethics side, the problem of the ever-worsening environmental crisis.

#### [Figure 1.1] Contemporary Economic Problems

Although the internet has made the world an age of empathy in which all people sympathize with one another,<sup>20)</sup> today, on the contrary, where through the development of technology a single virus can collapse the entire global network, the economic crisis brought on by the paralysis of circulation grows daily more serious in scale and aftermath—incomparable to past economic crises—and humanity is exposed to the everyday danger of economic collapse. Eastern religions said early on that if, between economy and ethics, one gives priority to ethics, the economy can be revived. The origin of the word “economy (經濟)” and the Great Learning (Daehak/大學), the essence of Eastern thought, emphasize the mutual circulation of economy and ethics. The Eastern “經濟” is an abbreviation of “gyeongse jemin (經世濟民),” meaning “to establish the warp and weft (經緯) of the world and thereby relieve (救濟) the people,”<sup>21)</sup> and in the Great Learning (大學) it is said: “Virtue (德) is the root, and wealth (財) is the branch (德者本也 財者末也<sup>22)</sup>). If one neglects the root and esteems the branch, one leads the people to contend and induces them to plunder one another (外本內末 爭民施奪). For this reason, when

wealth is gathered the people are scattered, and when wealth is scattered the people are gathered (是故財聚則民散 財散則民聚)<sup>23)</sup>—thus holding that only by giving priority to ethics can the circulation of the economy be regenerated. Today the world economy, in the very opposite of the definition of “經濟” and of the Great Learning (大學), has run up against a crisis of circulation through a one-sided economic logic of only receiving and never giving.

In Western economics, the problem of the circulation of individual and community today seeks its answer in behavioral economics grounded in game theory, such as the “prisoner’s dilemma.”<sup>24)</sup> The method by which behavioral economics restores the circulation of the economy is likewise the switching of the priority of individual and community. The “prisoner’s dilemma” is a field of study examining what judgment is wisest for prisoners when two captured prisoners are each given the condition that whoever confesses before the other will have his sentence reduced. The behavioral economics that studies the prisoner’s dilemma holds that, although it is advantageous for all if neither confesses, they easily fall into the worst decision in which both confess; that today’s market economy is undergoing unnecessary crises just like the prisoner’s dilemma; and that the worst crisis situations can be escaped through cooperation.<sup>25)</sup> In particular, in the prisoner’s dilemma one can expect wiser judgment the more the situation is repeated and circulated, yet the sad reality is that reality appears to the contrary.

Galbraith, the world-renowned American critic of capitalist economics, says that “the economy is an island floating upon the sea of morality,” and holds that to say the economy is unrelated to social ethics today—when economy and social ethics collide and the environmental crisis and human alienation cannot be resolved without the emergence of a new economic thought—is nothing but an illusion.<sup>26)</sup> Economics, which—being included among the Nobel Prizes alongside physics and chemistry—would have itself recognized as a positivist science like physics and chemistry,<sup>27)</sup> is in fact said to be a discipline that set out from ethics.<sup>28)</sup> Amartya Sen, the 1998 Nobel laureate in economics, says that economics originates in two places: ethics and engineering.<sup>29)</sup> As Weber noted in *The Protestant Ethic and the Spirit of Capitalism*,<sup>30)</sup> Western capitalism arose from Calvin’s<sup>31)</sup> doctrine of predestination of salvation,<sup>32)</sup> in which the acquisition of wealth is a sign of salvation. Capitalism arose not only from ethics but originated in religion.<sup>33)</sup>

The solution that behavioral economics offers to the circulation problem of society and individual does draw a clear conclusion, but it cannot contain the heritage that humanity has actually developed. As Weber showed in *The Protestant Ethic and the Spirit of Capitalism*,<sup>34)</sup> the circulation problem of society and individual has traditionally been treated more deeply in economic–religious–ethical studies of the relationship between religion and economy, and these can present concrete answers.

Circulation is a postmodern method of resolving the various problems of economy and ethics.<sup>35)</sup> Today the cyclic economic view is misunderstood as a premodern economic view,<sup>36)</sup> but in the natural sciences circulation is said to be a method—proven by nature—of bringing out the strengths of all things to the maximum and making them operate most effectively. Just as Einstein resolved difficult problems by relativizing Newtonian physics through the circle, circulation is a higher-dimensional motion that reconciles mutually opposed linear motions.<sup>37)</sup> Just as, in Einstein’s cyclic worldview, all of Euclid’s mathematics was rewritten,<sup>38)</sup> so too, in a world made cyclic by the development of science and technology, economics too is rewritten

cyclically. The circulation of ethics and economy is the most important element in economics, and it is said that the reason the reformist tendency has vanished today is that faith in economic circulation has disappeared. Even in Korea, which has long prized ethics and morality as golden rules, it is a dangerous thing for the future development of the Korean economy that today presidents and religious figures speak shamelessly on television of the economic effects of cultural issues such as the selection of the Winter Olympics.

The reason the circulation of ethics and economy is the core of the economy became clearly apparent only once economic circulation became paralyzed today. First, on the micro level, circulation provides the motivation for economic development. Once circulation was paralyzed, society became extremely conservative and development stagnated, owing to the human disposition to seek stability. As in Mencius's remark that "without a constant livelihood (無恒産), there is no constant mind (無恒心),"<sup>39)</sup> Bourdieu, the French structuralist<sup>40)</sup> sociologist who investigated Algerian peasants who had maintained a cyclic economic view down to the present, discovered that when the cyclic economic view disappears the will toward development disappears, and found in the cyclic economic view the answer to the cause of the stagnation of modern capitalism.<sup>41)</sup>

Second, on the macro level, circulation cures economic crisis. Circulation presents answers that structure and process—the best solutions of a linear logical structure, as in the West's Russell's paradox—cannot resolve. Just as blood circulates through the whole body and replenishes the deficient parts from the overflowing parts, circulation maximizes the efficiency and latent strength of the economy as a whole. Today we face the economic crises brought on by the paralysis of circulation—the modern person's loss of economic motivation, moral conflict, the ideological dispute of capitalism and communism, and environmental problems—and these economic crises can be resolved by the Eastern principle of circulation.

Circularity, not only in the economic view but in the worldview, is not a characteristic unique to Daesoon Thought alone. Cyclic thought is a general characteristic of religion.<sup>42)</sup> The circularity of Daesoon Thought emphasized in this writing is a pluralistic circularity in which Yu-Bul-Seon and Western Religion all play central roles, like the complexity science in which the sum of the parts is greater than the whole.

Moreover, the fact that existing science was not grounded in circulationism does not make a science of circularity superior to existing science. Although the concept of yin-yang, which is the basis of circularity, is a concept whose scientific validity is highly recognized today, it nonetheless harbored many problems in the past, as Weber revealed.<sup>43)</sup> In particular, in the case of Confucianism, which symbolizes all things on the basis of yin-yang thought, it harbored problems severe enough to be named the "received conventions of Confucianism."<sup>44)</sup> The cyclic economic view of Daesoon Thought today is a thought that overcomes the shortcomings that past circulation and yin-yang possessed and turns them into strengths, and it does not claim superiority over other religions.<sup>45)</sup>

In religion, mention of the economic thought that appears in actuality is rare, but as with all thought, since the final conclusion of religious thought is concentrated in the economy, it may be said that the later the religion, the clearer its thought concerning the economy. In Daesoon Thought, the religious thought related to the economy is clearly stated compared with other religions. Today the cyclic economic view requires a very comprehensive and complex theory. Let us now examine the circulationist economic view of Daesoon Thought, which has developed

the strengths of the economic thought of each religion.

## 2. Review of Prior Research

Prior research on the cyclic economic view of Daesoon Thought consists of, first, research on the Eastern-religious origin of Western economic thought, expressed in the saying that “Imadu led the civilizational spirits of the East and opened up the cultural fortune in the West”; second, theory on the cyclic characteristics of Daesoon economic thought, expressed in the saying that “Money is a thing that comes into being and is used by the principle of circulation”; and third, research on the circularity of money and its correlation with religion.

First, as representative research on the Eastern-religious origin of Western economics expressed in the saying that “Imadu led the civilizational spirits of the East and opened up the cultural fortune in the West,”<sup>46)</sup> one may cite the theory of the Chinese origin of Western civilization—that modern Western civilization originated in China—and Weber’s research that economic thought arose from religion. The theory of the Chinese origin of Western civilization was common knowledge in Europe until the mid-eighteenth century, but from the mid-eighteenth century historical distortion began, and only recently has it been restored. As representative scholars one may cite, in China, Zhu Qianzhi;<sup>47)</sup> in the West, Frank, famous as a dependency theorist,<sup>48)</sup> Gavin Menzies,<sup>49)</sup> John M. Hobson,<sup>50)</sup> and H. G. Creel;<sup>51)</sup> and in Korea, Hwang Tae-yeon<sup>52)</sup> and Jeon Hong-seok.<sup>53)</sup> There is also François Jullien,<sup>54)</sup> who finds the crisis of Western philosophy—having lost its moral grounding—in a comparative study of the philosophy of Mencius and French Enlightenment philosophy, showing the similarity of the problem-consciousness of Mencius and the Enlightenment philosophers. In clarifying the cyclic economic view, clarifying first the Eastern-religious origin of Western economic thought is a very important matter not only because, by showing that Western economic thought originated in Eastern religion, one can prove that economic thought circulates among itself, but also for overcoming the identity crisis of global culture.<sup>55)</sup>

Weber did not discover that the Eastern religion that had been the foundation of economic development developed into Western economic thought, and that if Eastern religion circulates, Asian economic stagnation can again be resolved through religion; but he was the first to point out that economic thought is itself religious thought.<sup>56)</sup> Calvin, by being the first in the world to provide a theological justification of commerce and usury in Geneva,<sup>57)</sup> became the founder of Presbyterianism and at the same time, it is said, the founder of modern capitalism.<sup>58)</sup> Since Islam at the time strictly prohibited usury, the first places in the world to recognize usury were China and India.<sup>59)</sup> Yet Calvin went only so far as to recognize usury and the sabbatical-year system,<sup>60)</sup> and Western capitalism actually began in earnest only after the late seventeenth century, after the policy of enriching the nation and strengthening the military of Yu-Bul-Seon had been transmitted from China following Matteo Ricci’s death.<sup>61)</sup> However, the West, which had acknowledged China’s superiority down to Adam Smith, after Weber displays the character of Orientalism, which colonizes the East. The Ideal Type and interpretive sociology (Verstehen sociology) that Weber devised in criticizing positivist social science were perfectly suited to denying the Eastern-religious origin of Western thought.<sup>62)</sup>

What Weber did not reveal, in calling Calvin the founder of capitalism, was the Eastern origin of modern Western civilization. Indeed, unlike Weber, Hwang Tae-yeon holds that the decisive reason the West was able to develop the capitalist system was not so much that the West, through Calvin, converted its view of wealth into a liberal view of wealth, but rather that it came

to discover China,<sup>63)</sup> then the wealthiest country.<sup>64)</sup> As appears in Daesoon Thought, Matteo Ricci (Imadu) carried out missionary work in order to build an earthly paradise in China, then the wealthiest country;<sup>65)</sup> and the booklets concerning Chinese economic thought, translated by Matteo Ricci and the Jesuit missionaries for the purpose of missionary work, together with word of mouth about China's wealthy economy, set off a "follow-China" boom throughout Europe and gave rise to a new Chinese-style economic thought.<sup>66)</sup> The West, which through Calvin's thought had barely converted to a liberal view of wealth different from tradition but still harbored some hesitation, once captivated by the economic thought of enriching the nation and strengthening the military grounded in China's liberal view of wealth,<sup>67)</sup> cast off its remaining hesitation without regret and pushed Chinese economic thought to even greater extremes.<sup>68)</sup> Following the policy of enriching the nation and strengthening the military of Confucius and Sima Qian, Adam Smith said that the invisible hand<sup>69)</sup>—corresponding to China's Dao (道)—would regulate the human desire to satisfy self-interest, and so one might accumulate wealth with peace of mind.<sup>70)</sup> Chinese economic thought was a cyclic economic thought grounded in China's indigenous circularity, but Westernized economic thought, though it set out from an asceticism grounded in communitarianism, was pushed by the power of accumulated capital, so that circularity was omitted and the focus came to fall mainly on the view of wealth and on enriching the nation and strengthening the military. Only, in the East, as Weber explained, Yu-Bul-Seon was the driving force of economic development before degenerating into an obstacle, whereas in the West it instead combined with Western Religion to become the detonator of economic development, and today it revives once again as the driving force of economic development in Korea, China, and Japan.

The second prior research that clarifies the validity of the cyclic economic view of Daesoon Thought may be said to be research on the relationship between economy and ethics with respect to the economic function of money, expressed as "money used by the principle of circulation." The theory of economic ethics holds that the economy stands in a mutually interacting relationship with ethics, like yin and yang, and that economic ethics has four forms—libertarianism, utilitarianism, communitarianism, and social contractarianism—centered on the virtue, good, and justice that human beings pursue. Western ethics, beginning with Aristotle's virtue ethics, passes through the communitarian ethics of Western Religion<sup>71)</sup> and the social-contractarian ethics of Kant's deontology,<sup>72)</sup> and arrives at British utilitarianism and libertarianism.<sup>73)</sup> Since the economic function of money can also be classified by the framework of individual–community and economy–society, the second prior research is divided in detail into four kinds.

[Figure 1.2] Methodology by Religion and Representative Researchers <sup>74)</sup>

First, on the individual–economy side, the positivist research on the cyclic relationship between the economy and religion—clarifying that the origin of money and economy lies in religion—includes Weber's research, which is said to have established the methodology of modern sociology through the mutually cyclic relationship of religion and economy over the course of his lifetime. Against the materialism that holds religion to be merely a peripheral matter of the economy, Weber laid the foundation of a social-scientific methodology proving that religion is the essential key to the economy.<sup>75)</sup> Positivist research on the circularity of money appears, in terms of economic ethics, as libertarianism.<sup>76)</sup>

Second, if it was Weber who clarified positivistically the cyclic relationship of religion and economy from the individual–economy side,<sup>77)</sup> it was Simmel who clarified, from the individual–ethics side, the axiological operating principle by which economy and ethics actually circulate, through a phenomenological theory of relations.<sup>78)</sup> Developing a phenomenological<sup>81)</sup> theory of relations called formal sociology,<sup>80)</sup> contrasted with Weber’s interpretive sociology,<sup>79)</sup> Simmel shows phenomenologically how the ethic of Western Religion that, according to Weber, became the origin of capitalism turns into a capitalism that reveres money like a god. If we examine research on the mutually cyclic relationship of religion and economy applying Simmel’s methodology, we may cite Benjamin’s research on how, contrary to Weber’s account, the ascetic capitalism that became the origin of capitalism has today drifted into gambling capitalism.<sup>82)</sup> Phenomenological research shows how money today, like the god of the past, became the center of all exchange, and how people came to feel a sense of obligation toward money. Phenomenological research on the circularity of money appears, in terms of economic ethics, as social contractarianism.<sup>83)</sup>

Third, on the community–economy side, what clarifies the process by which the phenomenological function of money revealed by Simmel is structurally applied to society is the structuralist theory of Baudrillard<sup>84)</sup> and Bourdieu.<sup>85)</sup> Baudrillard and Bourdieu show that the commodity, which on the individual side was used only as use-value and exchange-value, becomes sign-value at the community–economy stage, so that today the consumer lives by consuming the sign-value of commodities. Structuralist research on the circularity of money develops, in terms of economic ethics, into utilitarianism.<sup>86)</sup>

Fourth, viewing the community–ethics side, since structured capitalism actually moves in a relationship-centered way when it operates,<sup>87)</sup> it becomes a gift-theoretic economics holding that the economy circulates only when sign-value is converted into the symbolic value bestowed upon others.<sup>88)</sup> Bourdieu and Baudrillard,<sup>89)</sup> who advocated the theory of sign-value, hold that sign-value must be transformed into symbolic value<sup>90)</sup> through the community. Relationship-centered research on the circularity of money is the economic-ethical communitarianism represented by MacIntyre<sup>91)</sup> and Michael Sandel.<sup>92)93)</sup>

Among Western economic ethics, communitarian theory in particular holds that the crisis of capitalism lies in a crisis of circulation following the loss of community. The cyclic economic view clarifies that, just as Simmel clarified that exchange-value and use-value mutually circulate, the four forms of economic ethics—libertarianism, utilitarianism, communitarianism, and social contractarianism—also circulate.

The third prior research that clarifies the validity of the cyclic economic view of Daesoon Thought, namely research on the circularity of money, is connected with the circularity of religion and consists of the cyclic worldview of religion, the cyclic economic view of East and West, and the cyclic worldview of Daesoon.

First, as research clarifying that religions are placed in a mutually cyclic relationship, one may cite Han Tae-dong’s<sup>94)</sup> research on religious logic. Using modern mathematical logic, Han Tae-dong showed that Yu-Bul-Seon and Western Religion can each be represented as a single logical structure, and that each logic is mutually and cyclically interconnected. Also, in the case of the East, there is Yi Gi-dong’s research on the relationship between religion and economy in Korea, China, and Japan, holding that although Korea, China, and Japan belong to the same Confucian sphere, they each inherit the traditions of Mencius (the lineage of Emperor

Shun—the theory of innate goodness), Confucius (the lineage of Emperor Yao—the theory of innate goodness-and-evil), and Xunzi (the lineage of Emperor Yu—the theory of innate evil), respectively, and so have come to maintain different economic systems even in today's capitalist age.<sup>95)</sup>

Second, the micro cyclic view of money develops, on the macro level, into the various cyclic economic views of East and West. Once classical economics—which, assuming a self-interested human being, had suppressed the human altruistic desire—was criticized as narrow, the importance of circulationist economics, an alternative economic thought emphasizing ethics and economy simultaneously, came to draw attention. Socio-economists such as Karl Polanyi<sup>96)</sup> and Braudel<sup>97)</sup> hold that the economy is a parasitic exceptional phenomenon that appears grounded in society, and proved through history that when the community called society collapses, the economy also collapses with it.<sup>98)</sup> Anthropologically, Marcel Mauss showed that, unlike evolutionist capitalist economics, which asserts the law of the jungle, the gift is more fundamental to the formation of society than self-interested exchange.<sup>99)</sup> Representative of gift-theoretic economics are the West's trifunctional system<sup>100)</sup> and the East's idea of the Three Powers (三才)<sup>101)</sup> of the past, and today's complexity economics,<sup>102)</sup> ecological economics,<sup>103)</sup> gift-theoretic economics,<sup>104)</sup> and communitarian economics.<sup>105)</sup>

In the East, the cyclic economic view appears grounded in the circularity of the Yijing (易, the Book of Changes). The cyclic economic view of the Yijing (易), manifested as the Three Powers (三才) of heaven, earth, and human, has, together with the discovery of the Yijing (易) as a complexity science, advanced even to research on the interconnection of the various religious thoughts. So Gwang-seop proved the Five Phases as the minimal system of mutual restraint (sanggeuk) and mutual generation (sangsaeng),<sup>106)</sup> and the subsequent proof concerning the Eight Trigrams followed,<sup>107)</sup> so that the foundation for the scientific validity of the East's yin-yang and Five Phases was laid. The Three Powers of heaven, earth, and human are expanded into the Five Phases; the relationship of Yu-Bul-Seon and Western Religion is arranged as a Four-Symbols (四象) relationship; and the ethical thought related to the economy is also summarized as a Four-Symbols relationship of utilitarianism, communitarianism, the theory of social justice, and libertarianism.<sup>108)</sup>

The concrete form of the cyclic economic view of the Yijing (易) appeared in the West too as a trifunctional-system circulation similar to heaven-earth-human. Dumézil of France, who commanded forty languages, analyzed all Indo-European mythology and clarified that Indo-European mythology has the cyclic structure of a trifunctional system of production–distribution–consumption.<sup>109)</sup> Dumézil's research becomes an important research topic for economic circulation as it appears in history. The theory of historical cycles is again emphasized by Toynbee. As classical research on the applicability to social problems—such as the economic application of the Yijing (易) and the Three Powers (三才), the representative theory of Eastern and Western circulation theory—one may cite the research of Park Yong-suk<sup>110)</sup> and Choi Yeong-jin,<sup>111)</sup> and as recent research achievement, the research of Yi Byeong-cheol.<sup>112)113)</sup>

Third, as research on Daesoon Thought as a circulationist economic thought, one may cite Yun Gi-bong's<sup>114)</sup> research relating to the concept of modernity centered on production and the redistribution of wealth, Yi Gyeong-won's<sup>115)</sup> research relating to grievance-resolution (haewon) as a concept of true modernity, and Go Nam-sik's<sup>116)</sup> research relating to the aspects of

grievance-resolution of individual grievance and social grievance.

In Daesoon Thought, circulation is a comprehensive research methodology, and existing research on Daesoon Thought becomes a good foundation for clarifying the circulationist character of Daesoon Thought. Examining the research on Daesoon Thought as a whole, existing research on Daesoon Thought has mainly been studied from the aspect of a new religion, the aspect of a Korean religion, and the aspect of an integrated, universal world religion of East and West.

First, looking at research on the aspect of a new religion, it mainly clarifies Daesoon Thought as a new religion arising from the socio-economic background of the late Joseon period.<sup>117)</sup> The research in this field that draws attention in relation to this writing is research that, noting that Daesoon Thought was recently revitalized not in the late Joseon period but in Korean contemporary society from the 1980s onward, approaches Daesoon Thought as a universal science from the dimension of 1980s postmodernism, rather than viewing it simply as a new religion of the late Joseon period.<sup>118)</sup> If Jeung-san thought,<sup>119)</sup> which may be said to differ somewhat from Daesoon Thought, is mainly studied from the standpoint of a new religion,<sup>120)</sup> Daesoon Thought is being studied in connection with postmodernism as well.<sup>121)</sup> It is also studied that there was mutual exchange among the leaders of new religions.<sup>122)</sup>

Next, looking at research on the aspect of a Korean religion, research has been conducted holding that Daesoon Thought is a Korean developmental form of Taoism,<sup>123)</sup> or relating Daesoon Thought to the unity of the three teachings of Yu-Bul-Seon (三教合一),<sup>124)</sup> to ethnic religion,<sup>125)</sup> and to the theory of mind (心論).<sup>126)</sup> The research in this field that draws attention in relation to this writing is likewise research that, rather than viewing Daesoon Thought as a new religion for the recovery of ethnic identity in the late Joseon period, regards the threefold union of Yu-Bul-Seon as one of the Korean cultural frames, as seen in the Korean Wave (Hallyu) boom.<sup>127)</sup>

Third, looking at research on the aspect of a world religion, comparative research with Western thought—such as Freud's psychoanalysis,<sup>128)</sup> pedagogy,<sup>129)</sup> Hegel,<sup>130)</sup> anthropology,<sup>131)</sup> communitarianism,<sup>132)</sup> egalitarianism,<sup>133)</sup> ecology,<sup>134)</sup> and environmental ethics<sup>135)</sup>—and comparative research with the Eastern philosophy of Yu-Bul-Seon have been conducted. The research in this field that draws attention in relation to this writing is research that, noting that Eastern thought is recently regarded as a science—such as psychoanalysis and complexity science—rather than as a philosophy, regards Daesoon Thought as a Korean science and scientific methodology to be compared with Eastern and Western thought.

Synthesizing the above prior research, it shows that research on the cyclic economic view of Daesoon Thought requires research that synthesizes individual studies of thought in a cyclic manner, grounded in the inference of the Eastern origin of the history of Western economic thought and in the exchange of the economic thought of Yu-Bul-Seon and Western Religion.

### 3. The Scope and Method of the Research

Today, most people's economic views, unable to escape the libertarianism, communitarianism, social contractarianism, and utilitarianism grounded in Yu-Bul-Seon and Western Religion, are wounded, yet they do not know that the cause lies in the nature of circulation—that the economy is a circulation, and that the seemingly automatic circulation is possible only when there is the intervention of an absolute being. From the viewpoint that

circulation is a characteristic peculiar to Korean science, this writing seeks to study the economic thought of Daesoon, which can cure existing economic thought cyclically, by synthesizing existing research achievements with the cyclic methodology of postmodernism—represented by complexity science and by Lacan’s theory of circulation, which is similar to the cyclic principle of the Yijing (易). In studying the cyclic economic view of Daesoon Thought, this writing seeks to focus on research into the solution to the collision of the economic thought of Yu-Bul-Seon and Western Religion, and into the concrete form of the cyclic economic view.

First, Chapter I briefly outlined the necessity of the research, prior research, and the scope and method of the research. The contemporary environmental crisis and social crisis paralyze the circulation of the economy, and through the development of technology that paralysis is amplified like the butterfly effect, giving rise to social danger. It was clarified that the contemporary crisis is resolved by the emergence of a new economic thought grounded in tradition, and that research on the cyclic economic view of Daesoon Thought is called for as such a thought. Chapter II, for an overall comparison of economy, ethics, religion, and Daesoon Thought, clarified that each religion sought to resolve economic problems in a limited way from one aspect of economic ethics. The economic thought of each religion developed centering on one part of the economic activity process of production, circulation, distribution, and saving. This chapter reorganizes the economic thought and economic ethics of existing religions as the view of wealth-saving—Taoism—libertarianism, the theory of distribution—distribution—Buddhism—social contractarianism, the view of labor—production—Confucianism—utilitarianism, and the view of goods—circulation—Western Religion (西教)—communitarianism, and examines the limited circularity of existing religions as a principle for resolving economic problems.

Chapter III analyzes the cyclic economic view appearing in the tenets (jongji). Chapter III-1 seeks to clarify concretely the circulationist characteristics of Daesoon Thought. The circulation theory of East and West is represented by the Yijing (易); first, it defines the attributes of the circularity of the Yijing (易)—daedae (待對, polarity), yuhaeng (流行, flow), junghwa (中和, neutralization), hoegwi (回歸, return), and jeungsik (增殖, proliferation)—and examines their meaning by applying complexity science and Lacan’s theory of circulation. Applying the attributes of the circularity of the Yijing to the tenets and the economy: Chapter III-2 examines the daedae-type (待對的) libertarian view of wealth, which may be said to correspond to Taoism; Chapter III-3, the hoegwi-type (回歸的) social-contractarian view of distribution, which may be said to correspond to Buddhism; Chapter III-4, the junghwa-type (中和的) utilitarian view of labor, which may be said to correspond to Confucianism; and Chapter III-5, the yuhaeng-type (流行的) communitarian view of goods, which may be said to correspond to Western Religion—through comparative analysis of the corresponding tenets and passages of the Jeongyeong. This writing relates to the economy certain particular parts of the diverse work of Lacan and complexity science that emphasize circularity, and so it should be noted that interpretations different from this writing are entirely possible.

Chapter IV seeks to examine, in correspondence with economic problems, the values implied by the cyclic economic view of the tenets that appeared through the analysis of Chapter III. Chapter IV-1 examines how Eumyang Hapdeok, in connection with economic motivation on the individual–economy side, can become a means of recovery for the disappearance of economic motivation. Chapter IV-2 examines how Sinin Johwa can become an alternative for the recovery

of economic ethics, with respect to the aspect related to economic ethics on the individual-ethics side. Chapter IV-3 examines how, on the community-economy side, today's ideological problems—such as capitalism and communism, or the Third Way—can have their conflict resolved by the principle of Haewon Sangsaeng, which forms no grudges (cheok). Chapter IV-4 examined how, on the community-ethics side, the establishment of a cyclic world called Dotong Jingyeong is the path by which humanity's communality can be restored and an earthly paradise made.

In the Chapter V conclusion, it is confirmed that the limitations of this research and the value of the cyclic economic view of Daesoon Thought clarified in Chapter IV become one means for the globalization not only of Daesoon Thought but of Korean thought, and can become the solution to the contemporary economic problems presented in Chapter I.

For reference, it is stated in advance that the entire content of this writing—including the understanding of the phenomenon of the Five Phases as a complexity system through circulation, and the arrangement of the various religious and economic thoughts onto the Five Phases—is merely a personal view and not the official position of the Department of Daesoon Theology.

## Footnotes

- 1) The only way for everyone to become number one and gain the recognition of others is circulation. In Daesoon (大巡), the meaning of "sun (巡)"—"to circulate"—is emphasized.
- 2) Marx, saying "religion is the opium of the people," regarded religion as a hypnotic false consciousness, holding that religion exists where there is pain and hardship; but Weber holds that religion and economy stand in a cyclic relationship. Weber is known as the most powerful critic of Marx, who explained the relationship of religion and economy as superstructure and base, because Weber, like Nietzsche, exposed the fictitiousness of Marx's concept of 'history' by showing the cyclic relationship of religion and economy. (유석춘, 『막스베버와 동양사회』, 나남, 1992, 37쪽) Nietzsche brings in the concept of economy (oekonomie) in order to describe both the human being's fundamental self-understanding and the cyclic process in which the chaos and order of nature and of the whole of being are repeated. Nietzsche views morality from the economic standpoint of a sign-language of human emotion. For Nietzsche, the 'economy of emotion' was an important concept paired with the 'will to power.' (임흥빈, 「정서의 경제'와 자연주의적 심리학」, 『철학연구』 Vol.113 No.-, 대한철학회, 2010, 291~303쪽) Just as in the Yijing mutual restraint becomes the driving force of mutual generation, in the cyclic worldview suffering becomes the driving force of development, and the economy is placed in a cyclic relationship with religion.
- 3) As represented by the expression "the end of work," human labor is increasingly losing its dignity. The logic that humans no longer wish to work distorts the historical fact that human dignity arose from work after the modern era. For the modern citizen acquired his dignity by working. In the present, unemployment is increasingly rising, and unemployment is the most important economic problem. (도미니크 슈나페르, 『노동의 종말에 반하여』, 김교신 역, 동문선, 2001, 15~16쪽)
- 4) Weber, accepting Nietzsche's revaluation of values, said that after Nietzsche's revaluation of values it is meaningless to seek the meaning of the world. Nietzsche's revaluation of values, represented by the words "God is dead," transformed the human spirit more terribly than even a material revolution like Marx's. Nietzsche's revaluation of values exposed the meaninglessness in themselves not only of religion but even of science and history. (유석춘, 같은 책, 42~43쪽) The iron cage is a world of rationalization that denies all religious thought and recognizes only economic logic. Weber holds that science and capitalism could emerge only in Western Religion because of the tradition of Western Religion, which, denying even ancestors apart from God, denies all tradition and magic. Modern civilization, as the price of escaping the 'garden of enchantment,' came to be confined in the 'iron cage' in which everything is rationalized without any feeling. The 'iron cage' means, beyond merely that everything is rationalized and cold, the nihilism that even history is meaningless. Nietzsche proposed, as an alternative to the new nihilism, eternal recurrence—that is, circulation. Nietzsche's words 'God is dead' are interpreted to mean that the 'god' of the cyclic worldview revives and the 'god' in the linear sense is dead. After Nietzsche, his cyclic thought of eternal recurrence developed into psychoanalysis through Freud, and was later succeeded by psychoanalysis such as that of Lacan and Žižek, and by the new historicism of Foucault, Butler, and others, dividing today's humanities into two. The two schools, with new historicism claiming to be very different from psychoanalysis, appear very opposed, yet are very congenial. (권택영, 「영원회귀: 신역사주의와 정신분석의 대립을 넘어서」, 『현대영어영문학』, 한국현대영어영문학회, Vol.48 No.-, 2004. 1쪽)

- 5) The world's humanities, having entered post-industrial society after the 1960s, became the age of postmodernism—the age of Nietzsche, on which Weber's circulation logic is grounded. In an age when utilitarianism and Marxism were mainstream, Weber argued that the driving force of capitalism is not money but the meaning of life. Weber is known for his difference from Marx and for methodological pluralism, but Marx and Weber maintain methodological consistency within the German mystical tradition that thinks the infinite can be grasped as the finite. Only, unlike Marx, Weber holds that those who can aspire to community are specially limited, and that a total community such as Marx's is an illusion. (윤원근, 「독일 지적 전통의 신비적 세계관과 베버의 공동체 지향성」, 『한국사회학회』 Vol.34 No.-, 2000, 34~35쪽) The intellectual source of the cultural orientation commonly called postmodernism is said to have been formed at the point where the semiotics after Saussure—called Nietzsche, Freud, and Marx—meet. Money, the sign, and the unconscious are the source and the instances of the postmodern that circulate within modern everyday life. (김상환, 「화폐, 언어, 무의식」, 『철학 사상』 Vol. 56 No.-, 철학연구회, 2002. 23-24쪽)
- 6) Scholars who study the political-science topography of world civilization hold that the cultures of the West and Islam, which had led world civilization, are showing symptoms of crisis, and that the East Asian cultural sphere, including China, is emerging as hope. (도미니크 모이시, 『감정의 지정학』, 랜덤하우스, 2010, 10-15쪽) The grounds that the growth of Korea, China, and Japan is related to Yu-Bul-Seon can be known through the aesthetics of Korea, China, and Japan. The aesthetics of Korea, China, and Japan are clearly distinguished from the cultures of Islam and Christianity. The aesthetics of Korea, China, and Japan appear as *pungnyu*, *heung* (exuberance), or *han* (sorrow), and *musim* (no-mind), related to Yu-Bul-Seon. (신은경, 『풍류(동아시아미학의 근원)』, 보고사, 1999, 589~594쪽) Since everyday life best reflects culture, and aesthetics closely tied to everyday life best reflect the influence of philosophy and religion on national character, *heung* may be said to be close to Taoism, *musim* to Buddhism, and *han* to Confucianism. By class, *heung* belongs to all classes and *musim* to the intellectual class, whereas *han* belongs largely to the marginalized class, and *han* may be said to be an ambivalent and complex emotion. Korea, China, and Japan, though geographically close to one another, distinctively show heterogeneous aspects in Yu, Bul, Seon. If Taoism, which treasures wealth, is the basis of China, as China's Lu Xun said (김덕삼, 『도교의 기원』, 시간의 물레, 2002, 48~62쪽), then Japan—represented by the samurai spirit that, like Buddhism, does not fear the boundary of life and death—is regarded as having Buddhism as its representative religion; and Korea, where the Seokjeon Daeje, the ritual for Confucius, uniquely remains in the world and where Neo-Confucianism was valued as a religious national ideology, is designated a Confucian country.
- 7) World religions are seen as having emerged with the function of justifying the inequality brought about by the economy. (막스 베버, 『세계종교와 경제윤리』, 『막스베버 종교사회학 선집』, 나남, 2008, 142~146쪽) The doctrines of Yu-Bul-Seon and Christianity have much in common with rational modes of production and distribution suited to climate and natural environment. Viewing Yu-Bul-Seon and Christianity in order of temperature, there is Confucianism of the coldest northern region, Buddhism of the hottest region, and Taoism of a relatively hot region, while Western Religion had the environment of the desert as a nomadic people. In the case of India, there were no great problems in production and none in consumption either, so the world-transcending doctrine of Buddhism was suitable; Taoism was in the mild south, where production efficiency was higher than in Confucianism, so the liberal doctrine of Taoism developed; and Confucianism developed a utilitarian doctrine in the colder north. Western Religion developed a communal doctrine in the extreme situation of the desert. Once religion adapted to society, religion hardened into a view of the divine and a worldview, so that the perspective on part and whole hardened by culture and influenced the economy. Choi Bong-yeong holds that each civilization can be classified by whether it views individual and community from an individual or a holistic standpoint: Western Religion is classified as moving from a whole-subordinate worldview, which sees God and the human as a relationship of subordination, to the modern individual-conjoined worldview; China as a whole-part worldview; and India as a whole-dependent-origination worldview. (최봉영, 「사회개념에 전제된 개체와 전체의 관계와 유형」, 『동양사회사상』 Vol.1 No.-, 동양사회사상학회, 1998, 88~101쪽) Comparing East and West, the individual-conjoined worldview may be said to be similar to Taoism, the whole-part worldview to Confucianism, the whole-dependent-origination worldview to Buddhism, and the whole-subordinate worldview to Western Religion. Here 'whole' means the totality and 'individual' means the single entity. Indeed, as the American psychologist Nisbett revealed, on seeing a flying bird, Westerners remember the number of birds and Easterners remember the background. It is also said that the East values the whole, the situation, the verb, experience, and a life lived together, while the West values the part, the nature, the noun, logic, and a life lived alone. (리처드 니스벳, 『생각의 지도』, 최인철 역, 김영사, 2004, 83~106쪽)
- 8) Western Religion (西教; hereafter Western Religion is a general term for Catholicism and Christianity) was also used jointly with meanings such as Western Way (西道) and Western Learning (西學). (염미양, 「대순사상의 서학관 연구」, 대전대학교 석사논문, 2005, 11~13쪽) Weber's complex theory of religion can be summarized largely from two perspectives. The first is whether the bearer stratum of the religion is a group of speculative theorists or a group of practical activists; the second is whether the doctrinal system is a 'God'-centered religion of salvation or a 'cosmos'-centered non-salvific cultural religious system. Christianity arose as the religion of the typical urban petty bourgeoisie and had a scientific, nature-transforming character, and monotheistic faith led to the denial of tradition, opening the way to scientific thought. By contrast, the characteristic of Eastern religions was that the principal bearer stratum was more often the privileged class than the lowborn class, and in the case of Confucianism it was especially a combined form of the two classes. The affluent living conditions of the bearer forces led them to pursue a world-adaptive worldview and a theodicy of happiness rather than a theodicy of suffering. Eastern religion, compared with Western religion, was a soteriology of intellectuals and an aristocratism of salvation. In summary, ascetic Western Religion consistently rationalized 'mastery of the world,' Confucianism 'adaptation to the world,' and India 'flight from

the world.' Western Religion is a consistent practical rationalism, and Hinduism and Buddhism are theoretical rationalism. By contrast, Confucianism contained a practical rationalism amid the absence of an ideal of salvation. (전성우, 「막스 베버의 유교론」, 『남명학 연구』Vol.16 No.-, 慶尙大學校南冥學研究所, 2003. 310-314쪽)

- 9) Graham views the thought of the Chinese Hundred Schools as an effort at reorganization following the collapse of the order of the Mandate of Heaven. (A. C. 그레이엄 『도의 논쟁자들』, 새물결, 2001, 36쪽)
- 10) After the US-Soviet Cold War ended, the conflict of religion—which had been hidden as the root of world crisis—was revealed, and the root of crisis is now mentioned as the clash of civilizations, and that clash, as the 9/11 incident shows, is regarded as not yet over but rather further amplified. (새뮤얼 헌팅턴, 『문명의 충돌』, 김영사, 1997, 32~33쪽) Daesoon Thought too sees religion as the root of civilization (...the Way of Seon (仙道), the Way of Bul (佛道), the Way of Yu (儒道), and the Way of the West (西道) became the foundation of the cultures of every people of the world, 『전경』교운 1장 65절) and mentions that the collision among religions became the root of socio-economic problems (All the peoples of the world, each according to the transmission of their own living experience, built distinct cultures on the foundation of their particular thought; but when they came to display them, a great strife finally arose, 『전경』교법 3장 23절).
- 11) Unlike Weber, Simmel holds that since religion is a form of social interaction, religion, like money, must exist as long as society exists. Since science and religion are irreplaceable social relations, the modern person will never fall into a relationship of conflict between religion and science, and the modern person will, after all, come to need a subjective religion. (김덕영, 「현대인에게도 종교는 필요한가」, 『현상과 인식』Vol.23 No.1-, 한국인문사회과학학회, 1999, 66~76쪽)
- 12) Modern capitalism and modern Westernized Western Religion (西教) are exceptionally linear religious thoughts. The view of time of modern capitalism and modern Western Religion holds that happiness lies in the future and today is merely a time of preparation for tomorrow. Nietzsche criticized linear capitalism and Western Religion together as metaphysics and, in compensation, proposed the philosophy of life of eternal recurrence as an alternative. (강신주, 『상처받지 않을 권리』, 프로네시스, 2009, 410~413쪽) Like Nietzsche's philosophy, all cultures except Western Religion have a correlative thinking that emphasizes circulation. (A. C. 그레이엄 『음양과 상관적 사유』, 청계, 2001, 264쪽)
- 13) Weber was very pessimistic about the modern situation in which religion has been lost. Modern religion, separated from the economy, became the force that led capitalism—in which religion is the economy—but in the present, where the separation has deepened, religion has on the contrary become subordinate to the economy. (정태식, 「현대사회에서의 종교의 사회적 위치와 공공성」, 『신학사상』Vol.142 No.-, 한국신학연구소, 2008, 201~202쪽)
- 14) One day Sangje said to Kim Hyeong-nyeol: 「The Westerner Imadu (Matteo Ricci, 利瑪竇) came to the East and sought to build an earthly paradise, but because of the long-rooted corrupt customs of Confucianism he could not easily reform them and so did not achieve his aim. He only opened the boundary between heaven above and earth below, and made the spirits—who had each firmly guarded their own regions and could not pass back and forth—come and go with one another; and after his death he led the civilizational spirits (文明神) of the East and went to the West and opened up the cultural fortune (文運). From this time the spirits below the earth emulated all the wondrous methods of heaven and bestowed them upon the human world. All the cultural artifacts of the West are modeled upon the pattern of the heavenly kingdom.」 He further said: 「That civilization, being biased toward matter, on the contrary fostered the arrogance of humanity, and in the end, by shaking the heavenly principle and seeking to conquer nature, ceaselessly committed every evil and lowered the authority of the divine order (神道); therefore the constancy of the Way of Heaven and human affairs was violated, the three realms fell into confusion, and the source of the Dao was cut off. So all the divine sages, buddhas, and bodhisattvas of antiquity gathered together and pleaded with the Ninth Heaven (九天) over this calamity of the human and spirit worlds. Thereupon I descended to the Heaven-Revealing Pagoda (天啓塔) of the Great-Law Country (大法國) of the West (西洋), made a great tour (大巡) of all under heaven, and stopping in this Eastern land (東土), came to the golden Maitreya Buddha (彌勒金佛) in the three-story hall (三層殿) of Geumsan Temple (金山寺) on Mount Moak (母岳山), where I spent thirty years; then I revealed the great Way of saving the world (濟世大道) to Choe Je-u (崔濟愚). But since Je-u could not transcend the received conventions of Confucianism and clarify the true meaning of the great Way, in the gapja (甲子) year I finally withdrew the heavenly mandate and the divine teaching (神教), and in the sinmi (辛未) year I descended into the world.」 (대순진리회 교무부(1974), 『전경』 교운 1장 9절, 대순진리회출판부, 2010; hereafter citations of the Jeongyeong are given by chapter (章) and verse (節).)
- 15) The reason it is important to clarify the Eastern origin of Western thought in the global cultural age is that the globalization of civilization brought about by the development of the information and communication revolution plunges each of the world's ethnic cultures and civilizations into a serious identity crisis. (차성환, 「독일 사회과학의 오리엔탈리즘」, 『담론201』Vol.7 No.-, 한국사회역사학회, 2004, 274쪽)
- 16) Money is a thing that comes into being and is used by the principle of circulation. It is not to be sought and used by force; a hundred years of coveted goods become dust in a single morning (百年貪物一朝塵). (『전경』교법 1장 64절)
- 17) Owing to the influence of evolutionism and classical economics, many people think that the monetary economy and the communal life of human beings are mutually opposed and conflicting. They also think the market begins from mutual struggle, but it is said that the market came into being in order to give to one another, and that money too emerged as an object of exchange that, amid mutual giving, was not refused. There are two kinds of economics in the world—communal economics and individualist economics—and the two must be balanced. (주종환, 「공동체의 경제학(II) : 공동체사회와 시장경제사회의 발생사적 이론적 고찰」, 『사회경제평론』Vol.27 No.-, 한국사회경제학회, 2006, 279~280쪽)

- 18) Today, people are managed even in domains that were formerly private. (엘리 러셀 흑실드, 『감정노동』, 이매진, 2009, 17~33쪽) Once religion disappeared, the modern person came to suffer emotional labor, selling and buying his own emotions and self-esteem, as in the colonization of the lifeworld of which Habermas spoke. Each individual invests most of his life in 'the economy,' yet, with grievance toward 'the economy (經濟)' deeply embedded, countless people commit suicide; and Korea, since the 1980s when it entered full-fledged post-industrial society, recorded the highest rate of increase in suicide among OECD countries. The Korea Association for Suicide Prevention announced at a recently held 'Forum for the Development of a National Love-of-Life Movement' that, as of 2011, the average number of suicides per day was 42.6, with 28.1 per 100,000 population committing suicide—more than twice the OECD average of 11.3—and that the rate of increase in suicide was also the highest. In particular, for those in their forties to fifties, more than 50% of the reasons for suicide are said to be economic reasons. (홍진표, 최순호, 「자살 예방\_조사연구보고서」, 한국자살예방협회, 2011, 89~103쪽)
- 19) The 2008 bankruptcy of Lehman Brothers, an American multinational financial firm, again gave rise to the dispute over economic ideology. The free-market economist Professor Nouriel Roubini holds that nationalization of the financial sector is the only choice for escaping the financial crisis. The emphasis on strengthening government supervision and regulation of the financial sector among the solutions presented by the G-20 leaders at the meetings held in London and Washington last April and November to resolve the economic crisis is in line with Roubini's argument. (윤병철, 「시물라시옹 사회의 그늘-화폐, 파생금융상품, 그리고 글로벌 금융 위기」, 『담론201』Vol.12 No.3, 한국사회역사학회, 2009, 154쪽) In the United States, the central bank, the currency-issuing institution, is still not owned by the government. (이리유카바 최, 『그림자 정부(경제편)』, 해냄출판사, 2008)
- 20) 제레미 리프킨, 『공감의 시대』 (이경남 역, 민음사, 2010) 712~718쪽. In the West, which emphasizes the individual, the idea that empathy is a fundamental human capacity was taboo. Schopenhauer's philosophy—that the root of the human being is not Kant's reason but empathy—was not welcomed because it touched a taboo. But with the arrival of the internet age, the capacity for empathy, or mimetic desire, is again coming to the fore.
- 21) Just as Confucianism is called the learning of cultivating oneself and governing others (修己治人), governance of the world is the ultimate goal of Confucianism. Gyeongse jemin (經世濟民) is the principle of managing the world (世上) and thereby relieving (救濟) the people. (이상익, 「주자와 율곡의 경세론」, 『율곡사상연구』Vol.11 No.-, 율곡학회, 2005, 44쪽)
- 22) In Zhu Xi's writings, root and branch (本末) are said to be used in two senses. One is the practical context used in the Great Learning, the theory of priority of root over branch; the other is the context used in the Doctrine of the Mean, the context of original endowment (本具). Only when virtue is put first does wealth follow; when wealth is put first, the economy goes to ruin. (이상익, 「주자와 율곡의 경세론」, 『율곡사상연구』Vol.11 No.-, 율곡학회, 2005, 50쪽)
- 23) 『대학·중용 강설』(이기동 편, 성균관대학교출판부, 2010) 90쪽
- 24) According to behavioral economics, people tend to have just thoughts—helping others or punishing them—even at some loss to themselves. Furthermore, it is sometimes held that altruism, rather than self-interest, is on the contrary advantageous in evolutionary competition. (버나드 맨더빌, 『꿀벌의 우화』, 최윤재 역, 문예출판사, 2010, 51~52쪽) Behavioral economics is economics related to behaviorist psychology, which measures the mind by observing changes in human behavior in response to stimuli, like Pavlov's reflex experiment. Behavioral economics proves through experiment that in human beings emotion is stronger than reason, and the unconscious stronger than the conscious.
- 25) Whether in the prisoner's dilemma or in any game, it is said that the good survive. (정태인, 『착한 것이 살아남는 경제의 숨겨진 법칙』, 상상너머, 2011, 89~93쪽)
- 26) That not only law and institutions but also the moral level of society is important to the economy is drawing renewed attention today. The institutional economics school, which includes Galbraith, has long taken as its object of study informal institutions such as morality, besides formal institutions. The economy does not go well by self-interest alone, and an unjust exercise of public power is on the contrary harmful to the economy. (버나드 맨더빌, 같은 책, 2010, 51쪽)
- 27) Economics is defined, in neoclassical economics, as 'the discipline of how to efficiently allocate resources that exist scarcely relative to human desire,' whereas in classical economics or Marxist economics it is defined as dealing with the problems of production and distribution related to the reproduction of the economy as a whole. In this problem of 'reproduction,' the 'scarcity' of neoclassical economics is not at issue. (박만섭, 「정의: 경제학과 철학의 접점」, 『한국사회』Vol.7 No.2, 고려대학교 한국사회연구소, 2006, 34쪽)
- 28) Adam Smith, called the father of economics, was a professor of ethics, and is said to have supplemented The Wealth of Nations by writing The Theory of Moral Sentiments together with it. Contrary to common belief, throughout The Wealth of Nations there appear remarks that today would be called anti-corporate sentiment. That Adam Smith said mutually contradictory things in the two books has been called "the Adam Smith problem," and there has been a long, drawn-out dispute. (버나드 맨더빌, 같은 책, 51쪽) Defining the human being as self-interested is grounded in the limits of human reason. The libertarian Hayek says that we live in a swamp of ignorance. (하이에크, 1969, 민경국, 「시장경제에 대한 공동체주의적 비판과 공동체주의적 경제질서」, 『경상논총』Vol.17 No.-, 한독경상학회, 1998, 70~71쪽)
- 29) 아마티아 센(1989), 『윤리학과 경제학』(박순성 외 역, 한울아카데미, 1999) 18~19쪽

- 30) Max Weber has been recognized as the foremost theorist capable of criticizing Marx's materialist methodology. In particular, among Weber's theories, The Protestant Ethic and the Spirit of Capitalism was a representative theoretical work capable of criticizing Marx's theory of the origin of religion. Whereas Marx held that religion is a false consciousness, a superstructure reflecting the order of the material base called the economy, Weber, in The Protestant Ethic and the Spirit of Capitalism, succeeded in a fatal critique of Marx's theory by demonstrating that religion rather created the base called capitalism, and was recognized as a world-class theorist. (전성우, 「막스 베버의 유교론」, 『남명학 연구』Vol.16 No.-, 慶尙大學校 南冥學研究所, 2003, 304쪽)
- 31) Calvin's (Jean Calvin, 1509.7.10~1564.5.27) original name was Jean Cauvin. Born into the lower class in France, Calvin created a deep and new understanding of the doctrine of Western Religion (西敎) in Geneva, Switzerland. If Luther was the figure who began the Reformation politically, Calvin may be said to have matured it practically by reflecting the achievements of the Reformation in the economy. Calvin influenced figures such as the American independence activist Franklin, and was designated by Weber as the pioneer of the ascetic economic ethic of today's capitalism. (양드레 비엘러, 『칼빈의 경제윤리』, 성광문화사, 1985, 75~76쪽)
- 32) What distinguishes the doctrine of predestination of salvation from the blessing-seeking faith that pursues blessings in this world is that the ultimate end lies in the next world, as in existing Western Religion, while the blessing of this world is merely proof of predestination. Therefore, the believer of Western Religion who believes in predestination, even if he receives the blessing of this world, cannot but be ascetic, like the existing Western Religion believer who prays for the next world. Blessing-seeking faith is the same as predestination as to the blessing of this world, but differs in point of asceticism. The predestinarian is absolutely alone before God. (김정계, 「막스베버의 종교윤리와 현대 자본주의」, 『산경연구』Vol.15 No.-, 昌原大學校 産業經濟研究所, 1997, 6~7쪽)
- 33) Even among the other monotheistic religions, the Trinity unique to Western Religion is said to have much similarity with the structure of capitalism. (나카자와 신이치, 『사랑과 경제의 로고스』동아시아, 2004, 181~185쪽)
- 34) 막스 베버, 『프로테스탄티즘의 윤리와 자본주의 정신』(김덕영 역, 길, 2010)
- 35) The postmodern is the energy already circulating in the world of modern action, and its value. Postmodernism is characterized by circulation in contrast to the modern. (김상환, 「화폐, 언어, 무의식」, 『철학 사상』Vol. 56 No.-, 철학연구회, 2002. 23~24쪽) Postmodernism, the intellectual current that has led the world of thought since the 1980s under the term 'post-modern,' is also grounded in circulation. In postmodernism—represented by Marx, Nietzsche, Freud, Saussure, complexity science, and so on—it is revealed that, as with the circulation of religion and economy, things that in modern thought were unconnected (money, language, the unconscious, and so on) stand in a cyclic relationship, thereby deconstructing the fixed ideas of modernity. From the standpoint of postmodernism, Daesoon Thought too may be seen as a postmodernism native to Korea.
- 36) Bourdieu, on seeing that the Algerian peasants had a cyclic economic view like that of the Yijing, regarded the cyclic economic view as a premodern economic view. But discovering that once the cyclic economic view disappeared the will to reform disappeared, he discovered the importance of the cyclic economic view. (가라타니 고진, 『트랜스크리틱』, 강신주, 2009, 236~239쪽에서 재인용)
- 37) 소광섭, 『물리학과 대승기신론』(서울대학교 출판부, 1999) 45~47쪽
- 38) 이광주, 「상대성이론으로 본 상제님의 권능」, 『상생의 길』 Vol2.No.-, 대순진리회 출판부, 2004, 131~136쪽
- 39) Without a constant livelihood, one consequently loses the mind that can be constant. 『맹자강설』 (이기동 편, 성균관대학교출판부, 2007) 65~66쪽.
- 40) Structuralism is the thought that there is a social structure independent of the observing subject or the acting subject. Structuralism is, in a word, an original thought that sought to interpret the unconscious of society through the concept of structure. Structuralism contains a strong critique of existentialism, which values the subjective decision of the human being. Structuralism exerted a wide-ranging influence: Roland Barthes in semiotics, Foucault in philosophy, Lacan in psychoanalysis, and so on. (나카야마 겐, 『사고의 용어사전』, 북바이북, 2009, 237~241쪽) Structuralism is similar to the thought of the Yijing, in which all things are structured by yin and yang.
- 41) Bourdieu holds that the Algerian peasants had a cyclic economic view like that of the Yijing. But with the arrival of capitalism, the cyclic view of time disappeared. Once the cyclic view of time disappeared and anxiety ruled the workers, the energy for social reform disappeared. Therefore, for the modern energy of reform to revive, a cyclic economic system of production-consumption cooperatives must be created. (가라타니 고진, 『트랜스크리틱』, 강신주, 2009, 236~239쪽에서 재인용) That the linear view of time, the system of daytime imagination, replaced the cyclic view of time, the system of nighttime imagination, is said to be due to Europe's 'iconoclasm,' and Europe is said to have lost, as the price, ① death, ② psychological and social balance, ③ society, and ④ God. (이희연, 「사회적 시간」 (Social time)의 '기계적 차원'과 '순환적 차원'에 대하여 : 종교적 '상징'과 '의례(Ritual)', 그리고 '축제'를 중심으로, 서강대학교 석사논문, 2002, 95쪽) The system of daytime imagination and the system of nighttime imagination may be said to represent yin-yang and circulation. (질베르 뒤랑, 『상상계의 인류학적 구조들』, 진형준 역, 문학동네, 2007, 670쪽)
- 42) In the case of the West, two traditions came down concerning the circulation of time. In the Olympian religion, observing the change of nature according to the change of time, an ethical moment was found; and the view of time of the Orphic religion may be said to show a periodic circulation and to display a mystical representation. (장영관, 「시간의 신화와 철학의 윤리적 정초」, 『철학과 현상학 연구』Vol.40 No.-, 한국현상학회, 2009, 269쪽). Just as it is said that there can be no atheist in dire straits, the understanding of the divine of each religion has been connected with the understanding of the human being. In the case of circulation, if one understands the human being dualistically,

one affirms a personal, volitional absolute being; and if one understands the human being monistically, one denies an absolute being. (이상익, 「동서 사상에 있어서의 인간과 神」, 『국학연구』Vol.3 No.-, 국학연구소, 1990, 2, 44쪽)

- 43) Weber called the Eastern rationality that values the end or result, as in yin-yang, substantive rationality, and called the Western rationality that values process and procedure—so that anyone following the same process can produce the same result—formal rationality, and held that formal rationality became the foundation of capitalist development. But although formal rationality could outpace the East at the start of capitalist development, it shows, as displayed by the economic growth of Northeast Asia today, that substantive rationality is more important than formal rationality, and it is also being revealed that Confucian thought possesses a free thought that does not fear coercive power. (김정계, 「막스베버의 종교윤리와 현대 자본주의」, 『산경연구』Vol.15 No.-, 昌原大學校 産業經濟研究所, 1997, 291~293쪽) Weber held that Confucianism, because of its tradition-orientation, and Taoism, because of its magical tendency, did not reach the West's formal rationality. Korean Christianity too is said to have changed much under the influence of Taoism. (양창삼, 「도교와 한국 기독교와의 관계성에 대한 연구」, 『민족과 문화』, Vol.2 No.-, 漢陽大學校 民族學研究所, 1994, 418쪽)
- 44) The core characteristic of Western dichotomy is an oppositional-ontological framework of contemplation, contrasted with the mutual-relational framework of thought displayed by the Eastern yin-yang method. Instead, Western dichotomy, as a self-righteous concept, can take on an ideological tendency, but has rigor. (김영주, 「동양 음양법의 상호 관계론적 사색들과 그 비판」, 『동양사회사상』Vol.8 No.-, 동양사회사상학회, 2003, 75~76쪽) The cyclic worldview and yin-yang have, corresponding to the good side of 'relative diversity,' the bad side of 'ambiguity.' 'Relative diversity' may be called, in other words, 'horizontal diversity,' and Eastern society, as Weber revealed, on meeting vivid reality, harbored an antinomy and hypocrisy in which discrimination even more severe than in Western thought existed. Relative diversity made old men of us in our childhood and gave birth to the harsh sorrow of our mothers and grandmothers. (김영주, 「서양 이분법과 동양음양법의 비판, 그리고 태극이분법」, 『한국사회학회 사회학대회 논문집』Vol.- No.-, 한국사회학회, 2001, 13~14쪽) Kim Yeong-ju proposes, as an alternative to the Eastern yin-yang method, the Taegeuk dichotomy, proposing the bipolar method and the two-sided method as alternatives. But Daesoon Thought's dichotomy differs in being a dichotomy centered on circulation. The yin-yang appearing in Daesoon Thought supplements the circularity that existing yin-yang theory possesses by emphasizing eumyangdun (陰陽遁), which is the root of yin-yang circulation ("One day in the spring of the eulsa (乙巳) year, Sangje said to Mun Gong-sin: 「Jiang Taigong (姜太公) performed the seventy-two escapes (七十二遁) but could not perform the yin-yang escape (陰陽遁); I, however, performed even the yin-yang escape.」 (『전경』행록 3장 28절)). (신윤기, 「人然, 自然, 天然, 그리고 超然」, 『상생문화』2,3호, 전국대진연합회, 1995, 13~14쪽) If the West's reductionist methodology was a method, beginning from the ancient Western sages and transmitted to the monotheistic God of Western Religion, of seeking the eumyangdun of the origin and unity of all things in the world, then the East's circulationist methodology may be said to have engaged in the relational thinking of yin-yang and the Five Phases. (은남근, 『오행의 새로운 이해』, 법인문화사, 2000, 20~21쪽) The French structuralist Lévi-Strauss holds that there are two sciences: a science very close to sensory intuition and a science very far from it. (이창일, 『주역, 인간의 법칙』(위즈덤하우스, 2011, 98~99쪽)
- 45) Yin-yang was once regarded as the most important thought in the West too. The characteristic of yin-yang is relational, analogical thinking, and analogical thinking was the core of Thomas Aquinas's proof of the existence of God. That is, the language of God of Thomas Aquinas appears as 'analogy'—that is, yin-yang. (박승찬, 「유비개념의 신학적 적용」, 『가톨릭 신학과 사상』Vol. No.28, 신학과사상학회, 1999, 181~182쪽) With the discovery of Russell's paradox, Thomas Aquinas's yin-yang-analogical proof of the existence of God emerged as a new favorite of metaphysics. Coreth, Europe's representative Thomist, holds that when the human being transcends cognition, some being is revealed. (정의채, 『형이상학』열린, 1997, 116쪽) The systems of Thomas Aquinas and of Zhu Xi's Neo-Confucianism, grounded in analogical reasoning, are said to have much similarity. (소병선, 『주자학과 토미즘의 철학적 협연』, 동과서, 2006, 203~210쪽)
- 46) In the Jeongyeong, the Eastern-religious origin of Western civilization is clarified by the expression that, after Matteo Ricci led the civilizational spirits away, the spirits of enlightenment (道通神) too crossed over to the West through Jinmuk. Jinmuk sought to bestow the wondrous methods of heaven upon his homeland, Korea, and the East, but because of the received conventions of Confucianism he was instead cruelly killed and came to work in the West. "Afterward Jinmuk firmly told his attendant disciple, 「I shall, setting a limit of eight days, go by deliverance from the corpse (尸解) to the country of India (印度國) to learn more of the Sanskrit scriptures and the Buddhist law; do not open and close the door of the room.」 and immediately entered nirvana (入寂). Bonggok, learning of this, ran to the temple and sought Jinmuk, and the attendant disciple informed him that he was away. Bonggok, saying that there was something to look for in the room, tried to open the door; the attendant disciple stopped him, but he forced the door open. Bonggok said to Jinmuk's attendant disciple, 「Why have you left such a corpse in the room to rot? When a monk dies, he is cremated.」 and, piling firewood in the yard, cremated him. The attendant disciple wept and tried to stop him, but Bonggok on the contrary scolded him and burned the body without leaving a single piece of flesh. Jinmuk, learning of this, returned and cried out from the air, 「You and I have no enmity whatever; why do you do this?」 When the attendant disciple, hearing his master's voice, wept, Bonggok said, 「That is the voice of a malevolent spirit (妖鬼). Do not listen to it; you must burn it well, without leaving even a single joint of a finger bone.」 Then Jinmuk cried out, 「If you persist to the end like this, your descendants will not escape the hoe for generations.」 and, leading all the spirits of enlightenment (道通神) of the East, moved over to the West." (『전경』공사 3장 15절) The posthumous tales of Jinmuk and Matteo Ricci show that, as in the Dangun myth, even after becoming spirits they work in connection with the human world for the building of an ideal world. (고남식, 「九天 上帝의 降世神話와

地上天國」, 『대순사상논총』Vol.15 No.-, 대전대학교 부설 대순사상학술원, 2002) Jinmuk was a monk and, in the Jeongyeong, was so close to Confucianism as to recite the Compendium of Neo-Confucianism (性理大全), but seems to have had no special connection with Seon (Taoism). However, since it says ‘all the spirits of enlightenment,’ the spirits of enlightenment Jinmuk took along seem to have included all the Yu-Bul-Seon spirits of enlightenment. The Neo-Confucian-related books that Jinmuk had memorized in full and that Matteo Ricci translated were already a thought in which Yu-Bul-Seon had been integrated.

- 47) 주검지, 『중국이 만든 유럽의 근대』(청계, 2010)
- 48) 앙드레 군터 프랑크(1998), 『리오리엔트』(이산, 2003)
- 49) 개빈 멘시스, 『1434 (중국의 정화 대함대 이탈리아 르네상스의 불을 지피다)』(21세기북스, 2010)
- 50) 존 M. 홀슨, 『서구 문명은 동양에서 시작되었다』(에코리브르, 2005)
- 51) H.G. 크릴, 『중국사상의 이해』 (이동준, 이동인 공역, 경문사, 1984). Creel (H. G. Creel) holds that Confucius's influence on the West was greater than we sometimes realize. It was all the greater in the seventeenth and eighteenth centuries, and Reichwein once described this situation by saying, "Confucius became the patron saint of the eighteenth-century Enlightenment." (omitted below) Among the world's thinkers, very few leave laypeople to think for themselves, but Creel defined Confucius's claim as intellectual democracy, in that Confucius went a step further and strongly insisted that one must do so. (이상익, 『역사철학과 역사사상』(성균관대학교출판부, 1996, 211~213쪽에서 재인용)
- 52) 황태연, 『공자와 세계』(1-5) (청계, 2011)
- 53) As seen in Hwang Tae-yeon's research, if England, mainly influenced by the experience-valuing tendency of Confucian-Mencian Confucianism, developed into inductive empiricism, then continental Europe, influenced by the reason-centeredness of Neo-Confucianism—which was influenced by Buddhism—developed into rationalism such as that of Leibniz and the French Enlightenment. (전홍석, 「근대 유럽 계몽주의에 대한 송유리학(宋儒理學)의 영향과 그 문화 철학적 의미 -프랑스 데카르트 학파의 좌파 베일과 우파 말브랑슈를 중심으로-」, 『동양철학연구』Vol.57- No.-, 동양철학연구회, 2009, 304쪽). Leibniz, in his 1697 Novissima Sinica (Latest News of China), acknowledged that the morality of the Chinese was superior to that of the West. Leibniz read Matteo Ricci's writings. (라이프니츠, 『라이프니츠가 만난 중국』, 이동희 역, 2003, 176~180쪽)
- 54) François Jullien does not argue that Enlightenment philosophy was directly influenced by Mencius, but shows that the problem-consciousness of the Enlightenment philosophers and that of Mencius are very close. Mencian philosophy can lay the foundation of Western moral philosophy, which had been interrupted after Nietzsche's philosophy. (프랑수아 줄리앙, 『맹자와 계몽철학자의 대화(도덕의 기초를 세우다, 루소 칸트)』, 한울아카데미, 2009, 50~55쪽) Mencius presents the logic of circulation—the foundation of morality that was absent in the West and that Nietzsche sought. Eastern and Western philosophy can be compared as operation and creation. (프랑수아 줄리앙, 『운행과 창조』, 유병태 역, 케이시, 2003)
- 55) As shown by Europe's Kosovo crisis and the 9/11 terror after the fall of socialism, it is said that once the age of ideology ended, it became the age of identity. After the end of the Cold War, conflicts in various regions became conflicts centered on identity, and the identity crisis subdivides the world into cultural spheres of fear, humiliation, and hope, darkening the international economic outlook. (도미니크 모이시, 『감정의 지정학』, 2010, 랜덤하우스, 35-36쪽) Identity confusion can be resolved by a new circulation logic capable of establishing order among identities.
- 56) Until now, within the Western social sciences, no one has published research on religion as influential as Max Weber's. Although before Weber, Hegel and Marx had already partially mentioned Asian religions while clarifying Asian stagnation, they fall short of Weber's. Weber holds that from the period of the Reformation to the eighteenth century, before Chinese civilization entered, the influence of religion in the formation of capitalism was absolute. (유승무, 「베버의 대승불교 해석에 관한 비판적 이해」, 『중앙승가대학논문집』Vol.5 No.- 중앙승가대학교, 1996. 290~296쪽) Today's sociologists, influenced by Weber, hold that Confucianism becomes the driving force of the development of Eastern capitalism. (김석근, 「유교윤리와 자본주의 정신-‘베버 테제’의 재음미」, 『동양사회사상』Vol.2 No.-, 동양사회사상학회, 1999.)
- 57) The atmosphere of Europe, including the Geneva where Calvin lived, was at that time an age of competitively accepting the culture of China. The European Renaissance, contrary to common belief, is said to have arisen not by Europe's own power but from the fact that the ships of the southern-sea expeditionary fleet of Zheng He, sent by the emperor of China's Ming dynasty, anchored in Italy. Indeed, a considerable number of the inventions of Leonardo da Vinci, called the genius of his age, are said to coincide with the drawings that Zheng He's southern-sea expeditionary fleet carried. (개빈 멘시스, 『1434 (중국의 정화 대함대 이탈리아 르네상스의 불을 지피다)』, 21세기북스, 2010, 242~254쪽)
- 58) 앙드레 비엘리, 『칼빈의 경제윤리』(성광문화사, 1985) 97~104쪽
- 59) The core of the Italian financial revolution—checks, bills of exchange, banking, currency exchange, interest loans for trade and investment, contract law, accounting law, and so on—is said to have been first developed in the East and transmitted to Italy. Luther's Reformation too is said to be the influence of Islam's reason-centered free thought. (존.M.홀슨, 『서구 문명은 동양에서 시작되었다』, 정경옥 역, 에코리브르, 2005, 233쪽, 377쪽)
- 60) Examining the economic situation before and after Calvin's recognition of usury, Calvin's recognition of usury arose against the background of the fall of the feudal lords, the Reformation, and the emergence of the nation-state, together with the emphasis on merchant and national interest, and led to mercantilism influenced by China, which kept the pursuit of profit and the question of wealth separate. (서광조, 「공동체주의와 경제원리」, 『경제학의 역사와

- 61) In Daesoon Thought, enriching the nation and strengthening the military was seen as the method transmitted by Jiang Taigong and as a core variable of human history.
- 62) Korea's sociological community too is said to be still confined within Weber's framework. (차성환, 「독일 사회과학의 오리엔탈리즘」, 『담론201』Vol.7 No.-, 한국사회역사학회, 2004, 276~277쪽, 297쪽) The Ideal Type is a concept Weber used to prove, against the materialism that holds matter determines idea, that idea can determine matter. Just as no triangle actually exists whose interior angles sum to exactly 180 degrees, yet one can assume such a triangle exists, so too one can assume that an ideal form called asceticism exists, and this implies that such an existence can influence matter. Interpretive sociology is a sociology holding that, unlike positivist sociology or materialism, which analyze only matter, the method of understanding called empathy is the core to understanding the Ideal Type that is the essence of society. Weber, criticizing positivism and materialism, which emphasize only material elements, demonstrated through interpretive sociology that capitalism was developed by the Ideal Type of Puritan asceticism.
- 63) Needham, a world authority on Chinese scientific civilization who wrote Science and Civilisation in China (이석호 역, 을유문화사, 1989), holds that to call China a stagnant country is the paradox of paradoxes. From the Renaissance to the Western Industrial Revolution, the West's inventions, whatever the Eurocentrists may say, were mostly modeled upon Chinese inventions. There is indirect evidence that most—water-powered looms, metal movable type, and so on—were modeled upon those of Korea, China, and Japan. If the fourteenth-fifteenth-century Renaissance was mainly influenced materially by China, then from the time of Matteo Ricci in the eighteenth century onward it was influenced spiritually. (황태연, 2011, 『공자와 세계』1권, 389~399쪽)
- 64) Indeed, before Adam Smith wrote The Wealth of Nations under the influence of China, the West's policy of enriching the nation and strengthening the military was at most Machiavelli's The Prince, the very opposite of people-based government (民本主義).
- 65) "China is a far wealthier country than any region of Europe." (아담 스미스, 『국부론』, 황태연, 『공자와 세계』2권, 2011, 청계, 872쪽에서 재인용). In Matteo Ricci's eyes, China seemed perfect in everything, both morally and materially, and lacked only religion. Building a divine kingdom (神國)—a world better than Europe—seemed a matter of advancing only a few steps. (황태연, 『공자와 세계』2권, 2011, 청계, 487~488쪽)
- 66) The Rococo culture then in vogue in the West can be seen precisely as an imitation of Chinese culture. (황태연, 2011, 『공자와 세계』1권, 425~437쪽)
- 67) Confucius is said to have been a liberal who embodied the Mandate of Heaven. (시오도어 드 베리, 『중국의 자유전통』, 표정훈 역, 이산, 1998, 188~199쪽) But that China's May Fourth Movement defined Confucianism as the enemy of freedom is said to be because the concept of freedom that came in from the West was something—such as law or human rights—that guaranteed freedom more deeply and broadly. (김태만, 「아시아경제의 성공과 좌절」, 『국제해양문제연구』Vol. 12 No.1, 한국해양대학교, 2001, 9~10쪽)
- 68) Zhu Qianzhi holds that the cultural systems of the world can be divided into three—religion, philosophy, and science—and that if India is the archetype of religious culture, Chinese culture can be characterized as philosophical culture and European culture as scientific culture. Zhu Qianzhi holds that only under the influence of Chinese philosophical culture could the age of philosophy at last arrive in Europe. (임병철, 「르네상스, 계몽주의, 그리고 중국」, 『서양사론』Vol.106 No.-, 한국서양사학회, 2010, 291쪽)
- 69) Adam Smith and Laozi both acknowledge the 'state' but hold that society is run by a spontaneous order, which Adam Smith expressed as the 'invisible hand' and Laozi as the 'Dao.' (구민희, 「아담스미스와 노자의 자유방임주의의 비교」, 『동양철학연구』Vol.61 No.-, 동양철학연구회, 2010, 559~560쪽) Laozi's thought of 'non-action (無爲)' influenced the economic thought of Confucianism.
- 70) Adam Smith's famous "invisible hand" is said to have come from laissez-faire, the translation of the 'non-action (無爲)' of the physiocrat Quesnay, by whom Adam Smith was influenced. In 'non-action,' the 'wei (爲)' means not 'to do' but 'to cause to do,' so that 'non-action (無爲)' means 'the absence of causing to do'—that is, 'freedom.' If 'wei (爲)' is interpreted as 'to do,' then 'non-action (無爲)' is mystified. (황태연, 『공자와 세계』1권, 2011, 42~43쪽) 'Non-action (無爲)' is the key word of Taoism, but the Analects expresses the government of Emperor Shun as 'government by non-action (無爲之治)'—like the laissez-faire regulated by an invisible hand—using 'non-action' as economic thought. (『논어』, 「위령공장」 子曰 無爲而治者 其舜也與 夫何爲哉 恭己正南面而已矣 ("The Master said: He who governed by non-action—was it not Shun? What did he do? He made himself reverent and faced due south, that is all."))
- 71) Western Religion grew on the basis of a nomadic society rather than an agricultural society like the East, and so built a nomadic community beyond a community based on familism. Western Religion calls fellow believers brothers and sisters and actually expresses a closeness like that of brothers and sisters, and so may be called communitarianism.
- 72) Kant is said to have written three great critiques on three questions: "What can I know?", "What ought I to do?", and "What do I call beautiful?" For the first question, he wrote the Critique of Pure Reason on the understanding, corresponding to scientific reason; for the second question, the Critique of Practical Reason on reason, corresponding to ethical reason; and for the third question, the Critique of Judgment on aesthetic reason, corresponding to aesthetic reason. In particular, in the Critique of Practical Reason, holding that, concerning the human being's deontological duty that cannot be derived from the Critique of Pure Reason, the human being must make a postulate to God, he constitutes the pioneer of Western deontological ethics.
- 73) On the differences among the various thoughts, see <Table 2.2> of this writing.

- 74) The cyclic methodology, regarding all things as being within the logic of circulation, divides things into logical quadrants and thereby discovers the lawfulness of the circulating system, so it takes the division into quadrants as the beginning of discovery. Descartes, who first introduced quadrants into mathematics, may also be said to be one instance of cyclic thinking. The relations of influence among the thoughts of each religion are detailed in Chapter II.
- 75) Weber's methodology of sociology was classified by Habermas, according to cognition and interest, into three—positivism, hermeneutics-phenomenology, and depth hermeneutics (Marx, Freud). (위르겐 하버마스, 『사회과학의 논리』박성수 역, 문예출판사, 1986, 7-41쪽) When Habermas's classification is reclassified centering on symbol and ritual, the methodology of scholarship stands in a cyclic relationship. (박정진, 『한국문화 심정문화』, 미래문화사, 1990, 217쪽)
- 76) Libertarianism refers to the libertarianism that was reborn in the present after passing through the liberalism of the medieval period. In particular, it asserts the inefficiency of Keynesian government intervention. A representative author is Robert Nozick. A book related to Nozick is Jonathan Wolff's 『(로버트 노직)자유주의 정치철학』(장동익 역, 철학과 현실사, 2006). Nozick was the foremost contributor in rescuing liberalism from Arrow's impossibility theorem—an economic incompleteness theorem, so to speak, akin to the 'prisoner's dilemma'—and strengthened still further the philosophical foundation of today's neoliberalism. (박만섭, 「정의: 경제학과 철학의 접점」, 『한국사회』Vol.7 No.2, 고려대학교 한국사회연구소, 2006, 57쪽)
- 77) Weber's interpretive sociology too may be said to have used a hermeneutic method, but compared with Simmel, who philosophically interpreted and accepted Nietzsche, Weber may be said to have had a greater empirical-scientific acceptance than Simmel. (김덕영, 「니체와 모더니티 이론: 짐멜과 베버의 해석과 수용을 중심으로」, 『현상과 인식』Vol.25 No.3, 한국인문사회과학학회, 2001.) Benjamin too succeeded to Simmel's method, but since it becomes a refutation of Weber's discussion, it has for now been classified under positivism as corresponding to economic motivation.
- 78) Simmel, who had been overshadowed by Marx and Weber, is today the most attention-drawing sociologist. The phenomenological sociological method Simmel commanded decades ahead has power enough to rescue the humanities from crisis today. (김덕영, 『현대의 현상학』, 나남, 1999, 85~94쪽) His representative works are 『돈의 철학』(게오르크 짐멜, 안준섭 역, 한길사, 1990) and 『짐멜의 모더니티 읽기』(김덕영 역, 새물결, 2005), and in Korea many translations by Kim Deok-yeong have been published.
- 79) Interpretive sociology is a sociology in which Weber highlighted the human experience and understanding that Marx's materialist dialectic lacked. Weber's interpretive sociology is recognized as a high-level sociological methodology differentiated from Anglo-American positivist sociology. As a representative work of interpretive sociology, 『프로테스탄티즘의 윤리와 자본주의 정신』(김덕영 역, 길, 2010) is cited.
- 80) Simmel defined social interaction and its forms as the object of cognition of sociology, and so Simmel's sociology is called formal sociology. (김덕영, 「현대인에게도 종교는 필요한가」, 『현상과 인식』Vol.23 No. 1-, 한국인문사회과학학회, 1999, 66쪽) When Weber and Marx explained society with macroscopic theoretical systems, Simmel did research themed on very light everyday matters, so popular that his lectures were overflowing, yet he was not recognized in academia. Simmel paid attention to the form of sociology appearing in the small everyday objects to which neither Marx nor Weber paid attention, and, using the apt method of phenomenology, laid the foundation of a micro-sociology still recognized today.
- 81) Phenomenology is the discipline of describing things as they are. Phenomenology is to describe a thing—since some concept always enters into observing a thing—by excluding (bracketing) such a concept and making full use of the intentionality of consciousness in which the thing and I are connected as one. For example, phenomenological psychologism expresses anger as anger when one is angry, and Simmel's phenomenological sociology describes the use of money and the individual as it is from a third-party standpoint. Phenomenology becomes a good tool for discovering new facts without falling into the limits of a particular concept, as positivism or structuralism does. The methodology of phenomenology is not a heavy theory like those of Marx, Freud, and Nietzsche but a light theory; yet, providing a fresh methodology that reflects the truth of the human interior better than positivism, it exerted a wide-ranging influence on the formation of new disciplines such as modern existential philosophy.
- 82) Benjamin, who succeeded to Simmel's methodology, develops Simmel's observation that the attitude toward money resembles the attitude toward God. In the capitalist world where everything is uncertain, everything that happens in life depends on chance, like the contingency of gambling. Since the grace of God too is something the human being cannot foresee, the human being today clings to money as one clings to gambling. The reason fashion is so important is the contingency of not knowing what will become fashionable, and the department store becomes a temple dedicated to this intoxication. The society that chases fashions made according to the circulation of the economy has become a universal gambling hall. (강신주, 1999, 135~165쪽)
- 83) The representative figure of deontological ethics is John Rawls. The reason John Rawls, though representative of deontological economic ethics, is today spotlighted as representative of economic ethics as a whole is that through Rawls the problem of social justice, hitherto concealed, could be incorporated into the very center of economics. Rawls showed that duty, justice, and the like can be regarded as quantifiable economic variables. A representative work of Rawls is 『정의론』(황경식 역, 이학사, 2003).
- 84) Baudrillard is known as the scholar who most clearly clarified the simulacrum—that is, that the core of the modern economy is that the modern person consumes not objects but signs. A representative work is 『시뮬라시옹』 (장 보드리야르, 하태환 역, 민음사, 2012), and so on.

- 85) Bourdieu is known as the scholar who best illuminated the aspect of modern society in which the strata of society are structurally distinguished through taste. A representative work is 『구별짓기』 (피에르 부르디외, 최종철 역, 새물결, 2005).
- 86) Utilitarianism puts forward the greatest happiness of the greatest number as the supreme value, so that total social utility can be maximized, but the rights of the minority not included in the greatest happiness of the greatest number are ignored. Welfare economics, which asserts the maximization of total utility, may be said to represent utilitarian thought. Utilitarianism too, like libertarianism, is said to be at odds with the communitarianism of the Western Religion tradition. (이재율, 「경제학에 미친 공리주의의 영향과 이에 대한 기독교적 반성」, 『경영경제』Vol.32, 계명대학교 산업경영연구소, 1999. 103, 107~122쪽)
- 87) The meaning of 'relationship-centered' is the priority of ethics over economy. Capitalism is, on the surface, economy-centered, but its interior, like other societies, has society situated as its background. Capitalism is sustainable only when it brings society to the surface, and this can be called the 'great transformation,' as Karl Polanyi said. (원용찬, 「경제학의 방법론적 비판과 문화경제의 패러다임」, 『문화경제연구』Vol.1 No.1 한국문화경제학회, 1998, 28~32쪽)
- 88) Gift-theoretic economics is an economics that points out that the fundamental assumption of mainstream economics—which assumes a 'self-interested human being'—is wrong. In most societies except capitalist society, the motivation of the economy is circulation through the gift, so the self-interested-human-being hypothesis of capitalist economics is an error. Representative scholars and works are Marcel Mauss's 『증여론』(이상률 역, 한길사, 2002) and Georges Bataille's 『저주의 뒀』 (조한경 역, 문학동네, 2000), and so on.
- 89) Baudrillard connected Marx's political economy—through the distinction of use-value/exchange-value—with Saussure's semiotics, which distinguishes the sign into signifier (signifiant)/signified (signifie). The concept of the symbol in the sign and signification of Baudrillard's cultural economics was connected with Polanyi's thesis, which criticized the application of Marx's economic determinism even to primitive societies. Scarcity and surplus are said to be concepts valid only in the period of the great transformation in which modern economics appeared. Primitive society moves with symmetry and centrality, and Baudrillard organized this with the concept of symbolic exchange and applied it to postmodern society, giving new recognition to the symbolic value of consuming signs and images. (원용찬, 「경제학의 방법론적 비판과 문화경제의 패러다임」, 『문화경제연구』Vol.1 No.1 한국문화경제학회, 1998, 36~38쪽)
- 90) The difference between symbolic value and sign-value is that symbolic value adds to sign-value a value such as noblesse oblige, meaning the social service of the privileged class. Sign-value and symbolic value are distinguished by whether it is conspicuous consumption or sharing. As Bill Gates recently urged the social donation of the privileged class, the donation amounts of the privileged and the potlatch, meaning the gift in anthropology, may be cited as examples of symbolic value. The core of the problem in the present may be said to be that symbolic value is disappearing owing to the collapse of community caused by the obstruction of circulation.
- 91) MacIntyre's representative work is 『덕의 상실』(알래스테어 매킨타이어, 이진우 역, 문예출판사, 1997), which, in today's problematic reality of moral pluralism, called for reviving the communal virtue of Aristotle.
- 92) Michael Sandel, whose lectures on the theme of 'justice' have been counted among the best lectures for twenty years at Harvard University, recently became a topic of conversation in Korea. His representative work is 『정의란 무엇인가』(이창신 역, 김영사, 2010), which made a name for itself as a bestseller in Korea.
- 93) Communitarianism holds that the concept of the self that liberalism absolutizes is a concept that appeared after the medieval period, and, whereas social contractarianism emphasizes deontology, it emphasizes the end, as Aristotle and Hegel did, and asserts that the problem of the modern person lies in the loss of the end. Communitarianism criticizes that the value-neutrality liberalism asserts already contains a value concept. That communitarianism emerged strongly in the United States after the 1980s is regarded as the United States having been affected by the worldwide recession. (이경직, 「자유주의와 공동체주의의 만남: 한국사회와 기독교」, 『기독교사회 윤리』Vol.6 No.-, 한국기독교사회윤리학회, 2003, 142~146쪽)
- 94) Han Tae-dong was already an elder of the domestic academic community who had acquired doctorates in mathematics, theology, medicine, and philosophy in the United States in the 1960s. His lectures on 『사유의 흐름』(연세대학교 출판부, 2005)—which summarized Eastern and Western thought through the contiguity-structure theory of mathematics, conducted at Yonsei University—showed that abstruse thought spanning East and West can be simplified and organized very deftly.
- 95) (이기동, 「한중일 유학의 과거 현재, 미래」, 『동아시아 유교문화와 근현대』, 제4회 대전대학교 대학원 동북아 지역연구 학술회의, 2010, 1~3쪽) Yi Gi-dong provided a detailed explanation of how the metaphysical theories of innate goodness and innate evil changed the socio-economic character of Korea and Japan today. This writing regards Korea, China, and Japan as differing in detail within Confucianism, but in the large picture of Yu-Bul-Seon, China shows a largely Taoist, Korea a largely Confucian, and Japan a largely Buddhist character; and it further regards Japan as having had the tradition of the theory of innate evil under Western influence, and Korea the tradition of the theory of innate goodness.
- 96) Karl Polanyi is known as the scholar who founded economic anthropology, which most systematically explained the social background of the economy, against the mainstream economics that, since Marx, has regarded economy and society as separate. Polanyi, like Mauss, investigated societies other than capitalism, discovered patterns, and revealed that capitalism too merely conceals its social background. A representative work is 『거대한 전환』(홍기빈 역, 길, 2009).

- 97) Braudel is the scholar who founded the Annales school, which drew out as a major perspective of historiography the microscopic history to which existing historiography had paid no attention; in light of microhistory, he holds that world economic history undergoes three circulations—long-term circulation, ultra-long-term circulation, and short-term circulation. If Polanyi clarified the synchronic structure of the economy, explaining different structures within the same time period, then Braudel may be said to have clarified the diachronic structure, revealing the same structure across different time periods. A representative work is 『물질문명과 자본주의』상, 하 (페르낭 브로델, 주경철 역, 까치, 1999).
- 98) Braudel and Polanyi prove, through the early history of capitalism, that economic society is composed of three layers and that the market economy arose on the basis of society. (다베타 마사히로 외, 『순환의 경제학』, 삼신각, 2002, 68~69쪽)
- 99) Mauss holds that morality and economy are the two bedrocks our society possesses, and that it has not yet been revealed that morality and the gift are bedrocks. (마르셀 모스, 『증여론』, 이상률 역, 한길사, 2002, 48~49쪽) Freud said that modern civilization suppresses desire, and as Erich Fromm said, the human being is suppressing the desire to exist through the gift. If the gift is the nature of the human being, then the present, which only exchanges, is the generation that most suppresses desire. (에리히 프롬, 『소유냐 존재냐』, 범우사, 1990, 34-35쪽) Mauss posed the question of what force compels one who receives a gift to return it, thereby enabling the Maori to maintain a gift society. Unless distorted or suppressed, the circulation of matter may be the very action that sets the human mind at ease. (브뤼노 카르센티, 『마르셀 모스, 총체적인 사회적 사실』, 동문선, 2009, 45~49쪽)
- 100) Representative cases of Indo-European mythology are the caste system of Hinduism and Greco-Roman mythology, and among these the myth of the Trojan War. The caste system is divided into the Brahmin in charge of religion or sacrifice, the Kshatriya in charge of politics or distribution, and the Vaishya in charge of production. In the Trojan War, the three goddesses surrounding Helen are said each to represent the three functions: Hera in charge of production, Athena in charge of distribution, and Aphrodite in charge of consumption. Even the seemingly free-spirited goddesses of Greece belonged to the trifunctional system. (조르주 뒤메질, 『대담』, 송대영 역, 동문선, 2006, 213~216쪽) Korea too had the trifunctional system of Jinhan, Mahan, and Byeonhan. (박용숙, 『한국음악사상의미학』, 일월서각, 1990, 223~225쪽) The trifunctional system may be said to be the universal gift-theoretic economic system of the world.
- 101) As the connection of computers and genetic engineering with the Yijing has been revealed, the Yijing's idea of the Three Powers of heaven, earth, and human is becoming an important mentor of artificial intelligence or complexity theory. The idea of the Three Powers, having anticipated what cutting-edge modern science has discovered—complexity systems including chaos and the fractal (相同性, self-similarity), networks, self-organization theory, and so on—is becoming the mentor of the new science. (최민자, 『생태정치학적 사유와 현대 물리학의 실재관』, 『동학학보』 Vol.14, 동학학회, 2007, 168~173쪽) The idea of the Three Powers, as an Eastern complexity-system economic thought, possesses a gift-theoretic, circulationist economic thought through the principle of increasing returns that complexity economics has.
- 102) Complexity economics is a science that applies to economics the complexity science that derives laws by introducing minimal assumptions from the disorder commonly occurring among natural phenomena. Complexity science is composed of chaos and the fractal (相同性, self-similarity), and the business cycle and the won-hyeong-i-jeong (元亨利貞) of the Yijing appear with similar logic. The circulation of spring, summer, autumn, and winter is generated and developed by the same principle as the economic cycle. Since all complexity systems appear as the circulation system of spring-summer-autumn-winter, the logic of circulation appears in economics too. (폴 크루그만, 『자기조직의 경제』, 부키, 2002, 115~137쪽) Until now there has been research applying the Five Phases theory to literary theory and the like, but cases of applying the Five Phases theory to economic theory are rare.
- 103) Ecological economics is an economics that harmonizes ecology, which studies the flow of nature, with economics, which studies human desire. In accordance with the environmental crisis, human desire must be regulated—increased and decreased—according to the command of nature. Ecological economics has the significance of being the first economics to argue that human desire must be restrained. Ecology is said to be the first three-number differentiation system in Western science. In the history of the dyadic relationship of human–matter, or human–God (the divine, life), the appearance in reality of the three-number differentiation system of human–matter–life (the divine) is said to be ecology. Ecological economics, crossing between nature and the human, induces a balance of production–distribution–consumption. As a representative ecological economic work, there is E. F. Schumacher's 『작은 것이 아름답다』 (김진욱 역, 범우사, 2008).
- 104) Against the mainstream economics that holds human desire is self-interested, the economics that shows the hypothesis of the self-interested human being is limited to Western society is gift-theoretic economics. Gift-theoretic economics begins with Mauss; except for the West, all believed that things have a spirit (靈), regarded as admirable the one who could give much rather than possess much, and severely censured the one who possessed much. Human society except for capitalism, mostly, like the country where the Alice of today's eyes lives in a strange land, moves the world by a logic opposite to capitalism. (이재혁, 「선물의 Hau : 증답경제의 정치경제학과 관계자본」, 『韓國社會學』 45(1):』 2011, 37-72쪽)
- 105) Communitarian economics corresponds mainly to the communitarian ethics of Michael Sandel and others, famous for 『정의란 무엇인가』.

- 106) 소광섭, 소광섭 「오행의 수리물리학적 모형」, 『과학과 철학』 Vol.4, 통나무, 1994. Concerning the number 5, the minimal system of the Five Phases, 胡化凱 石建軍 of China in 1994 (『從五行唯一性看中醫理論的合理性』, 中醫研究, 1994) is also said to have additionally proved it. However, So Gwang-seop's Five Phases theory as a system of five first-order simultaneous differential equations is an incomplete model that cannot at all explain the characteristics of each of the Five Phases. (소재학, 「음양오행설에 관한 연구」, 원광대학교 동양학대학원 석사논문, 2005, 19-22쪽)
- 107) 강용균, 「오행과 팔행의 수학적 모형」, 『한국정신과학학회지』, Vol.3 No.1, 1999.
- 108) 시오노야 유리치, 『경제와 윤리』(필맥, 2006) 80~81쪽
- 109) The trifunctional system appears in modern society as well as in Greek, Roman, and medieval society. Even when people do not consciously feel circulation, the three functions appear unconsciously, as in a complexity system. (조르주 뒤메질, 『대담』, 송대영 역, 동문선, 2006. 213~216쪽)
- 110) Park Yong-suk has recently continued to assert the universality of circulation through the idea of the Three Powers, through 『사면신화』, 『지중해문명과 단군조선』, and so on.
- 111) Choi Yeong-jin's research helped to establish the philosophical concepts for an applied-disciplinary approach to the thought of the Yijing. (최영진, 「역학사상의 철학적 탐구」, 성균관대학교 박사 논문, 1989)
- 112) 이병철 「역전의 삼재사상연구」, 한국교원대학교 석사논문, 2011
- 113) Recently, the cyclic economic view is finding its underlying operating mechanism in the psychoanalytic function of unconscious symmetry. Nakazawa Shinichi, combining the circulationist economic view with Lacan's psychoanalysis, clarified the psychological mechanism of the gift-theoretic economic phenomenon and the isomorphic structure of capitalism—the Western-Religion (西敎) Trinity-gift economy. (나카자와 신이치(2002), 『대칭성 인류학』, 동아시아, 2004. 128~129쪽)
- 114) 윤기봉, 「증산사상에서의 근대성 해석 문제」, 『종교교육학연구』, Vol.34 No.-, 한국종교교육학회, 2010.
- 115) 이경원, 「대순진리의 근대성과 변혁 사상」, 『동학학보』 Vol.9 No.2-, 동학학회, 2005.
- 116) 고남식, 「해원주제 강증산 전승연구」, 건국대학교 박사논문, 2003
- 117) Jo Yong-gi shows, by integrating the approaches of Weber and Durkheim, that from the standpoint of the theory of the emergence of new religions—since today's established religions, Western Religion and Buddhism, were also new religions at their birth—if, from the standpoint of the sociology of religion, the society at the birth of the established religions and the social situation at the founding of Daesoon Thought are similar, then Daesoon Thought as a new religion has a value comparable to, or perhaps even greater than, that of the existing religions. (조용기, 「대순사상의 사회인식과 사회개혁사상에 관한 연구」, 대전대학교 석사논문, 2001)
- 118) Examining research that views Daesoon Thought as a domain of universal scholarship, there is, as religious-studies research, Yi Gyeong-won (『한국 신종교와 대순사상』, 문사철, 2011), and, as religious-psychological research, Go Nam-sik (「단주(丹朱) 해원(解冤) 전승(傳承)에 대한 문학치료적 접근」, 『문학치료연구』 Vol.4 No.-, 2006). Park Maria's paper (「포스트모던사회와 한국신종교 ; 포스트모던 사회와 대순진리회」 『한국신종교학회』, Vol.20 No.- 한국신종교학회, 2009), a full-fledged study of Daesoon Thought as a postmodern thought, presents Daesoon Thought as a solution to the problem of pluralism following modern postmodernism. This writing too agrees with its gist and presents circulation as a means of realizing pluralism.
- 119) 김승남, 「대순사상의 해원과 인존에 관한 연구」, 대전대학교 박사논문, 2011, 10~11쪽)
- 120) Scholars who regarded it as a new religious movement include Yu Byeong-deok, Kim Hong-cheol, Yi Gang-o, Hong Beom-cho, and Bae Yong-deok, and the related academic societies are the Jeungsan Thought Research Society and the New Religion Society.
- 121) The pluralism of Daesoon Jinrihoe possesses modern aspects that can present an alternative to current society: a pluralistic aspect of the integration of Yu-Bul-Seon on the doctrinal side; of the harmony of traditional ritual and modern thought realizing the value of women on the side of religious ritual and organization; and of simultaneously performing the roles of clergy and believer in the methodology of cultivation. (박마리아, 「포스트모던사회와 한국신종교 ; 포스트모던 사회와 대순진리회」 『한국신종교학회』, Vol.20 No.- 한국신종교학회, 2009, 25쪽 ; 「한국신종교와 여성 : 에코페미니즘(Ecofeminism)의 관점으로 본 대순진리회의 여성관」 『한국신종교학회』, Vol.22 No.- 한국신종교학회, 2010).
- 122) 최준식, 『한국의 종교, 문화로 읽는다』 1,2,3 (사계절, 2004)
- 123) 나권수, 「대순사상에 나타난 지상신선사상연구」, 대전대학교 석사논문, 2008
- 124) Representative research related to the unity of the three teachings includes the research of Kim Tak and Choi Jun-sik, but it was not able to connect it with the core proposition of Daesoon Thought of spring-summer-autumn-winter. Kim Tak, in his doctoral dissertation at the Academy of Korean Studies, 『증산 강일손의 공사사상』(1995), revealed the sources of vast Chinese-classical passages related to the Jeongyeong, clarifying the tradition of the unity of the three teachings of Yu-Bul-Seon in Daesoon Thought. Choi Jun-sik, in his doctoral dissertation at Temple University in the United States, 『중국과 한국의 삼교합일론 발달사』 (지문당, 2009), discussed the syncretic character of Daesoon Thought and Yu-Bul-Seon, obtaining the first overseas doctorate related to Daesoon Thought. As writings that connect Daesoon Thought with its core proposition—that all things circulate as spring-summer-autumn-winter and that the seemingly automatic circulation is possible through the intervention of an absolute being like 'earth (土)'—the writings of Shin Yun-gi are representative, though not yet published as formal papers.

- 125) 김태수, 「대순사상의 민족주의적 요소에 대한 재해석」, 대진대학교 석사논문, 2001
- 126) 진정애, 「대순사상에서의 심론연구」, 대진대학교 석사논문, 2005
- 127) Research that views Daesoon Thought as a Korean frame includes Yi Gyeong-won (『한국의 종교사상』, 문사철, 2010) and Go Nam-sik (「해원설화에 대한 문학치료적 접근」, 『문학치료연구』Vol.6 No.-, 한국문학치료학회, 2007).
- 128) (고남식, 「단주(丹朱) 해원(解冤) 전승(傳承)에 대한 문학치료적 접근」, 『문학치료연구』Vol.4 No.-, 2006) Freud reduced all relationships—including all human relationships, down to the relationships of things—to the relationship of father and son through sex (性) grounded in yin-yang. This has something in common with the way today's Yijing connects all things as the relationship of father and son. The Yijing clarifies that, through a personal being called the sage by whom the will of heaven and earth—a personal being—is realized and proclaimed, heaven-earth and the human being are positioned in the relationship of parent and child. (이현중, 「정역의 干支 度數 원리(1)」, 『동서철학연구』Vol.27 No.-, 한국동서철학회, 1998)
- 129) 정지윤, 「재소자 교정교육에 대한 종교적 대안연구」, 대진대학교 석사논문, 2001
- 130) 김태수, 「헤겔 정신현상학에 나타난 '자기-타자화'의 음양의 변증법」, 2009 대순문예, 대순진리회 여주도장 홈페이지.
- 131) 김승남, 「대순사상의 해원과 인존에 관한 연구」, 대진대학교 박사논문, 2011
- 132) Kim Bong-seop develops a thesis with the same argument as this writing, holding that Daesoon Thought is an alternative that can resolve the contradictions that modern communitarianism possesses, and compared modern communitarianism and the communitarianism of Daesoon Thought in detail. This writing, following Kim Bong-seop's research, paid attention to the economic thought and the principle of circulation that Daesoon Thought possesses. (김봉섭, 「현대사회 공동체 이념으로서의 대순 사상에 관한 연구」, 대진대학교 석사논문, 2010)
- 133) 이 현, 「조선후기 종교적 근대성과 평등이념의 전개양상」, 대진대학교 석사논문, 2010
- 134) 박경혜, 「대순사상의 생명관 연구」, 대진대학교 석사논문, 2001
- 135) 김태수, 「환경윤리의 도덕적 지위 문제에 관한 대순사상적 고찰」, 『제5회 대진대학교 대학원 학술대회』, 대진대학교 대학원, 2011

## II. The Economic Views of the Various Religions and Limited Circularity

### II. The Economic Views of the Various Religions and Limited Circularity

#### 1. Economic Ethics and the Circularity of the Various Religions

The economic thought of a religion may be called a very central constituent element of religion, one that concretely expresses the abstract thought of that religion. The hidden meaning of a religion can be grasped when it is expressed as economic thought. When a religion appears as economic thought, it may be said to appear as an economic ethic that is more concrete than its religious doctrine.

Although modern capitalist economics adamantly denies it, economy and ethics are, like Janus, in a very close relationship in which they are constantly opposed yet appear together at the same time. Even in such an everyday situation as how one eats a single apple, economy and ethics constantly appear in opposition. Because economy and ethics frequently appear in mutually opposed forms, they stand in so close a relationship that one might say the inverse of economy is ethics and the inverse of ethics is economy. Historically, economy and ethics are said to have shown toward each other a relationship like that of a long-term function.

[Figure 2.1] The Historical Trend of Economy and Ethics<sup>136)</sup>

Given that the core ethics of the various religions appear as visible economic thought, and that the economic thought of a religion appears mainly in an ethical form, examining the economic ethics of the various religions becomes a very important task in understanding religion. Moreover, since ethics too may be said to be closely related to economics, the three—religion, economics, and ethics—may be said to possess a common theoretical system.<sup>137)</sup> As for the relationship among religion, economics, and ethics, one may examine it in the order of first establishing a system centered on ethics, which is close to daily life, then illuminating its relationship with economics, and again connecting it with religion.

First, if we examine the system of ethics, ethics has, in chronological order, three traditions: the ethics of Aristotle, which emphasizes virtue (excellence)<sup>138)139)</sup>; the deontological ethics of Kant, which emphasizes the right (正, justice); and the libertarian or utilitarian ethics, which emphasizes the good (善, efficiency).<sup>140)</sup>

To take daily life as an example, in a situation where profit and ethics conflict, the standard of ethical conduct by which one keeps one's conscience was, in ancient Greece, a matter of inner virtue that is my own being; but with Kant it became a matter of my ethical duties and rights under the institution of the social contract; and again in the modern age ethics approaches it as a matter of conduct concerning the interest of myself and of society as a whole.

To apply abstract ethical concepts to economics, a concrete social science, the system of ethics—which has the two sides of theory and practice—may be divided into the following nine systems.

## Table 2.1 The System of Ethics<sup>141)</sup>

|                                                              |                      |                            |              |
|--------------------------------------------------------------|----------------------|----------------------------|--------------|
| Object of evaluation \ Concept of value                      | Basic value-language | Operational value-language | Ultimate end |
| :---:   :---:   :---:   :---:                                |                      |                            |              |
| Conduct   Good (善)   Efficiency   Utility                    |                      |                            |              |
| Institution   Right (正)   Justice   Rights                   |                      |                            |              |
| Being   Virtue (德)   Excellence <sup>142)</sup>   Capability |                      |                            |              |

Actual economics, too, like ethics, appears as a tradition that develops its theories centered on three tasks: conduct (the good—the marginal utility school), institution (the right—the institutionalist school and the historical school), and being (virtue—the economics of the gift).

In the case of obtaining a single apple, the marginal utility school, a neoclassical school, values efficient conduct that takes profit by calculating the utility—that is, the marginal utility—and the cost incurred upon obtaining the last apple; the institutionalist school values the history and institutions involved—how fair the institution is by which a single apple comes into my hands; and in the economics of the gift, the matter of being—who gave me the apple—is valued.

That every society has economy and ethics, and that economy and ethics become the core of society, is because economy and ethics are the two principal means of integrating society by the standard of universal value. That mutually opposed economy and ethics constantly appear together is because economy (efficiency) and ethics (the right) share the common feature of the good (善). The good, too, has two opposed attributes integrated into one. When utility is called the good, the good has individual plurality and qualitative diversity; thus, in the aspect of individual plurality two combinations—efficiency and justice—are possible, and in the aspect of qualitative diversity two combinations—freedom and excellence—are possible. Freedom becomes a basic value-norm common to both economy and ethics.

### [Figure 2.2] The Composition of the Tasks<sup>143)</sup>

According to the above tasks, the world of economy and the world of ethics are integrated around the good. The integrated world of economy and ethics is mediated through the virtue of politics or religion. Economy, ethics, and politics (religion) represent, respectively, conduct, institution, and being.

As shown in [Figure 2.3], wealth comes from scarce resources, capability comes from insufficient virtue, and rights come from limited rightness (正). Economy and ethics are regulated in the domain of political virtue (德), which is excellence, and all three are integrated into the good.

### [Figure 2.3] The Integration of the World of Economy and the World of Ethics<sup>144)</sup>

If we examine economic ethics among ethical thought, the character of ethical thought now becomes apparent according to which of the right (正), the good (善), and virtue (德) it emphasizes when related to economy. The tradition of ethics began with the debate between the right (正) and the good (善). The utilitarian tradition beginning with Adam Smith emphasized the good (善) over the right (正), asserting that the happiness of the greatest number is itself moral, and it built the dominant economic-ethical thought until the appearance of Rawls's social contractarianism, which emphasizes the right (正) over the good (善). The

utilitarian tradition held that the individual may be sacrificed for the happiness of the greatest number.

Rawls modernized Kant's deontological ethics, pointed out the weaknesses of utilitarianism, and revived a social-contractarian theory of justice grounded in individual freedom.<sup>145)</sup> His point is that if individual happiness is sacrificed, the happiness of the greatest number is meaningless, so the duty to guarantee individual happiness is more important. Rawls's social contractarianism has aspects that advanced beyond utilitarianism, but because it gave rise to problems of freedom and equality it was again criticized by communitarians and libertarians. Communitarianism<sup>146)</sup>, which holds that although individual duty is important the community takes precedence, emphasizes from a holistic standpoint pragmatic virtue (德) over the ethical sense of duty that is the right (正); and libertarianism, from an individualist standpoint, emphasizes the virtue (德) of positive freedom over the right (正). Here freedom may be called the basic norm common to all three—the right (正), the good (善), and virtue (德).

Examining the relationship of each school of thought more concretely, utilitarianism—represented by Mill and Bentham, or by Pareto<sup>147)</sup>—holds, unlike the libertarianism represented by Hayek and Friedman, that individual freedom may be constrained if it serves the interest of the whole, and unlike social contractarianism, it places interest before duty.

The ethical theories that value ethics over economy are social contractarianism and communitarianism<sup>148)</sup>; the social contractarianism represented by Rawls, unlike communitarianism, adopts methodological individualism and does not sacrifice the individual for the interest of the whole. The communitarianism represented by MacIntyre is the finest alternative for implementing social welfare under capitalism, but its practicality is questionable because of the uncertainty of compensation for individual sacrifice.<sup>149)</sup> From the standpoint of value-ideology, the utilitarianism and libertarianism related to economic ethics emphasize efficiency through adaptation, while social contractarianism, which emphasizes ethics, pursues justice through solidarity, and communitarianism pursues excellence through freedom. To integrate the above tasks, modern economic ethics and economics resolve problems on four dimensions.

₩<Table 2.2₩> The Dimensions of Modern Moral Philosophy

|                |                                                   |                                           |                                                          |
|----------------|---------------------------------------------------|-------------------------------------------|----------------------------------------------------------|
| Method \ Value | Good (善)—order within institutions                | Right (正)—basic structure of institutions |                                                          |
| :---:          | :---:                                             | :---:                                     | :---:                                                    |
| Individualism  | Market equilibrium theory (theoretical economics) | Social contractarianism (justice)         | Libertarianism (freedom)                                 |
| Holism         | Utilitarianism (efficiency)                       | Communitarianism (virtue)                 | Institutional evolutionism (historical-school economics) |

The four ethical theories may be divided into four quadrants according to the criteria of individual/community and efficiency (economy)/justice (politics).

[Figure 2.4] The Relationship of the Four Economic Ethics

Second, if we examine the religious aspect, the interrelationship between economic ethics and religious thought can be examined in the composition of the circular logic found in the

doctrinal systems of religious thought. That among countless religions the ones with a cyclic economic view can be limited to Yu-Bul-Seon and Western Religion (Seogyo) appears in the logical framework of thought of the various religious theories.<sup>150)</sup> Because the logical frameworks in which circular logic can be expressed are limited, the religious thought of East and West can be condensed into Yu-Bul-Seon and Western Religion. Economics, too, may be said to be a kind of logic, like game theory, and to stand in a mutually circular relationship; therefore economic ethics and religion can be integrated with each other.

Because a circle is round, in the theory of circulation the proposition  $X$  and the proposition  $\neg X$ <sup>151)</sup> appear complementarily (相補的), unlike in linear theory.<sup>152)</sup> The various aspects of circulation can be examined, using mathematical logic, by means of adjacency-structure theory, a branch of topology.<sup>153)</sup> As in dialectics, in the circular logic of the circle a proposition that sets out as  $X$  at the starting point becomes  $\neg X$  at the turning point and again becomes  $X$ .<sup>154)</sup> In the end, the logics that can appear in the theory of circulation are limited to:

Confucianism, which holds that  $X$  is  $X$  and  $\neg X$  is  $\neg X$ <sup>155)</sup>;

Taoism, which holds that  $X$  is  $\neg X$  and  $\neg X$  is  $X$ <sup>156)</sup>;

and Buddhism, which holds that  $X$  is neither  $X$  nor  $\neg X$ <sup>157)</sup>;

and Western Religion, with the universal love (博愛) that “ $X$  is everything”<sup>158)</sup>, connects the three circular logics so that they may operate.

In fact, the Confucian logic that  $X$  is  $X$  and  $\neg X$  is  $\neg X$ <sup>159)</sup> is:

To learn ( $X$ ) and to practice it from time to time ( $X$ ) is a joy,<sup>160)</sup>

and if a like-minded friend (同志,  $X$ ) comes ( $X$ ), it is a pleasure<sup>161)</sup>;

the ruler ( $X$ ) must act as ruler ( $X$ ), and the minister ( $\neg X$ ) must act as minister ( $\neg X$ ).<sup>162)</sup>

To regard what one knows ( $X$ ) as known ( $X$ ) and what one does not know ( $\neg X$ ) as not known ( $\neg X$ )—this is knowing ( $X$ ).<sup>163)</sup>

A friend ( $X$ ) is a friend ( $X$ ), and an enemy ( $\neg X$ ) is an enemy ( $\neg X$ ).<sup>164)</sup>

To the logic of Confucianism, Taoism responds with paradox.

In Taoism, which holds that  $X$  is  $\neg X$  and  $\neg X$  is  $X$ <sup>165)</sup>:

if one calls the Way (道,  $X$ ) the Way ( $X$ ), it is not the Way ( $\neg X$ )<sup>166)</sup>;

the strongest thing ( $X$ ) is the weakest, water ( $\neg X$ )<sup>167)</sup>;

heaven and earth ( $X$ ) are not benevolent (不仁,  $\neg X$ )<sup>168)</sup>;

a friend ( $X$ ) is an enemy ( $\neg X$ ), and an enemy ( $\neg X$ ) is a friend ( $X$ ).<sup>169)</sup>

While Taoism and Confucianism stood opposed on the Chinese mainland, Buddhism from India swept across China as a mediating thought.

Buddhism, which holds that ‘ $X$  is neither  $X$  nor  $\neg X$ ,’ responds to the Taoist claim that an enemy is a friend by saying

that, ‘without friend ( $X$ ) or enemy ( $\neg X$ ),’ all things are empty (空).<sup>170)</sup>

[Figure 2.5] The Interrelationship of the Various Religions

The circular relationship of the economic thought of the various religions appears intensively, centered on the method of pursuing eternal life, which may be called the core of religious

doctrine. Western Religion, which holds that 'X is everything,' pursues the eternal life of the soul (靈魂永生) through a covenantal circulation grounded in the Ten Commandments between God and the human community.<sup>171)</sup> Because the logic that 'X is everything' pursues community over the individual and spirit over matter, it pursues eternal life through the soul.<sup>172)</sup> Buddhism, which holds that 'X is neither X nor -X,' pursues transmigration and rebirth (輪回轉生) through the circulation of all things on the wheel of dharma according to the theory of dependent origination. If 'X is neither X nor -X,' the distinction between body and spirit and the distinction between self and other disappear; thus, dying and transmigrating, changing bodies, the human being can attain the perfection of the next world through transmigration and rebirth. Confucianism, which holds that 'X is X and -X is -X,' pursues the summoning and revival of the spirit (招魂再生) through circulation in the human relations of father and son, ruler and subject. If matter is matter and spirit is spirit, and I am I and you are you, then one orients toward this world over the next and toward community over the individual. Taoism, which holds that 'X is -X and -X is X,' has emphasized the eternal life of the body (肉身永生) through the circulation of non-action and naturalness that accords with the principles of nature.<sup>173)</sup> If spirit is body and body is spirit, and death is life and life is death, then one orients toward the individual over community and toward the eternal life of the body in this world over the next. In religion, circulation was the core of each religion's identity in pursuing eternal life, so they have been wary of the infinite development of economy, which can break circulation. The various religions can be divided into four according to the individual<sup>174)</sup>/community<sup>175)</sup> and next-world orientation<sup>176)</sup>/this-world orientation of the eternal life they pursue.

[Figure 2.6] The Interrelationship of the Views of Eternal Life of the Various Religions<sup>177)</sup>

In the circular worldview, all things show similar relationships with one another, like fractals (相同性, self-similarity), and this is all the more so for economy and ethics, which are closely connected with religion. A fractal (相同性) means a mutually resembling structure. Modern science has revealed that the smallest atom and the largest galaxy have similar structures, and that computers and molecules have similar structures.

[Figure 2.7] The Interrelationship of Religion and Economic Ethics

Unlike the reductionist method that splits all things to find the ultimate particle, in the theory of circulation—which uses an emergentist and holistic (全一) method that finds laws within the relationships of all things—all things circulate, and structures that bear mutual polarity (daedae) with one another have mutually resembling structures.<sup>178)</sup>

In [Figure 2.4] on the relationship of the four economic ethics and [Figure 2.5] on the interrelationship of the various religions, the X-axes—efficiency (economy)—justice (politics) and this-world orientation—next-world orientation—and the Y-axis, individual—community, may be said to have points in common, so the two graphs can be overlaid as in [Figure 2.7].

In the theory of circulation, looking far ahead, Taoism holds that 'a friend (X) is an enemy (-X) and an enemy (-X) is a friend (X),' so that the individual appears with a libertarian character pursuing his own freedom without connection to others<sup>179)</sup>; whereas Buddhism, which holds that 'there is neither friend (X) nor enemy (-X),' becomes a social-contractarian religion in which one merely fulfills one's own duties. In Confucianism, where a friend is a friend and an enemy is an enemy, so that enemy and friend are clearly distinguished, one pursues the greatest happiness for one's own side, but it orients toward a utilitarianism<sup>180)</sup> in which individual interest is disregarded for the interest of the whole. If Taoism, Buddhism, and Confucianism have gathered

everything together on the side of production, then Western Religion, which holds that 'X belongs to everyone,' distributes everything gathered, like fire, through the communitarianism of universal love (博愛).<sup>181)</sup>

Third, if we examine economy: the world's religions are divided into Yu-Bul-Seon and Western Religion according to the logical structure of the theory of circulation, and economy has a structure related to circulation—namely saving, production, circulation, and distribution.

[Figure 2.8] The Interrelationship of Economic Views<sup>182)</sup>

If we apply the logic of the existing religions to economic circulation:

Taoism, which holds that 'X is  $-X$  and  $-X$  is X'<sup>183)</sup>, concentrates on economic circulation through the view of wealth (財富論) that prepares today in preparation for the future<sup>184)</sup>;

the Confucian logic that 'X is X and  $-X$  is  $-X$ ' organizes human beings and society with the property accumulated through the view of wealth and engages in production. The goods produced by Confucianism are widely given and circulated through the universal-love thought of Western Religion, and the goods whose circulation is finished are

fairly distributed by Buddhism, which holds that 'X is neither X nor  $-X$ ,' and what remains is again saved, becoming a new cycle as in [Figure 2.9].

[Figure 2.9] The Interrelationship of the Various Religions and Economic Views [Figure 2.10] Religion, Economic Ethics, and Economic Views—

Interrelationship

Because ethics has the polarity (待對性) of libertarianism, utilitarianism, communitarianism, and social contractarianism, the economic thought of the various religions can be reorganized, as in [Figure 2.10], centered on the economic-activity process of saving, production, circulation, and distribution, into: Taoism and the libertarian view of wealth, Confucianism and the utilitarian<sup>185)</sup> view of labor, Western Religion and the communitarian view of goods, and Buddhism and the social-contractarian view of distribution.

Moreover, since economic thought and economics have a historical interrelationship, as in [Figure 2.11]: libertarianism is close to neoclassical economics, which emphasizes use-value as utility; utilitarianism to Keynesian/Schumpeterian economics, which emphasizes sign-value as effective demand and innovation; communitarianism to the social-welfarist, institutionalist economics, which emphasizes symbolic value as the gift; and social contractarianism—because it emphasizes fair exchange—to the classical school and Marxism, which emphasize exchange-value grounded in the labor theory of value.

[Figure 2.11] The Interrelationship of Religion, Economic Ethics, and Economics

The thought of each economic school may be summarized as follows. Neoclassical economics refers to the economics commonly represented by the law of supply and demand that appears in high-school social-studies textbooks. Contrary to the common notion—because the law of supply and demand is in high-school textbooks—that it is the indisputable basic theory of economics, the law of supply and demand is merely the theory of neoclassical economics, a critical theory directed against the supply-centered classical economics. Neoclassical economics, focusing on the subjective preferences of the individual rather than the overall flow of the economy, subjectivized the economy into the perspective of supply and demand and utility. Representative neoclassical economists are Marshall, Hayek, Friedman, and

others, who regard minimal government, the market economy, and freedom as supreme values and thus provide the economic grounds for libertarians. For the neoclassical economist, value becomes use-value—how much use-value a thing has.

Keynes, famous as the theoretical architect of President Roosevelt's New Deal, which resolved the Great Depression of 1929, criticized neoclassical economics—which, believing in minimal government and the market economy, could devise no countermeasures even when the Great Depression came—and resolved the depression with the utilitarian concept of effective demand. Unlike neoclassical economists, who held that leaving everything to the market resolves all problems, Keynes brought about a great change in economic theory by holding that one must provide workers with jobs that allow them to consume, in order to achieve the greatest happiness of the greatest number. Schumpeterianism<sup>186)</sup>, like Keynesianism, is the same in being a utilitarianism that pursues the greatest happiness of the greatest number, but it holds that value arises in the economy not through wealth as effective demand but through innovation, and that social innovation that brings the greatest happiness of the greatest number circulates the economy. In utilitarianism, value becomes innovation-value—that is, sign-value—that can bring about the greatest social production. Because sign-value is not as clear as use-value and exchange-value, it bears ambiguity. Moreover, since sign-value is a value that imitates the desire of others, if it does not circulate, it is prone to bring about moral hazard and self-destruction through the internal division of its members. Sign-value (Baudrillard) is said to appear as the value of conspicuous consumption (Veblen<sup>187)</sup>) or as imitative value (Girard<sup>188)</sup>).

If neoclassical economics and Keynesian economics are economy-centered economics that emphasize efficiency as the best adaptation within given limits, then institutionalist economics<sup>189)</sup> is an economics that problematizes the given framework and seeks to create new value by changing the given framework. Neoclassical economics and Keynesian economics, in economic circulation, concentrate mainly on production, causing an energy-surplus phenomenon in the economy and, leaning only toward accumulation, paralyzing economic circulation. The institutionalist school seeks to circulate the economy by creating a framework of rational consumption. Representative schools and scholars include the gift-theory economist Mauss, Bataille<sup>190)</sup>—who advocated a general economics centered on consumption—Baudrillard, and the American institutionalist Veblen. Institutional economics holds that the source of the economy lies in consumption and the gift, that production is an activity for consumption and the gift, and that the value of a commodity appears as symbolic value (Baudrillard) or cultural value<sup>191)</sup> (Yuichi Shionoya)—how much value the commodity has when it is given.

If the neoclassical school, Keynesian-Schumpeterian economics, and institutionalist economics are each centered on utility—use-value, sign-value, and symbolic value—then the classical school and Marxist economics are centered on exchange as fair labor-value. Classical economics, which may be called the first economic theory, was not the neoclassical economics of supply and demand that appears in high-school textbooks, but the classical school and Marxist economics, which emphasized the equality of labor-value. Classical economics holds that every commodity is a product of human labor, that price is determined by the average of the labor invested in the commodity, and that what is economically efficient is the equalization of labor-value. In classical economics the human being is regarded as a commodity called labor-power, capable of investing labor, and the value of the human being is regarded as the minimum subsistence cost that can reproduce labor-power. Wages are not the value produced by labor but the cost of reproducing labor-power—that is, the minimum subsistence cost. The

difference between the minimum subsistence cost and the value of the commodity produced by the invested labor becomes surplus value and becomes capital.

Among the various economic theories, value theory becomes a core concept in economics because the value-theory problem is directly connected to the distribution problem—since what the value of a commodity is determines whether the share I receive is just. Baudrillard holds that every object has four economic values. For example, the apple in one's hand becomes use-value if eaten, exchange-value if exchanged, sign-value if used as a sign, and symbolic value if given to another person.<sup>192)</sup>

The discussion so far may be summarized as follows.

| ₩<Table 2.3₩> Comparison Table of Religion–Economic Ethics–Economic Theory |                  |        |                |            |                |             |                  |              |                         |
|----------------------------------------------------------------------------|------------------|--------|----------------|------------|----------------|-------------|------------------|--------------|-------------------------|
|                                                                            |                  | Saving |                | Production |                | Circulation |                  | Distribution |                         |
|                                                                            | ---              | :      |                | ---        | :              |             | ---              | :            |                         |
|                                                                            | Religion         |        | Taoism         |            | Confucianism   |             | Western Religion |              | Buddhism                |
|                                                                            | Economic thought |        | Libertarianism |            | Utilitarianism |             | Communitarianism |              | Social contractarianism |
|                                                                            | Economic view    |        | View of wealth |            | View of labor  |             | View of goods    |              | View of distribution    |
|                                                                            | Economics        |        | Neoclassical   |            | Keynesian      |             | Institutionalist |              | Classical/Marxist       |
|                                                                            | Value theory     |        | Use-value      |            | Sign-value     |             | Symbolic value   |              | Exchange-value          |

If we examine the actual economic history of East and West, Western capitalism began with the Calvinist Protestant view of wealth—which, similar to the Taoist view of wealth, recognized private property and usury as the predestination of salvation—and was ignited by the Confucian theory of enriching the nation and strengthening the military (bugukgangbyeong) that came in from China. When Western acquisitiveness erupted as a policy of enriching the nation and strengthening the military, it eventually destroyed the Eastern circularity of Confucianism, which had been the origin of that very policy, and furthermore, as human beings serially came to deny God, it also destroyed the Western-Religion circulation of goods as God's promise of salvation. The modern age, in which circularity has disappeared, turned into materialism and gambling capitalism, and the modern age came to need a circular religious thought to save it.

To understand the cyclic economic view that appears in Daesoon Thought, let us first examine, for each religion and economic thought, the religious origin of existing economic thought and its limited circularity.

## 2. Chinese-Style Taoist Capitalism and the Libertarian View of Wealth<sup>193)</sup>

Compared with Confucianism, Western Religion, and Buddhism—as in Confucian capitalism or Protestantism—Taoism has not stirred up a boom of academic debate in connection with capitalism, yet it may be said to be the thought closest to capitalism and most influential among the Chinese people.<sup>194)</sup> Today the most popular religion in communist China is Taoism, and modern China, which actually makes material things its highest value<sup>195)</sup>, may be said to be closer to a Taoist nation than to a Confucian nation.<sup>196)</sup> Mao Zedong, who opposed Confucianism, treated Taoism relatively favorably and constantly emphasized communism by comparing it with Taoism<sup>197)</sup>; and Deng Xiaoping's reform and opening are connected with the

flexibility of Taoism.<sup>198)</sup> Taoism has shown characteristics that accord very well with the Chinese people's astuteness in managing money (理財). The gods of modern Taoist temples are full of deities who govern wealth.<sup>199)</sup> China's Taoism-oriented economic system may be called Chinese-style Taoist capitalism.<sup>200)</sup>

If we examine Chinese-style Taoist capitalism beginning with the parts close to daily life—in the order of history, principal economic activity, doctrine, view of society, attitude toward economic activity, view of the market, view of the state, value theory, problems, differences, and points for improvement—it appears to have a view of wealth similar to libertarianism and neoclassical economics.<sup>201)</sup>

First, examining the history of Taoism's East–West exchange: after Taoism was first introduced to Europe indirectly by Matteo Ricci<sup>202)</sup>, it influenced, in economic theory, Adam Smith—who advocated the invisible hand—and the neoclassical school, which advocated marginal utility theory, and, in the aspect of economic ethics, it influenced libertarianism.<sup>203)</sup> Geneva, where Calvin—who founded the Puritanism that Weber regarded as the origin of capitalism—lived, was at the time a commercial region where Chinese information from the likes of Marco Polo was in vogue; and the doctrine of vocational calling and predestination of salvation, and the recognition of usury—which became the full-fledged development of capitalism—were things that had been practiced in China under the influence of the Taoist doctrine of exhorting goodness (勸善說) and the view of wealth.<sup>204)</sup> Calvin's view of wealth as proof of the predestination of salvation has something in common with the Taoist view of wealth as goods that are God's grace, and Taoism is very similar to the Protestant view of wealth.<sup>205)</sup> Just as the kidneys (腎臟), like the body's bank, filter all things and send new vitality to the liver (肝), so in the economy too the view of wealth that saves property in expectation of the future may be called the core of economic development.<sup>206)</sup> Contrary to what Weber said, the Calvinism that gave rise to capitalism in fact arose from a thought diametrically opposed to Western Religion.<sup>207)</sup> Because Western Religion in principle advocates universal love, conduct based on the view of wealth may be said to be opposed to universal love.<sup>208)</sup> Weber saw the origin of Western capitalism in Calvin's predestination of salvation, but Calvin's asceticism began to operate in earnest only after it was combined with Adam Smith's Taoist capitalist thought.<sup>209)</sup>

Calvin, contrary to the universal-love spirit of Western Religion that gives everything away, recognized usury—which at the time was deemed unlawful in China and India and even in Islam—and thereby laid the foundation for saving. Calvin regarded monopoly, which obstructs the sound trade of necessary commodities, as akin to murder. According to Calvin's claims, the city of Geneva at the time is said to have imposed price controls on necessities such as wine, bread, and meat.<sup>210)</sup> The religious reformers of the time generally ran commercial cities threatened by overall ruin and widespread unemployment.<sup>211)</sup> By Calvin's policies, Geneva rose within a single generation from an insignificant provincial town to an international center of commerce and finance.<sup>212)</sup> Adam Smith of England—where, unlike the Continent, individualism had developed and Calvin's influence was relatively greater than Luther's—inherited Calvin's thought and, aided by the thought of Laozi and Confucius learned from Quesnay, made use of the non-action and naturalness of the invisible hand.<sup>213)</sup>

In intellectual history, the Taoist thought of the small state with few people<sup>214)</sup> may be said to have influenced the laissez-faire economic thought of Confucius and Mencius, and this in turn

to have been carried on to Calvin, Adam Smith, and others.<sup>215)</sup> The intellectual origin of libertarianism and the marginal utility school is Adam Smith's *The Wealth of Nations*; for the very title of *The Wealth of Nations* (國富) came from the Taoist policy of enriching the nation (富國) and strengthening the military, and *laissez-faire*—the representative theory of *The Wealth of Nations*—came from a translation of the Taoist 'governing through non-action' (無爲之治), which encompasses non-action (無爲). (footnote 70)

Doctrinally, too, because saving denies the present and places its hope more on expectation of the future, it becomes the economic thought of Taoism, which has the circular logic that 'X is -X.' The small state with few people and the philosophy of water are representative thoughts of saving. Taoism seeks to promote circulation on the basis of saving in the four aspects of production–circulation–distribution–saving.

If we examine the principal economic activity of Taoism, the economic field related to Taoism in the economic cycle of production–circulation–distribution–saving may be said to be saving in particular. When Eastern thought is relatively oriented toward introversion compared with Western thought<sup>216)</sup>, and when, among Eastern thought, Confucianism is the religion of advancing while Taoism is the religion of returning, Taoism has emphasized nothing (無) and stopping (止) from Laozi onward, and this may be said to correspond to saving in the economic cycle. Guan Yu, the god of loyalty—who gathered and kept without using any of the goods received from Cao Cao, and distributed all the goods when he returned to Liu Bei—became the god of wealth in Taoism<sup>217)</sup>, and the core Taoist doctrine of non-action and naturalness became saving in economic activity.<sup>218)</sup> Taoist believers created books of exhortation to goodness (勸善書) and ledgers of merits and faults (功過格) to confirm how much future wealth their good deeds had accumulated.<sup>219)</sup>

Taoism emphasizes the wisdom of passive observation rather than active activity. Saving is the state in which all distribution has ended and all energy is being stored in anticipation of tomorrow; in terms of the Five Phases it is like "water," and in terms of color it may be said to be like the color black. In fact, Taoism is so emphatic about the wisdom of water that it is called the "religion of water," and it takes black as its symbolic color.<sup>220)</sup>

If we examine the Taoist view of the state, it appears as the thought of the small state with few people (小國寡民<sup>221)</sup>), which sees the ideal state as a minimal government. The small state with few people (小國寡民) appears, like anarchism, as a minimal state centered on utility. Hwang Tae-yeon said that Adam Smith learned the Confucian 'governing through non-action' (無爲而治)<sup>222)</sup>, but the Confucian 'governing through non-action' was itself learned from Taoism. Taoism, even in the relationship of mind and body, prayed for longevity without illness using minimal energy, and Laozi, who may be called its founder, concentrated on enriching the nation and strengthening the military and on increasing the wealth of the people.

If we examine its view of society, Taoism denies political and social activity as artificial effort and plays the role of circulating all things through saving by economic activity alone, and so it has something in common with the libertarian view of wealth. Libertarianism may be called an economic ethic that, in economic ethics, gives priority to the individual over the community and to freedom over justice. Libertarian economic ethics holds that no social institution that restricts freedom is permissible, and that the economy develops naturally by the invisible hand according to individuals' use of money.

If we examine its view of equality, Taoism advocates absolute equality before the Way (道), like equality before the law and equality before the market. If Confucianism developed an egalitarian thought of the Great Unity (大同) grounded in community, Zhuangzi is said to have pursued absolute equality before the Way<sup>223)</sup> or the theory of heaven-born equality (天生平等說). Zhuangzi's absolute equality is similar to the libertarian absolute equality before the law.

Speaking of social institutions and the four occupations (scholar-farmer-artisan-merchant), Taoism also emphasizes technique and craft (工). The doctrines of Taoism are armed with all sorts of techniques—beginning with breathing techniques (qigong) and including incantations, the art of contracting distances, and alchemy for union with the gods. Southern China, where Taoism arose, was also the region inhabited by the Gonggong (工共) tribe, who were in charge of civil engineering in the time of the sage-kings Yao and Shun.

If we examine value theory, which is most important in connection with distribution, because Taoism respects practical benefit, Taoist value theory may be said to be similar to the neoclassical marginal utility theory. The marginal utility theory<sup>224)</sup> is a value theory holding that the marginal utility—the utility of the last, marginal good—determines value. For example, just as the same apple eaten when hungry has far greater utility than an apple eaten when full, value, unlike in the labor theory of value, is not determined unilaterally regardless of the demander, but is determined by the demander. If the demander is hungry, the value of the apple rises; if the demander is full, the value of the apple falls. Then, the way to raise value the most, viewed from the standpoint of the apple, is for it to be eaten in order of the hungriest person first. If a commodity moves in the most valuable way, the principle of circulation hidden within the marginal utility theory is that it circulates in order of the hungriest person first, and this may be called the merit of the marginal utility theory—the efficient allocation of resources. Moreover, distribution is called just when only as much as the marginal utility is distributed. In the marginal utility theory, distribution becomes subjective—one receives only as much as the utility one feels, not the value of the labor invested in the commodity—so it becomes difficult to argue for inequality of distribution.

In the marginal utility theory, goods move most efficiently when items are consumed in order, from those whose utility is most urgent. The marginal utility theory begins with the exchange of goods and concludes with the circulation of commodities. A hungry person purchases an apple by exchanging other goods he possesses, so beginning with exchange, the most efficient circulation occurs. In the marginal utility theory too, the more and faster the circulation, the more value rises; thus one can see that what actually generates value is not utility but circulation.

If the place where the marginal utility theory is realized is the circulation process, the place where it arises is Taoist saving. The law of equalization of marginal utility, which determines the best choice under given resources, is, like the theory of free competition, a valid concept only when its precondition—economic circulation—is possible.<sup>225)</sup> Circulation, like fire, merely scatters what water has gathered. For marginal utility to be equalized, bread need only go to the hungriest person. Therefore marginal utility too is in charge of a limited circulation.

Although Taoism emphasized the view of wealth, it did not develop into capitalism, suppressed by the power of Confucianism. Weber held that the positive view of wealth based on Protestantism's predestination of salvation was lacking in Confucianism, so capitalism did

not develop in China<sup>226)</sup>; but Taoism emphasizes wealth more than Protestantism does. It was only because Taoism was oppressed by Confucianism, so that accumulated wealth was again plundered, that it did not reach capitalism.

Today libertarianism is represented by Nozick<sup>227)</sup>, and neoclassical economics by Friedman<sup>228)</sup>, Hayek<sup>229)</sup>, and others.

If we examine the merits and demerits of the Taoist libertarian view of wealth: as a merit, the Taoist view of wealth, which circulates the economy through the law of equalization of marginal utility, adapts well to given reality but has the limitation that it cannot boldly reform the given framework. In a cold libertarian society that emphasizes only adaptation, there is a danger of falling into gambling capitalism regardless of class, high or low.

Another point is that when institutions are deficient, the view of wealth can easily degenerate, just as Taoism drifted into a thought of escape from reality. In fact, the Western view of wealth, which accumulated capital according to Calvin's view of wealth, turns into gambling capitalism. As Weber said, the positive Protestant view of wealth, which emphasizes ascetic labor, changed greatly—after the “death of God” that Nietzsche declared and the “death of man” symbolized by the failure of communism—into a “gambling capitalist” view of wealth that pursues conspicuous consumption and virtual satisfaction.

As science developed, the secrets about the human being were revealed, and now the human being abandoned God and came to earn money for himself. As in Nietzsche's words, represented by “God is dead,” in a world where God is dead, money cannot become a token of “salvation” but becomes merely a token of others' desire. In capitalism, where desire has been homogenized by money, to possess money means to possess all of other people's desires. Money was a token of the circulation between God and the human being, and then became a token of the promise of circulation between person and person.

The failure of the planned economy of communism, through the loss of belief in human ideals, broke also the belief in money as the desire of others. Now money has become neither a token of salvation for God nor an altruistic token of desire for others, but simply a token that imitates the desire of others. When money lost its function as a token of humanity's ideals, money became the symbol of gambling capitalism. Money has now become money for the sake of money, losing its circularity and becoming a religion in itself. Just as people, even in a situation of religious loss, do not resent the founder of their religion, the modern person, even when he loses all his goods, has come not to resent capitalism.<sup>230)</sup> The modern capitalist view of wealth has become a gambling-capitalist view of wealth that has lost circularity.

₩<Table 2.4₩> Comparison Table of Taoist Capitalism and Libertarianism

|                             |                                                                                                                                                            |
|-----------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Taoist capitalism           | Libertarianism/Neoclassical economics                                                                                                                      |
| -----                       | :---:   :---:                                                                                                                                              |
| History of influence        | Influenced Matteo Ricci and Calvin   Influenced modern mainstream economics                                                                                |
| Theory                      | X is -X; denial of the present, preparation for the future   Respect for freedom                                                                           |
| Principal economic activity | Saving, view of wealth, worship of wealth, instrumentalism <sup>231)</sup>   Increase of private property; token of predestined salvation and human ideals |

| View of the state | Small state with few people, realization of Great Peace | Minimal government, police state |

| View of society | Rejection of the artificial | Exclusion of government interference |

| View of equality | Equality before the Way (道), theory of heaven-born equality | Equality before the law/market |

| View of institutions | Minimalism | Emphasis on the market, emphasis on commerce |

| Value theory | Worship of practical benefit, adaptation as 'the highest good is like water' | Utility-value, efficiency through adaptation |

| Representative thinkers | Laozi, Zhuangzi | Calvin, Adam Smith, Hayek, Friedman |

| Merits | Inducement of economic motivation | Efficient allocation of resources |

| Problems | Nihilism and escape from reality through denial of social institutions | Destruction of community through excessive respect for freedom; conversion to gambling/casino capitalism through the death of God |

| Difference | Between circulation and freedom, circulation prevails | Between circulation and freedom, freedom prevails |

| Solution | Guarding against excess and deficiency | Acknowledging responsibility for autonomy, recovery of conscience |

If we examine the problems in connection with the differences between the views of wealth of Taoist capitalism and libertarianism: both Taoist capitalism and libertarianism have a view of wealth that treasures saving and freedom, but ultimately, because Taoist capitalism gives priority to nature, it gives priority to the circulation of nature over freedom; and because libertarianism gives priority to the human being, it gives priority to human interest over circulation. Although modern libertarianism, influenced by Taoism, made a great contribution to the development of capitalism, it pursued human interest while ignoring even the circulation of nature and thus brought about today's great crisis; therefore libertarianism urgently needs the recovery of a circulation that pursues freedom without denying its own responsibility, and Taoist capitalism urgently needs to guard against excess and deficiency. The libertarian/neoclassical characteristics that appear in Taoist capitalism in connection with the view of wealth, discussed so far, are summarized in W<Table 2.4W>.

### **3. Buddhist Bodhisattva Capitalism and the Social-Contractarian View of Distribution<sup>232)</sup>**

Compared with Confucian capitalism—which has the backdrop of the Four Asian Dragons and of China and Japan—the economic thought of Buddhism has received relatively little attention; but Buddhism, which is relatively rich in references to economy, has recently been attracting attention as a new economic alternative with the rise of India and the spread of ecologism.<sup>233)</sup> In particular, the economic thought of Buddhism may be called a differentiated economic thought that, compared with Taoism, Confucianism, and Western Religion, leans relatively toward distribution rather than production, and a modern economic thought governed by the strict moral law of dependent origination.<sup>234)</sup> Because the distribution-centered and ethics-centered capitalism of Buddhism—with its characteristic of valuing human duty—is well expressed by the term bodhisattva capitalism, the economic thought of Buddhism may be

called bodhisattva capitalism.<sup>235)</sup>

If we examine Buddhist bodhisattva capitalism beginning with the parts close to daily life—in the order of history, principal economic activity, doctrine, view of society, attitude toward economic activity, view of the market, view of the state, value theory, problems, differences, and points for improvement—we find that it has a view of distribution similar to social contractarianism and classical economics.

If we examine the history of Buddhist capitalism, Buddhism too was first introduced to the West by Matteo Ricci.<sup>236)</sup> Buddhism influenced Kant's deontological ethics.<sup>237)</sup> Western ethics, which began with the virtue ethics of Aristotle, passed through the communitarian ethics of Western Religion and the deontological, social-contractarian ethics of Kant, and reached English utilitarianism.

Kant, the founder of the deontological ethics that is the origin of social contractarianism, did not himself know that his thought was close to Buddhism, but later people pointed out many similarities between Kantian philosophy and Buddhism.<sup>238)</sup>

Kant first introduced into the West the principle of the antinomy, thereby introducing a system of "three," like that of Indian philosophy.<sup>239)</sup> Buddhism and India each developed the concepts of the "mean (中)," "emptiness (空)," and "zero (0/零)," introducing a Buddhist threefold logic into a world that had consisted only of the male/female, yin/yang dichotomy; and Kant's concept of the "antinomy" was likewise a third concept, like "zero." Using the antinomy, Kant could criticize the rationalism of the Continent as empty—a form without content—and the empiricism of England as blind—content without form—and could assert transcendental knowledge that, like "zero," is neither rationalism nor empiricism. Kant, who phenomenologically negated both sides as in Buddhism, again postulated a deontology as in social contractarianism.<sup>240)</sup> The human being, who cannot be moral, must postulate the "good" and "God," and this postulation is also like the way "non-self (無我)" postulates the "good (善)" in Buddhism. Schopenhauer<sup>241)</sup>, who was influenced by Kant, and Nietzsche, who was influenced by Schopenhauer, also highly esteemed Buddhism.<sup>242)</sup> Buddhism greatly influenced social-contractarian economic ethics and the egalitarian thought related to it.

The principal economic activity of Buddhism, as appears in the Buddhist view of circulation called "formation, abiding, destruction, and emptiness" (成住壞空)—meaning that the seemingly still emptiness (空) collapses and is again formed—shows that, among saving, production, circulation, and distribution, because property arises through dependent origination (緣起) and class is not recognized<sup>243)</sup>, economic activity appears centered on fair distribution.

Looking at the doctrinal system of Buddhism, it may be called a religion that emphasizes distribution-centered circulation—distributing fairly according to the theory of dependent origination rather than by efficiency. The reason Buddhism emphasizes distribution is interpreted in two ways. One is that India, where Buddhism arose, owing to its heaven-given climate, required little artificial effort for food production, allowed double-cropping, and treated any natural calamity as fate; so in a society like India's, naturally a morality of 'sharing' was emphasized over a morality of 'making.'<sup>244)</sup> Another interpretation is that in a social class with extremely low productivity, people cannot live together without the equal distribution of products, and India in the time of Shakyamuni was a clan society with extremely low productivity.<sup>245)</sup> Buddhism, which—holding that 'X is neither X nor -X'—denies new movement itself and fixes movement, is similar to social contractarianism in that it emphasizes fairness and

'justice' over efficiency.<sup>246)</sup>

Looking at the principal economic activity of Buddhism, Buddhism is commonly perceived as a transcendent religion detached from worldly labor, but the Buddha's teachings are said to show that such a perception is a prejudice.<sup>247)</sup>

Shakyamuni valued economic activity grounded in proper distribution, saying that a person who does no economic activity at all is a blind person; a person who knows how to obtain or increase property but has no eye to distinguish good from evil is a one-eyed person; and a person with two eyes is one who both knows how to obtain or increase property and knows how to distinguish good from evil.<sup>248)</sup>

An economy whose economic potential has expanded through Taoist saving comes, before making a creative leap, to first consider how to distribute the wealth after the leap. Social contractarianism, too, is said to have emerged as an alternative to A. C. Arrow's impossibility theorem—that in libertarianism there is no natural method of maximization for the happiness of the greatest number.<sup>249)</sup>

In the theory of circulation, development is not a straight line but, as in 'one yin and one yang, this is called the Way (一陰一陽之謂道)<sup>250)</sup>, develops in the shape of the letter 乙 (eul), expanding once and contracting once.<sup>251)</sup> The capacity accumulated by Taoism, after being nurtured (養生) by Buddhist thought, is born and again leaps forward through Confucianism. Buddhism distributes all things precisely in accord with the circular law of dependent origination.<sup>252)</sup>

If we examine the Buddhist view of the state, it too emphasizes distribution.<sup>253)</sup> In Buddhism, the king's distribution policy is regarded as important, and it even presents the direction of proper economic management.<sup>254)</sup>

The Buddha is said to have held that social problems arise from economic inequality, and that the state must realize social fairness through an appropriate redistribution policy.

The standard of the state's distribution policy that the Buddha advocated is said to have considerable similarity to the social-contractarian view of the American political economist Rawls (J. Rawls). Rawls argues that fairness in income distribution, regardless of the present social position of members of society, should be regarded as fair if there is the agreement of the members of society. And he holds that a distribution policy that can raise as much as possible the welfare of the very poor—the lowest income group—can, for the time being, be called fair.<sup>255)</sup>

The explanation of the Kāṣṭhā Sutta (『구라탄두경』)<sup>256)</sup> is that the state can realize social justice through the equal distribution of goods in the right direction by providing a productive base to poor farmers, capital to merchants, and wages to employees. But what may be said to bring the two closer is that both have their foundation in a moral command. In the Kāṣṭhā Sutta, the state's distribution policy has its meaning not at the level of temporary poor-relief, but in helping the poor to escape destitution by continuously possessing means of livelihood and engaging in productive activity, thereby building a foundation for self-reliance.<sup>257)</sup> In Rawls, too, it is said that one must not overlook that a moral principle forms the standard for judging distribution principles.

If we look at the concept of welfare as the Buddhist view of society, Buddhists conduct their economic life mindful of the concept of the three fields of merit (福田) expounded especially in

the Up saka- la S tra (『우바세계경』). The three fields of merit are the field of meritorious virtue (功德田 = 敬田), the field of requiting kindness (報恩田), and the field of poverty (貧窮田); and as for social welfare, Buddhism too regards it as the result of an individual's voluntary motivation.<sup>258)259)</sup>

If we examine the value theory of Buddhism, it is similar to Adam Smith's labor theory of value. Adam Smith's labor theory of value is like finding the source of value within the flow of commodities in a state of phenomenological suspension of judgment. That economics begins with Adam Smith is because Adam Smith was the first to advocate the labor theory of value, holding that the source of value is labor.<sup>260)</sup> In the labor theory of value, the reason a 1,000-won commodity is more expensive than a 500-won commodity is that more labor goes into making the 1,000-won commodity than the labor needed to make the 500-won commodity. Once it was revealed that the standard of value determining the price of all commodities is human labor, all elements related to the economy were consistently organized. The Buddhist theory of dependent origination appears in Western economic thought as the labor theory of value.<sup>261)</sup> The labor theory of value—that what constitutes the price of a commodity is the labor invested in that commodity—coincides with the theory of dependent origination, that one reaps as one sows. If a commodity is the reward of labor, people can be fairly distributed as much as the reward of their labor.

Because the source of all value is human labor, the reproduction of labor-power, which enhances labor, becomes the most important production. According to Adam Smith, productive labor refers to labor directly invested in the production of the necessities needed to reproduce labor-power. Shakyamuni, too, distinguishes commercial labor from productive labor and emphasizes productive labor.

"There is work that is great in responsibility and requires much effort, and work that is small in what it undertakes and requires little effort. The former is farming and the latter is commerce; if carried out, one obtains great reward, but if not carried out, great reward is not obtained."<sup>262)</sup>

The labor theory of value—that the price of a commodity is the quantity of labor invested—seems to have no connection with circulation at all. The circulation that lies behind the labor theory of value appears when one applies the law of equivalent exchange to the circulation of commodities. Because the law of exchange operates in the market, no one in the market makes a non-equivalent exchange. If a human being sells his labor-power at a reward above the reproduction cost of his labor-power and equivalent exchanges continue, no one would suffer loss—so why does surplus value arise? It is precisely because someone is ceaselessly giving, and that is the domain of nature.<sup>263)</sup>

The concept that most clearly reveals, in the labor theory of value, that the gift through the circulation of nature is the source of value is the distinction between labor-power and labor. Labor-power is the ability to labor, and labor is labor itself. The difference between labor and labor-power is the regenerability by which labor-power is generated anew after a night passes. Labor-power, over the course of a single night, comes endowed with new value from somewhere.

The use-value that arises from Taoist saving is realized in the exchange-and-distribution process. Just as, in the marginal utility theory, the very arising of utility lies in the resolution of difference through circulation, so in the labor theory of value the pure gift through the

circulation of nature—that is, use-value—appears in the difference between labor-power and labor. If the labor theory of value grasped circulation from the dynamic standpoint of flow (yuhaeng, 遊行), then marginal utility may be said to have grasped value from a subjective standpoint in the static relationship of polarity (daedae, 待對).

Because Buddhism emphasizes distribution after expansion, its circular character stands out most among Yu-Bul-Seon and Western Religion.<sup>264)</sup> Buddhist labor becomes labor as gift and distribution—'no dependent origination, no distribution.'<sup>265)</sup>

Buddhism has a bodhisattva-capitalist view of distribution holding that, because all living beings and all things are connected and circulate through dependent origination, the human being must regard all things as his own body, like a bodhisattva.<sup>266)</sup> Recently, economics that emphasizes the circulation of society has, grounded in the circular economic thought of Buddhism, found the hidden circularity of existing value theories. The common feature of existing value theories—labor, utility, innovation—is that, unlike Yu-Bul-Seon, they all emphasize human effort and conceal circulation, thereby hiding that the source of value did not arise from human effort alone but arises when the value generated by the circulation of nature is processed by human effort.

When straight-line classical capitalism failed to resolve the environmental crisis and human alienation, the Western view of goods changed from an ascetic view of goods that restrains desire for the sake of accumulation into an ecological economic view.<sup>267)</sup> The human being, who had accumulated goods infinitely, ran up against the wall of environmental problems and human alienation and began to ponder a value theory that could resolve the distribution problem through community. The belief that value can be created infinitely through innovation was broken, a circular value theory that considers nature and society together appeared, and it emphasizes the circulation of human labor and the symmetry of desire. In particular, the economic thought of Buddhism, which began to become widely known to the general public only in the latter half of the twentieth century, is said to be the religious economic thought most consistent with human consciousness.<sup>268)</sup>

If we examine the problems of Buddhism, one may cite problems similar to those of the social-contractarian theory of justice, which resembles Buddhism. In Rawls's social-contractarian theory of justice, the human being moves not for the sake of interest but to keep the duty of the contract. Buddhism aims at fair distribution, but it has the problem that it neither pursues efficiency as utilitarianism does, nor orients toward freedom as libertarianism does, nor orients toward giving first oneself as communitarianism does. Buddhism merely wishes that all values be applied justly. The economic thought of Buddhism, similar to the welfare-state theory of social-contractarian ethics, is low in efficiency and excludes creative virtue. As society grew complex, the boundary of justice and fair dependent origination became unclear.

If we examine the difference between Buddhist bodhisattva capitalism and social contractarianism: both Buddhist bodhisattva capitalism and social contractarianism emphasize the observance of duty, but Buddhist bodhisattva capitalism, because it treasures dependent origination (緣起) more, emphasizes circulation over duty<sup>269)</sup>, whereas social contractarianism emphasizes duty more. Western social contractarianism contributed greatly to the development of capitalism along with the development of social security systems, but, as shown by the collapse of communism, it brought about distrust of human beings and society and caused today's crisis; therefore social contractarianism needs the spirit of requiting kindness that does

not betray grace, and Buddhist bodhisattva capitalism needs respect for the community beyond individual liberation. A comparison of bodhisattva capitalism and Rawls's social-contractarian ethics is as follows.

| W<Table 2.5W> Comparison Table of Bodhisattva Capitalism and Social Contractarianism |                                                                            |                                                                                    |
|--------------------------------------------------------------------------------------|----------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| Bodhisattva capitalism                                                               | Social contractarianism/Classical economics                                |                                                                                    |
| -----                                                                                | :---:                                                                      | :---:                                                                              |
| History of influence                                                                 | Influenced Kant, Schopenhauer, and others                                  | Influenced social-contractarian egalitarian thought                                |
| Theory                                                                               | Fair distribution according to dependent origination                       | Valuing fairness over efficiency                                                   |
| Principal economic activity                                                          | Production for proper distribution                                         | Valuing the principle of justice rather than economic logic                        |
| View of the state                                                                    | Neutral state, maintenance of social fairness                              | Basic social-security state                                                        |
| View of society/equality                                                             | Field of meritorious virtue, field of requiring kindness, field of poverty | Maintenance of minimum income                                                      |
| Value theory                                                                         | No dependent origination, no distribution                                  | Labor theory of value                                                              |
| Representative thinkers                                                              | Schumacher                                                                 | Adam Smith, Rawls, Kant                                                            |
| Merits                                                                               | Recovery of symmetry, recovery of ethics                                   | Occasion for community development through the introduction of duty into economics |
| Problems                                                                             | Opacity of the boundary of dependent origination                           | Lack of justification for countermeasures upon breach of contract                  |
| Difference                                                                           | Valuing circulation over justice                                           | Valuing justice over circulation                                                   |
| Solution                                                                             | Supplementation of the theory of dependent origination                     | Justice through observance of duty and solidarity <sup>270)</sup>                  |

#### 4. Confucian Capitalism and the Utilitarian View of Labor<sup>271)272)</sup>

In the latter half of the twentieth century, when only the nations whose state ideology had been Confucianism—China, Japan, and Vietnam, and the so-called Four Asian Dragons of Korea, Taiwan, Hong Kong, and Singapore—uniquely began to dominate the world economy, a reflection arose as to whether Confucianism, which the Chinese Communist Party had denounced as an anti-modern thought, might be a thought superior to capitalism, and research on “Confucian capitalism” became globally fashionable.<sup>273)</sup>

Research on the affinity between Confucianism and capitalism was conducted, beginning with Tu Weiming<sup>274)</sup> of the Harvard-Yenching Institute, Michio Morishima (森嶋通夫)<sup>275)</sup> of Japan, and Ham Jae-bong<sup>276)</sup> of Korea, and the excellence of Confucian thought—distorted by Western Orientalism—began to be revealed one by one.<sup>277)</sup> Tu Weiming and others, who energetically propagate Confucian capitalism, expound on how positive a function Confucianism has performed in the emergence and development of capitalism.<sup>278)</sup>

If we examine Confucian capitalism beginning with the parts close to daily life—in the order of history, principal economic activity, doctrine, view of society, attitude toward economic

activity, view of the market, view of the state, value theory, problems, differences, and points for improvement—we come to know that it has a view of labor similar to utilitarianism and Keynesian-Schumpeterian economics.

If we examine the history of Confucian thought's influence on Western economic thought: in the West, once wealth was accumulated through Calvinism, production next became the main problem. The West, from Greece and Rome down to Western Religion, had an extremely negative view of individual greed, but in a situation where goods had become a token of salvation, a change in economic thought arose that regarded self-interest as the source of social ethics. Adam Smith—then a professor of ethics, later called the father of economics—together with his close friend Hume studied the economic thought of China<sup>279)</sup>, and criticized and developed the logic of *The Fable of the Bees*<sup>280)</sup>—which at the time caused a social stir by holding that individual self-interest paradoxically brings about social development—thereby causing a Copernican revolution in the Western tradition, descending from the Greeks, of the taboo on greed. Before Adam Smith, the altruistic person, who had been the human standard, came after Adam Smith to be regarded as a swindler, an irrational person, or a person of bad conscience. The innovation-value theory appeared—that value arises not only from use-value but from innovation according to human creativity—and the world became an arena of competition for innovation.

If we look at the theoretical system of Confucianism, contrary to the common notion that Confucianism is a stale theory that suppresses creativity, it may be said to be characterized by a propulsive creativity capable of sprouting the seed made by saving through creativity, as its representative theoretical text, the *Great Learning* (大學), emphasizes “illustrious virtue (明德),” “renewing the people (在新民),” and “renew yourself day by day, and again day by day (日新又日新).”<sup>281)</sup> With the Confucian art of enriching the nation and strengthening the military, China boasted the world's foremost economic power until the eighteenth century.<sup>282)</sup> The reason Matteo Ricci (Yi Madu) of all places went to China to spread a paradise on earth is that China was at the time the world's most advanced nation and Europe was in an age in which it found it hard to catch up with China. What Matteo Ricci and his colleagues, the Jesuit missionaries, came to China and found as the reason for China's wealth was Confucianism, which centered on enriching the nation and strengthening the military. China at the time was, together with Korea, the world's only nation with an educational system in which Confucianism was studied from the king down to the common people, and its intellectual foundation was Confucianism.<sup>283)</sup>

If we examine the central economic activity of Confucianism, it emphasizes production among saving, production, circulation, and distribution. Confucianism, which emphasized benevolence (仁), came with Mencius to emphasize benevolence and righteousness (仁義) simultaneously, but it most emphasized benevolence (仁), which is production. In Confucian capitalism, the human being forms a community<sup>284)</sup> in order to circulate all things and has a utilitarian view of labor that carries out structural innovation through the greatest happiness for the greatest number.<sup>285)</sup> The utilitarian view of labor refers to a method that, like the circular view of saving or the circular view of distribution, centers on circulation but leads circulation through production by means of innovation.<sup>286)</sup>

If we examine the Confucian view of the state, Confucianism may be said to be represented by Confucius's humanist view of the state.<sup>287)</sup> Confucius supplemented the problems of the

libertarian familial view of the state and brought out its merits, positing the state out of an aspiration for humanistic cultivation aimed at minimal fault, arising from the spontaneity of blood ties, thereby creating the tradition of the philosopher-king state that Europe so envied.<sup>288)</sup>

As appears in the Analects and Mencius, Confucianism already had Keynesian economic-regulation policies in the Warring States period, and naturally was implementing Adam Smith's laissez-faire policy, carrying out the enriching of the nation and strengthening of the military with maximal efficiency.<sup>289)</sup> Research on the Confucian origin of Western capitalism finally proved that it was not the East that learned capitalism from the West, but the West that learned Eastern capitalism, and that this is why the economic rankings of Europe and Asia were reversed in the twentieth century.

However, although the West learned capitalism from the East, it failed to learn the circular economic view of the Book of Changes (易) within it, and thus came to bring about great calamity.

If we examine the Confucian view of society, Confucian capitalism emphasizes efficiency but, in that it emphasizes the collective efficiency of society as a whole, is ethically close to utilitarianism.<sup>290)</sup> Adam Smith's economic thought—that even if the human being pursues greed, the invisible hand regulates it—was an imitation of the “Way (道).” Confucianism orients toward a Great Unity society in which the members of society pursue a single goal. Adam Smith's classical capitalism was a transformation of Quesnay's agriculture-centered capitalism—which had originally imitated Mencius's liberal economic thought—into a commerce-and-industry-centered liberal capitalist economy.

If we examine the value theory of Confucianism, it appears as the innovation-value theory and sign-value.<sup>291)</sup> Examining the innovation-value theory: the fact that, even when labor-value and marginal-utility-value are identical, the result differs according to the person means that, besides labor and utility, there is another value-creating factor. It is precisely the human factor that determines labor and utility that determines value, and the more technology develops, the greater the human role in making value becomes. The human being is invested and managed as human capital.

Confucianism ceaselessly reproves people so that they create something new. If labor-value and marginal utility are a value theory that creates the maximum through polarity (daedae) and flow (yuhaeng) within a given framework, then creativity or the innovation-value theory may be called a value theory that expands the framework itself. Human innovation, which regulates production and distribution, may be said to move to the right the more equally opportunity circulates. Schumpeter held that innovation is the source of value and that a society without innovation can have no value. Confucianism, which set out from an occasion of initial creativity, somewhat stagnated the economy as the occasion for creativity disappeared after it monopolized society's value system; but, renewed in modern society, it played the role of a locomotive leading the development of the Asian economy.

Examining sign-value: it appears that the source of sign-value, too, like innovation, lies in circulation.<sup>292)</sup> First, that something is created means that the polarity (daedae) and flow (yuhaeng) of circulation are made smooth. For example, if red is in fashion, blue will be in fashion next, and to prepare red things while blue things are in fashion may be called innovation. Innovation today produces the “sign” of difference that distinguishes self from other.

Let us examine the merits of Confucianism and utilitarianism. The use-value of Taoism and the exchange-value of Buddhism are mutually opposed; if the two concepts are valid concepts at the minimum subsistence level of the human being, then beyond that level the creation of a new sign that harmonizes the two is required. If "use-value" and "exchange-value" are values needed in the economy of "quantity (量)," then the Confucian "sign"-value is a concept needed in the economy of "quality (質)."<sup>293</sup> What the human being should most focus on may be said to be production through labor and innovation through imagination.<sup>294</sup> The use-value of Taoism and the exchange-value of Buddhism are signified by Confucianism, innovated, and born as new qualitative value. Confucianism, which prefers sign-value, gives top priority to the distinction that 'X is X and -X is -X.' Late capitalism, the age of semiotics, has become the most efficient system for producing and consuming signs.<sup>295</sup> The sign-value of Confucian capitalism humanizes the community and brings about sustainable development.

If we examine the problems of Confucianism and utilitarianism: utilitarianism seems closest to the welfare state, but it has problems in common with Confucianism in that it does not emphasize individual utility, does not consider the inequality of society as a whole, and—positing a subject that evaluates utility monistically—disregards the collective choice process of the diverse members of society. In Adam Smith's classical capitalism the invisible hand operates like the Way (道) to balance supply and demand, but what Adam Smith and Quesnay both failed to learn from Chinese economic thought was the circularity that underlies Chinese thought. Like the Chinese thought of the Book of Changes (易), the invisible hand can achieve sustainable growth only if it develops in a spiral, but after Adam Smith European economy chose linear development rather than spiral development. The European economy that pursued linear development met first the Marxist revolution and second the environmental crisis, and came again to return to its Eastern origin and pursue spiral development. Just as China makes its system flexible and capitalist nations strengthen their social-security systems, utilitarianism and Confucian capitalism can be developed by guaranteeing the interests of the weak and practicing mutual life-giving (sangsaeng) through the Three Bonds and Five Relations of Confucianism. A comparison of Confucian capitalism and utilitarianism thus far is as follows.

₩<Table 2.6₩> Comparison Table of Confucian Capitalism and Utilitarianism

|                                                                                                                                      |
|--------------------------------------------------------------------------------------------------------------------------------------|
| Confucian capitalism   Utilitarianism/Keynesian-Schumpeterian economics                                                              |
| -----   :---:   :---:                                                                                                                |
| History of influence   Influenced Adam Smith and Quesnay   Influenced the welfare state                                              |
| Theory   Valuing creativity; 'renew day by day, and again day by day' (日新又日新)   Effective demand, entrepreneurship                   |
| Principal economic activity   Production, benevolence (仁), labor   Mass production for the greatest happiness of the greatest number |
| View of the state   Humanist view of the state   Welfare state                                                                       |
| View of society/equality   Great Unity society, the equality of Great Unity <sup>296</sup>   Emphasis on collective efficiency       |
| Value theory   Sign-value   Innovation-value theory                                                                                  |
| Representative thinkers   Confucius, Sima Qian   Bentham, Mill / Keynes, Schumpeter                                                  |

| Merits | Humanization of community, innovation | Innovation, occasion for community development |

| Problems | Group-centered, uniformization | Infringement of individual human rights, disregard of qualitative distinction |

| Difference | Circulation takes precedence over utility | Utility takes precedence over circulation |

| Solution | Respect for the weak in the Three Bonds and Five Relations | Guaranteeing the interests of the minority |

## **5. Western Religion (Seogyo), Western Capitalism, and the Communitarian View of Goods**

After Max Weber published *The Protestant Ethic and the Spirit of Capitalism*, Western Religion came to be known as closely connected with capitalism. But, contrary to what Weber revealed, it may be said that Protestantism succeeded in establishing capitalism because its communitarian spirit grounded in the universal-love spirit of Western Religion was differentiated from Confucianism.<sup>297)</sup>

If we examine Western Religion and Western capitalism beginning with the parts close to daily life—in the order of history, principal economic activity, doctrine, view of society, attitude toward economic activity, view of the market, view of the state, value theory, problems, differences, and points for improvement—we come to know that it has a view of goods similar to communitarianism and institutionalist economics.

If we examine the history of Western Religion and Western capitalism: unlike Weber, who regarded Protestantism as identical to Western Religion, the universal-love thought of Western Religion had a thought exactly opposite to the Protestant view of wealth.<sup>298)</sup> If the Taoist view of wealth plays the role of pulling in and accumulating all things, like “water (水),” then “universal love (博愛)” plays the role of circulating accumulated wealth by consuming it where needed, like “fire (火).” “Universal love,” concentrating on consumption, does not fail to produce value; rather, it produces value by realizing utility. In fact, Western Religion expresses the Holy Spirit as “fire (火).”<sup>299)</sup>

If we examine the principal economic activity of Western Religion, it corresponds to circulation among the economic cycle of saving, production, circulation, and distribution. Value built through saving, labor, and innovation is realized as value only after passing through circulation grounded in the communitarian view of goods that is universal love. Western Religion leads circulation mainly through circulation among the four economic stages of saving–production–circulation–distribution.<sup>300)</sup> Circulation, unlike existing saving, distribution, and production, is the concept of consumption and the gift (贈與) unrelated to production. The sign generated by Confucian innovation becomes a symbol that integrates value, and as it is given as a symbol of love, economic activity concludes one cycle.<sup>301)</sup>

If we examine the doctrine of Western Religion in connection with economy, what allows us to say that Western Religion symbolizes circulation is that, unlike Islam—a religion that believes in the same one God—it recognizes “interest (利子).” Western capitalism may be said to have begun by recognizing “interest,” going beyond mere saving for reuse.<sup>302)</sup> The interest that Calvin recognized was a thought that did not appear in Islam or Judaism, which worship the same one

God. The recognition of interest was a logic acceptable through the universal love and the Trinity of Western Religion.<sup>303)</sup> The Son (聖子) is value increased by circulation through unconscious symmetry, and universal love has as its special strength circulating all things like "fire."<sup>304)</sup>

"Money," another expression for currency, symbolizes circulation, and universal love has the doctrinal system most suited to the attribute of "money."<sup>305)</sup> In fact, the missionaries of Western Religion, like Matteo Ricci, traveled the whole world and circulated Western Religion. The monotheistic thought of Western Religion had a thought that unifies everything by a single standard, like currency.<sup>306)</sup>

If we examine the view of the state of Western Religion, as in the view of the state of communitarian ethics, the state becomes a place that actively realizes the ideal of community. Although Western Religion is a religion with a dual system of pope and king, the king can realize the ideal of community in the state. The view of the state of Western Religion may be said to orient toward a paradise on earth through community.

If we look at the view of society of Western Religion, it may be said to be close to communitarianism in that independent individual subjects look critically at the market economy<sup>307)</sup> and assert the common good.<sup>308)</sup> Communitarianism, unlike social contractarianism, regards social solidarity not as a matter of calculating interests but as an emotional community formed historically. Western Religion does not value the family, so all are called brothers and sisters. Communitarianism may be called the most ideal economic thought, but for this a firm guarantee of circulation is needed.

If we examine the value theory of Western Religion and Western capitalism, the value theory closest to the circulation-view of goods of Western Religion may be called the cultural-value theory<sup>309)</sup> or the symbolic-value theory.<sup>310)</sup> The law of marginal utility—which circulates to the person who most needs something and draws out the highest utility—is accomplished through the practice of the gift that is universal love through circulation, and at this time exchange-value, use-value, and sign-value become symbolic value. The symbolic value of communitarianism appears in Western Religion as a promise with God.

The theory of universal love of Western Religion becomes the first step from the stage of production to the stage of circulation and consumption. In particular, the logic of the gift operates and the value of the commodity begins to harden into symbolic value. The change of the commodity—which had developed to the point of indicating semiotic differences of status—hardens into symbolic value as it circulates, and becomes spiritual (靈) capital.<sup>311)</sup>

If we examine the merits of Western capitalism: unlike the Protestant view of wealth that Weber pointed to as the cause of capitalism's establishment, what truly gave rise to capitalism in the West may be said to be this gift-thought of universal love, which is lacking in the Eastern thought of Yu-Bul-Seon. Western Religion, unlike the East, widely circulated the goods manufactured by the Taoist and Confucian policy of enriching the nation and strengthening the military, in accordance with the thought of universal love, thereby promoting the circulation of goods and succeeding in building industrial capitalism. Agrarian peoples have deep emotional bonds but, through long cohabitation, cannot but give rise to something like crony capitalism; whereas non-agrarian peoples maintain fair relationships and are thus more advantageous for forming community.

If we examine the problems of Western Religion and Western capitalism: just as the Western view of wealth changes with the death of God and the death of ideology, the conception of the symbolic value of goods also changes. Goods as proof of God's mercy come, after the death of God, to appear as objects of use, and after the death of ideology, as virtual reality. Today Western Religion has become prosperity theology, and goods have again become proof of salvation; but beyond the level of absolute poverty they are no longer objects of envy, but merely a token of the desire of the other.<sup>312)</sup>

Western capitalism, which developed by harmonizing well the values of saving, labor, and innovation, achieved the development of material civilization, but material civilization came to obstruct the spiritual civilization of the Yu-Bul-Seon circular structure that was its root. The circularity of society and nature, which is the source of the capitalist economy, became a boomerang of environmental crisis and human alienation and came to hold back the modern economy. Rather than the realization of value through circulation, a gambling capitalism that sacrifices today for the sake of heaven became economic value. The realization of circular value, which is its own root, was deferred to a later day, and a linear material civilization came to be pursued. The economic view of the individual, too, lost circular ethics and pursues economy, but the economy became more difficult.<sup>313)</sup>

Communitarianism, which alone is unrelated to production, is increasing explosively, and this is said to have a strong dimension of seeking an alternative following the collapse of socialism in the Eastern European nations.<sup>314)</sup>

The reason one must make a gift, for which there is no guarantee of return, for the sake of economic circulation is that when circulation collapses, the intentionality of human consciousness—which always orients toward something—collapses. In fact, the modern person, immersed in meritocracy, frequently falls into depression and helplessness. MacIntyre, who represents communitarianism, holds that the problem facing today's free society is the loss of a sense of purpose due to the absence of the gift, and that as long as there is no sense of purpose, morality becomes no more than a hobby or taste.<sup>315)</sup>

The difference between Western Religion–Western capitalism and communitarianism may be said to be that, in the order of priority of the common good and circulation, Western Religion–Western capitalism places the common good above circulation compared with communitarianism. This is because in Western Religion the good of the community, too, is ultimately only the will of the Absolute.

Economic communitarianism has not yet discovered the psychological mechanism by which communitarianism arises, but psychoanalysis has proven that communitarianism necessarily arises owing to unconscious symmetry. Matte Blanco discovered, in Lacan's psychoanalysis, that the unconscious is composed symmetrically.

| Comparison Table of Western Capitalism and Communitarianism |                                       |                                             |
|-------------------------------------------------------------|---------------------------------------|---------------------------------------------|
| Western Religion (西教)                                       | Western capitalism                    | Communitarianism/Institutionalist economics |
| -----                                                       | :---:                                 | :---:                                       |
| History of influence                                        | Non-agrarian-culture communitarianism | Modern communitarianism                     |
| Theory                                                      | Recognition of interest, Trinity      | Gift-economy theory, general economics      |

| Principal economic activity | Community through the realization of universal love | Gift, circulation, consumption |

| View of the state | Paradise on earth | Communitarian state |

| View of society/equality | Brothers and sisters of God | Emotional community |

| View of equality | Equality before God | Equality before the community |

| Value theory | Promise with God | Symbolic value |

| Representative thinkers | Calvin, Wesley | MacIntyre, Michael Sandel |

| Merits | Collective action possible | |

| Problems | Environmental problems | Lack of practicality |

| Difference | Emphasis on circulation | Emphasis on community |

| Solution | Promotion of dialogue | Strengthening the sense of purpose |

Human consciousness has an exchange-consciousness advantageous only to itself, but, owing to the symmetry of the unconscious, the human being has an intentionality of coming to give to someone and a sense of indebtedness that returns what was received. Mauss holds that in the world's gift-economy systems people appeal to a sense of indebtedness. What makes the human being feel indebtedness may be said to be unconscious symmetry. What has been discussed so far may be organized as in the following table.

Chapters II-1, 2, 3, and 4 may be summarized in the following table.

Table 2.8 Table Relating to Saving–Production–Circulation–Distribution<sup>316)</sup>

| | Saving | Production | Circulation | Distribution |

| :---: | :---: | :---: | :---: | :---: |

| Religion | Taoism | Confucianism | Western Religion | Buddhism |

| Economic thought | Positive view of wealth | Vocational view of labor | Public view of goods | Dependent-origination view of distribution |

| Circulation | Opposition—mutual opposition | Anticipation—mutual interdependence | Acting-on-behalf—mutual proxy | Exchange—mutual waxing and waning |

| Economic thought | Calvinism | Entrepreneurship, Pareto optimality<sup>317)</sup> (welfare economics) | Welfare state<sup>318)</sup> | Kantianism |

| Economic ethics | Libertarianism | Utilitarianism | Communitarianism | Social contractarianism |

| Value theory | Utility-value theory | Innovation-value theory | Monetary-value theory | Labor-value theory |

| Value | Use-value | Sign-value | Symbolic value | Exchange-value |

| Domain of application | Dimension of usefulness | Dimension of status | Dimension of the gift | Dimension of transaction |

| Operating logic | Functionality | Difference | Ambiguity | Equivalence |

| Capitalism | Chinese capitalism | Confucian capitalism | Western capitalism | Bodhisattva capitalism |

| Economic justice | Non-action and naturalness | Renewal day by day | Universal love |  
Compassion, emptiness, dependent origination |

| Circulation | Equalization of marginal utility<sup>319)</sup> | Creative innovation | Credit creation |  
Reproduction of labor-power |

## Footnotes

- 136) Yuichi Shionoya (2002), p. 38
- 137) Yuichi Shionoya (2002), pp. 70–71
- 138) In ethics, virtue, unlike Eastern virtue, refers to excellence (arete). (Park Hae-gyeong, "A Study on Aristotle's Virtue Ethics and Communitarianism," master's thesis, Graduate School of Education, Kyungnam University, 2004, pp. 5–7)
- 139) Aristotle, unlike Kant and the utilitarians, discusses virtue within community and holds that virtue does not depend on an individual's motives, habits, or character, but is something a human being comes to possess within community. (Park Hae-gyeong, 2004, p. 1)
- 140) The Book of Documents (『書經』) speaks of the "Three Affairs" (三事): rectifying virtue (正德—being), beneficial use (利用—conduct), and enriching life (厚生—institution). (『書經』, 「大禹謨」; requoted from An Yong-jin, "A Study on Confucius's Economic Ethics," doctoral thesis, Sungkyunkwan University, 2007, abstract) Conduct (heaven), institution (earth), and being (human) can be interpreted as heaven-earth-human, and also through Georges Dumézil's tripartite-function system of politics, production, and religion.
- 141) Yuichi Shionoya (2002), p. 47
- 142) 'Excellence' is a translation of arete in Aristotle's Nicomachean Ethics. (Aristotle, Nicomachean Ethics, trans. Yi Chang-u et al., Ezbooks, 2006, p. 36)
- 143) Yuichi Shionoya (2002), p. 77
- 144) Yuichi Shionoya (2002), p. 79
- 145) The ethical discussion in Rawls's A Theory of Justice greatly influenced economics as well. In particular, Rawls's ethics is said to have served as a catalyst that drew into the domain of economics—into economic discussion centered on efficiency—the consideration of social virtues other than efficiency, namely freedom, rights, and justice. (Park Man-seop, "Justice: The Meeting Point of Economics and Philosophy," Korean Society, Vol. 7, No. 2, Research Institute for Korean Studies, Korea University, 2006, p. 35)
- 146) Communitarianism is said to be largely divided into Michael Sandel's identity communitarianism, MacIntyre's virtue communitarianism, and the political communitarianism of Taylor and Walzer. (Park Hae-gyeong, 2004, p. 26)
- 147) Pareto discovered a function called Pareto optimality, which can find the combination with optimal efficiency within given limits. The optimal allocation Pareto discovered became a solution providing the greatest happiness of the greatest number of the community. Pareto's methodology became welfare economics, a discipline that optimizes welfare.
- 148) Communitarianism refers to a group of social-theoretical, socio-political, and moral-philosophical positions that emphasize the cultural particularity of small-scale communities and highlight the importance of such communities by emphasizing the values they have for the integrity of personality, the formation of morality, and the formation of community consciousness. According to this position, the concrete meaning of life that justifies human suffering and anxiety as bearable is realized not in an anonymous and pluralistic society, but within a community of a size oriented toward common values and in which people can know one another. Representative theorists include Michael Sandel, famous for Justice: What's the Right Thing to Do?, and MacIntyre, who revived Aristotle's philosophy of virtue. (Otfried Höffe, Dictionary of Ethics, trans. Im Hong-bin et al., Yekyong, 1998)
- 149) The communitarian claim is that, instead of the autonomy and neutrality that form the core of liberalism, one should emphasize community and the common good. (Park Hae-gyeong, 2004, p. 26)
- 150) In Daesoon Thought, the various religions can have as their core the four of Yu-Bul-Seon and Western Religion. "Again one day Sangje said: 'Seondo, Buldo, Yudo, and Seodo became the foundations of the cultures of the various peoples of the world. Now I establish Choe Suun (崔水雲) as the patriarch (宗長) of Seondo, Jinmuk (震默) as the patriarch of Buddhism, Zhu Hui'an (朱晦庵, Zhu Xi) as the patriarch of Confucianism, and Yi Madu (利瑪竇, Matteo Ricci) as the patriarch of Seodo.'" (Jeongyeong, Gyouon 1:65)
- 151) The proposition X is a single sentence such as "water is cold," and the proposition  $\neg X$ , since "—" indicates negation, means "water is not cold."
- 152) Every existent simultaneously has a structural dimension and a flowing dimension. Therefore it may be said that the dynamic balance of yin and yang gives rise to circular change through the yin-yang interaction (感應, resonance) that again achieves harmony, and that by circular change the harmony (調和) of yin and yang is again established. In the Book of Changes (易), this conception is expressed by the principles of hexagram interpretation: position (位) and time (時), correspondence/proximity (應比) and the circulation of coming and going, and the mean (中). (Yi Sang-ik, Philosophy of History and the Thought of the Book of Changes, Sungkyunkwan University Press, 1996, p. 165) In the

West too there is circulation in the logic of historical development, but Eastern circulation differs from Western circulation in that it further includes the theory of resonance (感應). The West makes even circulation linear, whereas Eastern circulation, compared with Western circulation, includes a nonlinear theory of resonance. The theory of resonance is the ground on which Eastern circulation becomes a complexity science. Yu-Bul-Seon may be said to be divided according to the position at which the point of resonance for circulation is selected. In Daesoon Thought, Yu-Bul-Seon is expanded into an ultimate system of thought. All the spirits of dao-attainment grant dao-attainment according to what each has cultivated in Yu-Bul-Seon ("...at the time of dao-attainment, the dao-attainment spirits of Yu, Bul, and Seon all gather and cause one to attain the dao according to what each has cultivated in mind and body...," Jeongyeong, Gyoung 1:41), and the statement that the same Imjin War would take three years if Confucianism undertook it, eight months if Buddhism undertook it, and three days if Seondo undertook it shows that Yu-Bul-Seon is a universal scientific system ("...Had the past Imjin War been undertaken by Choe Pungheon (崔風憲), it would have been no more than three days; had Jinmuk (震默) faced it, no more than three months; had Song Gubong (宋龜峰) undertaken it, it would have been pacified in eight months. This was only because the methods of Seon, Bul, and Yu differ...," Jeongyeong, Yesi 1:73). In today's philosophy of science—Feyerabend, Bachelard, Canguilhem, Michel Serres, Gilbert Durand, and others, who adopt methodological liberalism—since science is no different from poetic imagination, there is not only Western-Religion science as the background of science, but Confucian science, Buddhist science, and Taoist science can each be established differently; and in fact even the natural sciences appear differently according to the standpoint from which circulation is viewed—Newton, Einstein, quantum mechanics, and so on. The natural sciences too circulate. The world-renowned philosopher of science Feyerabend says that magic should be taught in schools. (Jang Dae-ik, *There Is Something Special about Science*, Gimm-Young, 2008, pp. 180–183) The human and social sciences too, as Habermas classifies them, can be divided—according to whether the subject's interest is an emancipatory interest—into positivism, hermeneutics, structuralism, and depth hermeneutics. (Jürgen Habermas, *On the Logic of the Social Sciences*, trans. Park Seong-su, Munye Publishing, 1986, pp. 7–41) Viktor Schauberg, through his theory of water, showed that the destruction of nature was severe because modern science failed to utilize the circularity of nature, and that creative perpetual devices can be made by using nature's centripetal-implosion principle. (Einstein Was Wrong, Yangmun, 1997, pp. 97–101) Recent quantum mechanics is absorbed in the possibility of a science through the mind, like Yu-Bul-Seon. (Kim Sang-un, *Watching (The Magic God Works)*, Jeongsin Segye-sa, 2011, pp. 36–55)

- 153) Topology is a modern mathematics that seems to lie at the boundary between Eastern and Western mathematics; as the word "topology (位相)" literally indicates, it is a mathematics that interprets the position and form of things. Topology, like Eastern mathematics, is a mathematics that discovers the essential commonality and distinctiveness of things regardless of their external form. (Yi Jeong-u, *Folding and Unfolding*, Georeum, 2000, p. 189) Topology abstracts the variables of space and discovers the similarity among figures. With the development of topology, a new chapter of scholarship opened, treating space, algebra, and spacetime within a pluralized framework. Through topology, it became possible not only to analyze the structure of one's own culture but also to help understand one culture by means of another. (Han Tae-dong, *The Flow of Thought*, Yonsei University Press, 2003, pp. 29–30)
- 154) The world's logic is represented by Western syllogism and Chinese dualistic logic, and the circular logic of peripheral countries such as Korea appears as a determination by empty words (heosa). (Park Dong-hwan, *Where Is Eastern Logic?*, Goryeowon, 1993, pp. 102–103) Circular logic has the merit that, because things resonate with one another, it can be variously expressed as determination by empty words.
- 155) Confucius said, "My Way is pervaded by one thread (一以貫之)" (『논어』, 「이인」 / *Analects*, 'Li Ren'), meaning that words and deeds all converge into one. It is said that when Confucius selected seventy from among his three thousand disciples, he used as his standard whether one could pierce things with a single thread. Confucius's logic is summarized as  $(X)^2 \cup (\sim X) \rightarrow X$ . (Han Tae-dong, "The Flow of Thought," *Theological Forum*, College of Theology, Yonsei University, 1989, pp. 13–16) The objection that vast Confucianism cannot be simplified into a single formula is refuted by Confucius. The *Book of Changes* (易) is compressed into the single sign of the Supreme Ultimate (太極), and the Chinese character compresses all things into one and into a single syllable. The Chinese character is said to have come from Siddham, the origin of Sanskrit, an ancient form of Korean. (Kang Sang-won, *Chinese Characters Are the Script of the Dongyi People*, Korea Sejong Hallimwon Press, 2007, p. 3) Moreover, Korea is said to be the only country in which the meaning and the pronunciation method of Chinese characters coincide. (Park Mun-gi, *Master of the Correct Sounds*, MS Books, 2011, pp. 38–40) Compression and circulation become the criteria distinguishing the methodologies of Western and Eastern scholarship. Eastern mathematics, grounded in circular logic, compresses inductively, as in the ten heavenly stems and twelve earthly branches, whereas Western mathematics, grounded in deductive logic, is said to expand infinitely.
- 156) Laozi, who simultaneously accepts  $X(\sim X)$ , may be called dialectical and paradoxical. In Laozi's *Daodejing*, composed of the *Classic of the Way* and the *Classic of Virtue*, the structure of the Way is "the X that can be called X is not the eternal X," and the structure of virtue is "I regard the one who is X as X, and the one who is not X I also regard as X—this is precisely X." Though a short text of 5,000 characters, the *Daodejing*, with its thorough unity and rich expression, may be called a heritage of humanity. (Han Tae-dong, 2003, pp. 50–54) Synthesizing the Way and virtue, Taoism may in the end be called the theory that  $X$  is  $\sim X$  and  $\sim X$  is  $X$ .
- 157) Shakyamuni may be said to have, rather than giving answers to various problems, presented a path by which one can be liberated from the problems themselves. Shakyamuni first analyzed the ground of thought and realized that the dichotomized self-attachment and the realm of form, which we ourselves fabricate, are the source of suffering.

Self-attachment continually dichotomizes to form innumerable sentient beings, but since innumerable sentient beings do not actually exist, he said “in truth there are no sentient beings to be led to extinction (實無衆生滅度入涅槃).” The realm of form too continually dichotomizes to form the four-thousand-great-thousand worlds, but these all do not exist, so he said that even giving away the three-thousand-great-thousand worlds is inferior to a single word of Shakyamuni. As a method of overcoming the dichotomization of self-attachment and the realm of form, Shakyamuni presented the Six P ramit s and spoke of anuttar -samyak-sa bodhi—supreme perfect enlightenment (無上正等正覺). “Right equality (正等)” is, in plain words, equality. To be equal is to remove dichotomization. (Han Tae-dong, 2003, pp. 23–25) That Shakyamuni attained enlightenment also means that Shakyamuni's teaching can be compressed into a single logic.

- 158) The structure of Western Religion is a simplex structure of the threefold union of heaven-earth-human. Among the Ten Commandments, the 1st–4th concern heaven, the 5th–7th concern earth, and the 8th–10th mainly speak of the human being. The Lord's Prayer too says “Hallowed be Thy name (heaven),” “Give us this day our daily bread (earth),” and “Forgive us our sins as we forgive those who sin against us (human).” In the temptations with Satan unfolded over forty days in the wilderness, Jesus refused the miracle of turning stones into bread, submitting to the order of heaven (heaven); refused the temptation to be given all the kingdoms of the world (earth); and refused the test to throw himself down from the temple (human). (Han Tae-dong, 2003, pp. 50–54) Jesus expressed the source of the threefold union of heaven-earth-human simply with the word “Father,” and in this he accords with Confucianism. As the Western philosopher Charles Taylor said, our age today is at once the least religious and yet outstandingly demands another transcendence that points to ultimacy and transcendence; and the core that Confucianism regards as most meaningful is its this-worldly transcendental consciousness, which is filial piety (孝). (Yi Eun-seon, In Search of the Lost Transcendence, Mosineun Saramdeul, 2009, pp. 58–84) Confucianism, unlike Buddhism and Taoism, does not externalize transcendence but internalizes it, thereby gaining originality. (François Jullien, 2003, p. 142) Filial piety is a method of finding the lost transcendence through circulation. If Taoism mainly speaks of formless heaven, Buddhism of earth that has form, and Confucianism of the human being, then Western Religion speaks of the Absolute, the source of heaven-earth-human. The heaven and earth that Confucianism first harmonized are again, including Confucianism, made to flow a second time in Western Religion, and are harmonized a third time by the Way that circulates them as spring-summer-autumn-winter, including even Western Religion. Theology too has four points of debate: if the harmony of 0 and 1 is creationism, then 1 and 1 is Mariolatry (Both A and B), 2 and 1 is Christology (Either A or B), and 3 and 1 is the Trinity (Neither A Nor B). (Han Tae-dong, “Theology Seen from Mathematical Logic,” Theological Forum, Vol. 5, College of Theology, Yonsei University, 1959, pp. 122–123) Discussing this in connection with the present essay: if the harmony of 0 and 1 is Taoism (creationism), then 1 and 1 is Buddhism (Mariolatry), 2 and 1 is Confucianism (Christology), 3 and 1 is Western Religion (the Trinity), and 4 and 1 may be called the Way (origination-flourishing-benefit-firmness, 元亨利貞).
- 159) Confucius opposed to the end Laozi's dialectical and paradoxical attitude of simultaneously accepting  $X \sim (X)$ , maintaining the attitude of repaying kindness with kindness and resentment with resentment— $(X)^2 \cup (\sim X)^2 \rightarrow X$ —so that the two schools of Laozi and Confucius finally came into opposition. (Han Tae-dong, 2003, pp. 62–63)
- 160) 『논어』, 「학이장」 (Analects, ‘Xue Er’), 子曰: 學而時習之, 不亦說乎! (‘The Master said: To learn and to practice it from time to time—is this not a joy!’) (Seong Baek-hyo, Collected Commentaries on the Analects, Korean Classics Research Institute, 1990, p. 27)
- 161) 『논어』, 「학이장」 (Analects, ‘Xue Er’), 有朋自遠方來 不亦樂乎 (‘When a friend comes from afar, is this not a pleasure!’) (same book, p. 29)
- 162) 『논어』, 「만연장」 (Analects, ‘Yan Yuan’), 齊景公問政於孔子 孔子對曰 君君臣臣父父子子 (‘Duke Jing of Qi asked Confucius about government. Confucius replied: Let the ruler be a ruler, the minister a minister, the father a father, the son a son.’) (same book, p. 346)
- 163) 『논어』, 「위정」 (Analects, ‘Wei Zheng’), 知之爲知之不知爲不知是知也 (‘To know what one knows as known and what one does not know as not known—this is knowing.’) (same book, p. 67). Confucius's saying—to regard what one knows as known and what one does not know as not known—seems irrefutable, but Socrates responds with the liar's paradox of saying “I know that I do not know.” The statement that one knows that one does not know yields the paradox that among the things one does not know there is something one knows. (Han Tae-dong, same book, p. 61, 2003)
- 164) 『논어』, 「헌문」 (Analects, ‘Xian Wen’), 以直報怨 以德報德 (same book, p. 421); the rendering of the original is: repay resentment with uprightness, and repay virtue with virtue. Preceding this passage is 或曰 以德報怨 何如 子曰 何以報德 (‘Someone said: What about repaying resentment with virtue? The Master said: Then with what would you repay virtue?’). This is Confucius's Confucian-logical answer to Laozi's “報怨以德 (repay resentment with virtue)” (『도덕경』 63장 / Daodejing, ch. 63, same book, p. 737).
- 165) Taoism has so many paradoxical expressions that it is called the aesthetics of ‘reversal (反).’ “Reversal is the movement of the Way (反者道之動, Daodejing, ch. 40)” is an explanation implying that the movement of the Way is circular. This is why Laozi's thought was much used as a ground for dialectics, and by this Laozi was honored as the founder of Chinese dialectics. (Kim Deok-sam, An Introduction to the History of Chinese Taoism, Kyungin Publishing, 2004, p. 145)
- 166) 『도덕경』, 「1장」 (Daodejing, ch. 1), 道可道, 非常道; 名可名, 非常名 (‘The Way that can be spoken is not the eternal Way; the name that can be named is not the eternal name.’) (Kim Gyeong-su, Annotated Translation of Laozi,

Munsacheol, 2009, p. 14)

- 167) 『도덕경』, 「8장」 (Daodejing, ch. 8), 上善若水. 水善利萬物而不爭, 處(居)衆人之所惡. ('The highest good is like water. Water benefits all things well and does not contend, dwelling in the places people dislike.') (same book, p. 108)
- 168) 『도덕경』, 「5장」 (Daodejing, ch. 5), 天地不仁, 以萬物爲芻狗. ('Heaven and earth are not benevolent; they treat all things as straw dogs.') (same book, p. 80)
- 169) 『도덕경』, 「79장」 (Daodejing, ch. 79), 和大怨, 必有餘怨; 報怨以德, 安[焉]可以爲善? ('When a great resentment is reconciled, there is sure to be residual resentment; repaying resentment with virtue—how can this be considered good?') (same book, p. 34)
- 170) In Buddhism it is said that the Christian command to 'love your enemy' conceals affliction under the fine name of 'love.' Furthermore, if this is applied to the connective negation of temporality, one reaches a state in which not even an enemy to be hated can exist. (Han Tae-dong, 2003, p. 31)
- 171) Buddhism, being a religion of the West, has much of the nature of withdrawal and so spoke much of matters after death; Confucianism, being of the eastern region of the rising sun, has a strong nature of advance and spoke of matters during life. Buddhism, being spatial, speaks of impermanence, non-self (無我), and eternal life; Confucianism, being temporal, speaks of temporal change (時變) and the everlasting continuation of descendants (生孫永存). Christianity, being of the nature of emanating yang (發陽), comes to pursue spiritual (靈的) eternal life, and Seondo, like the essence (精) of water (水), comes to pursue the eternal life of the body. (Han Gyu-seong, Lectures on the Principles of the Book of Changes, Yemunji, 1997, pp. 234–235)
- 172) A community may be said to be a group not of mutually identical individuals but of heterogeneous individuals. For a group of homogeneous individuals can be made into a collective even without communitarianism. For heterogeneous individuals to form a community, there is no choice but to tolerate paradox. To become everything, one must become spirit rather than material body, so that free change is possible. Western Religion succeeded by building its doctrine on the foundation of paradox—which, among the induction, deduction, dialectic, and paradox developed by the Greek Aristotle, was excluded from the rational domain. In logic, the dichotomized whole and individual are quartered into deduction, induction, dialectic, and paradox: deduction, which draws the individual out of the whole; induction, which draws the whole out of the individual; dialectic, which is the dialogue of induction and deduction; and paradox, which is the opposition of induction and deduction. Western Religion, as seen in the Apostles' Creed, established a two-dimensionally-secondary Trinity while opposing the dualism of the Gnostics of Asia Minor, and it is regarded as having thought of the creed decided in order to reject heresy as something unchanging that transcends time. (Han Tae-dong, same book, pp. 6–7)
- 173) Kaji Nobuyuki, Confucianism, the Religion of Silence (Gyeongdang, 2002), pp. 21–120
- 174) Buddhism and Taoism have in common, compared with Confucianism and Christianity, that they orient toward individual cultivation rather than community. The introverted direction of thought that seeks, by inwardly observing oneself, to realize the essence of the universe and of life may be regarded as common to the Daoist school and the Chan (Seon) school. (Kim Hang-bae, Buddhism and Taoist Thought, Dongguk University Press, 1999, pp. 80–87, 275–280) Owing to their mutual similarity, by the Sui-Tang period Huayan scholars such as Jizang, Chengguan, and Zongmi broke the traditional Dao-Buddhist cooperation and regarded the relationship as one of superiority and inferiority. This is because the Huayan scholars analyzed the Dao-Buddhist relationship from the aspect of metaphysical substance. (Sin Gyu-tak, "A Study on the Critique of Daoism in Chinese Buddhism—Centering on Jizang, Chengguan, and Zongmi," Oriental Philosophy, Vol. 28, Korean Society for Oriental Philosophy, 2007, pp. 277–281)
- 175) If Buddhism and Taoism value individual cultivation, Confucianism and Western Religion tend to value community relatively, so many commonalities between Confucianism and Western Religion have been pointed out. Beginning with Matteo Ricci, recently Julia Ching, and Korea's Ryu Yeong-mo, Ham Seok-heon, Yu Dong-sik, Yun Seong-beom, Yi Eun-seon, and others have pointed out the commonality between filial piety and Christianity. Julia Ching holds that Confucianism and Western Religion have in common an immanence together with an extroversion grounded in a practical concern for social and indeed global responsibility. (Julia Ching, Confucianism and Christianity, Bundo Publishing, 1994, pp. 23–24)
- 176) Buddhism had a continuous relationship with Confucianism and almost no relationship with Western Religion, but recently it was discovered that, among religions, they share the important commonality of orienting toward the next world, and that God and emptiness (空)—different expressions for the next world—are mutually connected. Jesus Christ can be expressed, in Buddhist terms, as the emptiness (空) of God (神). (Hans Waldenfels, Buddhist Emptiness (空) and God, Daewon Jeongsa, 1993, pp. 303–317)
- 177) Han Gyu-seong, 1997, p. 233
- 178) Recently scientists are researching the grounds that the spiritual power religion possesses has a material basis. In particular, in Buddhism and Taoism there is active movement to connect with science, while it is relatively rare in Confucianism and Western Religion. Research on the material basis of religion may be called research on morality and science, and since it is research on the method by which qi (氣) moves the world, it is very important for research connecting economy, economic ethics, and religion. A representative domestic work on the method by which qi moves the world in morality and science is Bang Geon-ung's Qi Moves the World (Yein, 2005).
- 179) Laozi (『노자』), called the originator of Taoism, may—contrary to the common notion that it is a book of self-cultivation—be called the first book in China to establish the logic of the state and of capital or currency. The

Way (道), which appears powerfully in Laozi as the universal legislator of all things, is identical to the universality-logic of capital, the state, and currency today. What strongly opposes the powerful universal-logic of Laozi is Zhuangzi (『장자』), so Laozi and Zhuangzi—which have been classified in the same category—should be classified in opposite categories. The relationship between Laozi and Zhuangzi is like that of Hegel and Marx, or Hegel and Deleuze: if Hegel and Laozi define difference by the logic of identity, then Marx, Deleuze, and Zhuangzi define identity by difference. (Kang Sin-ju, *Laozi: The Discovery of the State and the Metaphysics of Empire*, Taehaksa, 2004, pp. 174–189) Therefore, when Laozi's Taoism is regarded as the first philosophical text to define the state, it can be regarded as the thought that founded libertarianism.

- 180) The public benefit (公利) of utilitarianism differs, in being the interest of the community, from the utilitarian gain (功利) in the sense that present-day school education pursues utilitarian gain. ("To establish schools widely throughout this world and teach people is to greatly civilize the world and, attaching it to the work of the Three Realms, to resolve the grievances of gods and humans (神人); but the present school education makes the learner fall only into the base utilitarian gain of official salaries and the like, so I attained the Way outside the established order," and with these words he concluded. Jeongyeong, Gyouun 1:17)
- 181) That Western Religion could show a communitarian character from the beginning is because, as Weber said, primitive Western Religion as a prophetic religion had the characteristic of denying blood ties. The Bible says, "A man's enemies are the members of his own household. I came to set a daughter against her mother, a man against his father, a wife against her husband (Matthew 10:34–39)." This means that it gives priority to the spiritual community. By contrast, in the East only the violation of 'filial piety' became the root of sin. (Kim Seok-geun, "Confucian Ethics and the Spirit of Capitalism?—A Reexamination of the 'Weber Thesis,'" *Oriental Social Thought*, Vol. 2, Korean Association of Oriental Social Thought, 1999, p. 219) From its birth, Western Religion, unlike other religions, showed a nomadic form centered on community. Today it is misunderstood that Western Religion represents the materialism of capitalism, but Western Religion is a religion that came from a nomadic people and, true to its doctrine of 'universal love,' has the bestowal of material goods as its core. St. Francis, who became the model of medieval monasteries, and Mother Teresa, the symbolic figure of modern Catholicism, were incarnations of service, and Western Religion has an active tradition of social work as 'the practice of service.' That Western Religion has today become the symbol of capitalism is because, in the middle, it forgot its main current through the influence of Eastern Yu-Bul-Seon and its collusion with imperialism and capitalism.
- 182) The Eastern worldview represents the axis of time within a single space, so that the axes of time and space appear simultaneously. For example, spring-summer-autumn-winter and east-west-south-north appear on the same axis. Saving-production-circulation-distribution, connected along the axis of time, also overlaps with the economic view and economic ethics. In food culture too, if the West serves food in spatial order, buffet-style, and China serves it in temporal order, course-style, then Korea appears in a form combining time and space, like its table culture. In architectural style as well, Korea arranges gardens by spring-summer-autumn-winter, simultaneously representing time and space. (Park Yong-suk, *Korean Aesthetic Thought*, Irwol Seogak, 1990, pp. 213–218)
- 183) The paradoxical polarity of Taoism was expressed by four mutually different concepts: the mysterious (玄), the one (一), nothing (無), and the Way (道). The polarity-and-flow of Taoism, too, can be expressed as: the circulation of nature is the way of heaven and earth (天地之道), and the human regulating action of circulation is the way of the sage (聖人之道). (Kim Yeong-ju, "Laozi's Thought: A New Interpretation of < the Diagram of the Way of Heaven and Earth >," *Oriental Social Thought*, Vol. 20, Korean Sociological Association, 2009, pp. 185–187)
- 184) The polarity of Taoism is also mentioned as the originating thought of Western deconstructionism, which has swept Western humanities today. Wesling says that the philosophy of Derrida, the master of deconstructionism, is an 'incomplete Lao-Zhuang philosophical system,' and the prominent American scholar of yin-yang thought A. C. Graham goes so far as to say that Laozi and Derrida have so striking a similarity that there is a danger of missing the differences. (Kim Sang-rae, "The Deconstructive Thought of Laozi and the Characteristics of His Ethical Theory," *Studies in the Eastern Classics*, Vol. 42, Society for the Eastern Classics, 2011, p. 330) Today all things are deconstructed, and Marxism too is mentioned as a form of deconstructionism. Deconstructionism may be called another name for circulationism. To deconstruct all things may be called the Western expression of viewing all things circularly.
- 185) Zhu Xi is said to have criticized the Legalists as utilitarians. Confucianism is said to have compromised both the statecraft of Legalism and the self-cultivation of Laozi and Buddhism. (Yi Sang-ik, "The Statecraft Theory of Zhu Xi and Yulgok," *Studies in Yulgok Thought*, Vol. 11, Yulgok Studies Association, 2005, pp. 45–46) Considering that, if ideal Confucianism was capable of compromise, real Confucianism drifted toward Legalism, Confucianism may be said to be close to utilitarianism.
- 186) Schumpeter revealed innovation—a third value that none of the masters of the economics of the time, such as Marx, Keynes, and the neoclassicals, had noticed—as the origin of value, and at a young age suddenly became a world-renowned economist. Innovation is a concept in which the human role is greatly emphasized; what creates value was technology, which belongs to none of the three basic economic factors of labor, capital, and land. After Schumpeter, capitalism came to regard knowledge—that is, human capital—as a core factor. Schumpeter, together with innovation, emphasized entrepreneurship, another human value that realizes innovation. There was also criticism that Schumpeter's innovation and entrepreneurship are likewise structural results of society, but it cannot be denied that Schumpeter created a new problematic that both the left and right camps did not know. On Schumpeter's biography there is Mitsuharu Ito's Joseph Schumpeter (trans. Park Yeong-ho, Jisigeul Mandeuneun Jisik, 2004).

- 187) Veblen, renowned as a genius of his age, grasped conspicuous consumption—the secret of capitalism that everyone knows but that even Keynes and Schumpeter failed to discover—as the source of a new economic value. Veblen takes as the foundation of the economy the fact that the human being is not a rational being who produces to obtain a token of predestined salvation, but a snobbish being who consumes in order to show off to others. Veblen, like Freud's censorship of the unconscious, stripped away the hypocrisy of economics that had tried to conceal and showed the naked truth. Veblen's theory of conspicuous consumption exposed the truth but gave rise to another question: why does the human being show off, and what results does conspicuous consumption bring? Conspicuous consumption, though problematic in motive, ultimately brings about the circulation of the economy, so it made clear that sound conspicuous consumption is needed; therefore, since the economy is determined by institutions, he advocated institutional reforms such as donation systems, social-security systems, and anti-monopoly systems. Veblen influenced economists such as Galbraith and provided the economic grounds for scholars such as Baudrillard and Bataille, who discovered the gift as the core of the economy. Veblen's representative work is *The Theory of the Leisure Class* (Thorstein Veblen, trans. Choe Gwang-yeol, Pakyoungsa, 1983).
- 188) René Girard gained worldwide fame by exposing that the desire that the modern person living in capitalism cherishes like a sacred relic is in fact a mimetic desire that imitates the desire of others. Starting out as a literary critic of works such as *Don Quixote* and *The Red and the Black*, Girard later applied mimetic-desire theory to cultural anthropology and economics as well, building a grand theory. Since Freud's discovery of the unconscious, with a mimetic-desire theory even more shocking than the unconscious, he is serving as a catalyst for the epoch-making development of the humanities. In his analysis of *Don Quixote*, Girard holds that the modern novel *Don Quixote* imitates the desire of the medieval knight through external mediation, while in modern novels such as Stendhal's *The Red and the Black* and Dostoevsky's *Crime and Punishment* the protagonist imitates the other internally, amplifying conflict all the more. (René Girard, *Deceit, Desire, and the Novel*, trans. Kim Chi-su, Hangilsa, 2001) Mimetic desire gives rise to social violence, and that violence can be resolved only through a scapegoat. (René Girard, *Violence and the Sacred*, trans. Park Mu-ho, Minumsa, 2000) Christianity is said to have made the contribution of being the first to bring this scapegoat mechanism to the surface. (René Girard, *I See Satan Fall Like Lightning*, trans. Kim Jin-sik, Munhak gwa Jiseongsa, 2007) In capitalism, money may be said to perform a function like that of the scapegoat. Girard, together with Lacan, is a central figure who revealed that the desire of the modern person is the desire of the other. On Girard and his economic thought there is *A Critique of Economic Logic Drawing on René Girard* (Kim Jin-sik, University of Ulsan Press, 2005). Christianity, in being the first to reveal the scapegoat system, may be said to represent communitarianism. Girard's mimetic-desire theory provides legitimacy to Veblen's desire theory, that all human desire is conspicuous consumption.
- 189) Institutional economics is used here, following Yuichi Shionoya's argument, as a broader concept that includes the American institutional economics of Veblen and others.
- 190) Bataille developed Mauss's theory of the gift to create a general economic theory of the gift. The reason Bataille advocates an economics of the gift is that, unlike a production economy, the economy is a system of energy consumption, and to resolve the oversupply in which the sun always freely supplies energy, ceaseless consumption is more important. Bataille holds that when consumption and gift-giving do not flow smoothly, abnormal phenomena such as world war occur, so society must ceaselessly create gift institutions; but modern society, owing to the hypothesis of selfish man, ceaselessly tries to accumulate, and this drives the economy into crisis. Bataille's theory influenced Baudrillard's structuralist sign-value theory and his gift-economy symbolic-value theory. Bataille received the highest praise as a supreme intellectual from Foucault, a representative theorist of the latter half of the twentieth century. Bataille's work is *The Accursed Share* (Munhakdongne, 2000), and as a guide to Bataille's communitarianism there is Jean-Luc Nancy's *The Inoperative Community* (Ingansarang, 2010).
- 191) Yuichi Shionoya's cultural value advocates a cultural value grounded in the communitarian excellence of Aristotle. Baudrillard's symbolic value and Veblen's conspicuous consumption may be said ultimately to be integrated into a cultural value grounded in the communitarian excellence of Aristotle. (Yuichi Shionoya, 2002)
- 192) Kang Sin-ju, 2009, pp. 382–385
- 193) The laissez-faire of Adam Smith and Laozi share a common vein in three aspects. First, they recognize the form of the 'state' but hold that society is operated by a spontaneous order. Second, the equal life of human beings through redistribution: Adam Smith spoke of redistribution as one process of satisfying individual desires, and Laozi sought equality by reducing the surplus and giving it to others. Third, harmony with others: Adam Smith called this sympathy, and Laozi called it harmony. (Gu Min-hui, "A Comparison of the Laissez-Faire of Adam Smith and Laozi," *Studies in Eastern Philosophy*, Vol. 61, Society for Eastern Philosophy, 2010, p. 536)
- 194) Lu Xun said that the root of China lies in Taoism, and that if one reads history books with this, countless problems are naturally resolved. (Hwang Won-min, "Three Taoist Economic Ethics," *East-West Thought*, Vol. 8, Institute for East-West Thought, 2010, p. 237)
- 195) The profit-seeking impulse of the Chinese is well known to the world, and the positive valuation of wealth pervading all classes of Chinese society is so active as to be incomparable to any country in the world. (Kim Jeong-gye, "Max Weber's Religious Ethics and Modern Capitalism," *Studies in Industrial Economy*, Vol. 15, Institute of Industrial Economy, Changwon National University, 1997, p. 297)
- 196) China's Taoism is the only one that was established as an organized religion (church Taoism), and it has kept pace with China's peasant uprisings. (Wa Deok-chung and Seo Sun-jang, *A History of Chinese Religion*, trans. Jo Seong-eul,

Hanul Academy, 1996, pp. 40–42, 158–159, 327–332) The religion remaining in Taiwan and Hong Kong today is Taoism, not Confucianism. In Taiwan, Taoist temples are placed here and there in the middle of streets, like Japanese shrines. Broadly speaking, when Mao Zedong's Long March too is said to keep pace with the peasant-uprising tradition of Chinese Taoism, China's economic system today may be called Taoist capitalism.

- 197) René Thomas is said to correctly point out that Chinese communists now trust Laozi more than Confucius. Mao Zedong held that the dialectical worldview of communism arose in China earlier than in ancient Europe. Mao Zedong's dialectical materialism seems to be closely related to the dialectic of the classical Chinese yin-yang theory. Mao Zedong created a Chinese, or Asian, form of Marxism. (Yang Jae-hyeok, "The Circular Dao of the Chinese Classics and Mao Zedong's Dialectic," *Contemporary China Studies*, Institute of Contemporary China Studies, Sungkyunkwan University, 1992, pp. 8–23)
- 198) That Taoism is well received even by communism is related to China's realistic and optimistic character, but above all—contrary to the common notion that it is a book of self-cultivation—it is because Taoism makes the logic of the state clearest. (Kang Sin-ju, 2004, pp. 105–113) Deng Xiaoping's theory of the black cat and the white cat is deeply related to the pragmatic mode of thinking of Taoism.
- 199) Taoism, from the beginning, has constantly been mixed with shamanism and widely used among the people as a practical and mystical expedient, and even its religiosity is today secularized. Taoism is usually called China's ethnic religion. (An Gwan-su, "A Hermeneutic Approach to the Interpretation of Laozi's Environmental Sociology Seen from the Weber Thesis," *Educational Research*, Vol. 18, Institute for Educational Problems, Wonkwang University, 1999, p. 36)
- 200) Today there is a tendency for Taoism in the mass media to be commodified as the mysticism of Eastern thought, and this is said to tend to fade the essential aspect of Taoism. (Yun Chan-won, "Modern Laozi-Taoism Discourse Seen Centering on Theories of Civilizational Critique," *East Asian Culture and Thought*, Vol. 8, East Asian Culture Forum, 2002, pp. 24–25)
- 201) Economic justice is said to consist of four elements: the view of equality, the view of society, the view of justice, and organization. The economic characteristics of each religion can be examined in connection with economic justice.
- 202) The influence of Taoism through Matteo Ricci may be said to be mainly by way of Song-Ming Neo-Confucianism. Even while using the same Matteo Ricci materials, England mainly preferred the empiricist thought of ancient Confucius-Mencius Confucianism, whereas the European Continent preferred the rationalism of Song-Ming Neo-Confucianism, which was influenced by Daoism and Buddhism. The influence of Taoism may thus be said to have been transmitted indirectly through Song Neo-Confucianism. (Jeon Hong-seok, "The Influence of Song Neo-Confucianism (宋儒理學) on Modern European Enlightenment and Its Cultural-Philosophical Meaning—Centering on the Left-Wing Bayle and the Right-Wing Malebranche of the French Cartesian School," *Studies in Eastern Philosophy*, Vol. 57, Society for Eastern Philosophy, 2009, p. 304)
- 203) Modern ethics related to economy can be divided—by the criteria of individual/whole in method, and good (utility)/right (institution) in oriented value—into Nozick's libertarianism and Rawls's social contractarianism, which belong to individualism, and utilitarianism and MacIntyre's communitarianism, which orient toward methodological holism; and Taoism may be said to be close to libertarianism, which values individual freedom over utility. (Yuichi Shionoya, 2002, pp. 47–81)
- 204) Bacon, a contemporary of Calvin and said to be the founder of empiricism, highly praised the compass, gunpowder, and printing, but did not know they had originated in China. The European Renaissance over the three hundred years from the fourteenth to the sixteenth century coincides with the period in which Chinese civilization was transmitted to Europe. European civilization, which began in the Renaissance with the sum of Islamic and Chinese civilization, began in earnest after Matteo Ricci's death as China's spiritual civilization entered. (Hwang Tae-yeon, *Confucius and the World*, Vol. 1, pp. 412–420)
- 205) Among world cultures, Taoism, which has the most positive view of wealth, emphasizes—like Calvin's thought—the ethics for increasing wealth. The representative Taoist text *Taishang Ganying Pian* (『태상감응편』) says, "Fortune and misfortune have no gate; they are summoned only by people," and the representative Taoist ethical manual "Gongguoge (功過格)" refers to a person's reflecting on his daily life and recording its good and evil in a diary form. When a year passes, statistics for that year are tabulated, as one tabulates a student's grades. (Yang Chang-sam, "A Study on the Relationship between Taoism and Korean Christianity," *Nation and Culture*, Vol. 2, Institute of Ethnology, Hanyang University, 1994, p. 408) The *Taishang Ganying Pian* is a scripture that appeared after the Song dynasty, and from then on the three teachings of Yu-Bul-Seon became so mixed as to be difficult to distinguish. That the three teachings are blended today stems from the period after the Song (宋). Benjamin Franklin of the United States, a representative figure of the Puritans, actually recorded his own good and evil deeds in a diary, and this became the origin of today's Franklin Planner.
- 206) According to Weber, even with the same positive view of wealth, the Chinese view of wealth and the Puritan view of wealth were entirely opposite. Western Religion has a tradition of fiercely attacking the pursuit of wealth, and in Puritanism too, wealth was merely the inner organization for the assurance of atonement. By contrast, Chinese wealth was also a symbol of personality. (Kim Jeong-gye, "Max Weber's Religious Ethics and Modern Capitalism," *Studies in Industrial Economy*, Vol. 15, Institute of Industrial Economy, Changwon National University, 1997, pp. 302–303) As Weber showed in his analysis of the relationship between Western Religion and capitalism, capitalism began the accumulation of capital with a positive view of wealth like that of Taoism. Weber, while searching for the reason why

capitalism developed first in a West that was technologically backward and relatively poor in resources, came to focus on the frugal spirit of Calvin's Protestantism—the center of the Western-Religion Reformation—which regarded property as a symbol of salvation. Christianity, which had separated from Catholicism, urgently needed a method of finding a token of salvation that could replace the authority of the pope, and material goods, which all members of society could agree upon, were adopted as that token. Once goods appeared as a token of salvation, the production of and technology for goods expanded rapidly. The economic thought of early capitalism was to expand production and accumulate goods as the token of salvation. Goods became the labor invested to produce commodities, and labor was sanctified as conduct for salvation. Goods were an ascetic accumulation for the proof of salvation, rather than a means for individual selfish desire.

- 207) The Reformation of Calvin and Luther is logically a transition from a first-order equation to a second-order equation, and this can be seen as a similarity with Eastern thought. If before the Reformation there was a first-order structure in which sin was forgiven by keeping the Ten Commandments, after the Reformation it became a second-order structure in which one must oneself again accomplish the salvation that sin had been forgiven. Comparing Luther's thought with Confucianism, Luther possessed a positive double structure ( $X^2$ ) but had not yet advanced to a negative double structure ( $\sim X$ )<sup>2</sup>.  $X^2(\text{Luther}) \subset X^2 \cup (\sim X)^2(\text{Confucianism})$ . Luther thought of committing a fault as a fault, but did not enter the realm of regarding the failure to repent of a fault as sin. (Han Tae-dong, 2003, p. 146)
- 208) Calvinism and Lutheranism are said to have an Oedipal structure. For Freud, the son symbolizes the sinner of Luther and Calvin, the mother symbolizes the omniscient and omnipotent God, and the father symbolizes the law. ("Lacan and Luther: A Comparison of Identification and the Bondage of the Will," Korean Journal of Systematic Theology, Vol. 16, Korean Society of Systematic Theology, 2006, p. 40)
- 209) Löwith regards both the Enlightenment and Calvinism as secularizations of Western-Religion eschatology. The Enlightenment outwardly criticized Western Religion but formally combined Western-Religion eschatology with, in content, Greek secularism. Eschatology and the Enlightenment share an eschatological form and determinism. The 'grace' of Western Religion is similar to the 'reason' of philosophy, and the atonement of Western Religion was similar to the enlightenment of philosophy. The secularization of the eschatological model brought about the 'instrumentalization of reason' and 'extreme hedonism.' (Yi Sang-ik, Philosophy of History and the Thought of the Book of Changes (Sungkyunkwan University Press, 1996), pp. 93–94) Calvinism, which secularized eschatology, can be seen in the same vein as the Enlightenment, but its secularization was accelerated by the influence of China. Eschatology can be regarded as having seen a particular context of the theory of circulation. That Weber, even with the same secularism, viewed Christianity and China differently is owing to the influence of eschatology, and it indicates that modern science too has an eschatological premise underlying it.
- 210) Hwang Ui-seo, "The Economic Ethics of Luther, Calvin, and Wesley," Faith and Scholarship, Vol. 16, No. 2, Society for Christian Scholarship, 2011, pp. 293–294.
- 211) Kim Yong-hwan, "Max Weber's Religious and Economic Ethics," Hoseo Cultural Studies, Vol. 12, Jungwon Cultural Research Institute, Chungbuk National University, 1994, p. 155.
- 212) Yi Eun-seon, "The Economic Ethics of Calvin and the Puritans," Journal of Korean Reformed Theology, Vol. 6, No. 1, Korean Society of Reformed Theology, 1999, p. 142.
- 213) Considering that the Puritans Weber spoke of refer to the English Puritans, Calvin's thought may be said to have had its greatest influence on England. (Yi O-gap, "Calvin's 500 Years," Theological Thought, Vol. 145, Korea Theological Study Institute, 2009, p. 85)
- 214) The small state with few people and non-action continue to have influence to this day. Today they may be said to connect with Guattari's ecophilosophy and with the lines of flight of Deleuze, who represents European philosophy. Emptiness (空) and the gong'an (公案/k an), the results of the small state with few people and non-action, are regarded as the body without organs and as deterritorialization. (Jeong Hyeong-cheol, "The Nomadism of Deleuze and Guattari and the Eastern Mode of Thinking," Korean Comparative Literature Association, Vol. 38, Korean Comparative Culture Association, 2006, pp. 176–194)
- 215) The Reformation thought of Calvin and Luther cannot deny the influence of the fleet of Zheng He of Ming China, which reached Italy and handed over printing, paper, and maps. (Gavin Menzies, 1434 (How China's Great Fleet of Zheng He Kindled the Fire of the Italian Renaissance), 21st Century Books, 2010, pp. 341–364) Calvin's Reformation occurred together with the development of printing, and the commerce and industry on which Calvin was grounded were the accounting principles and commercial techniques learned from China's Zheng He. (John M. Hobson, The Eastern Origins of Western Civilisation, trans. Jeong Gyeong-ok, Ecolivres, 2005, pp. 160–165) The Protestants, who earned money with commercial techniques learned from the Chinese, unlike existing believers, had to confirm their own salvation by writing in their own diaries made of the printing and paper transmitted from China. (Jeremy Rifkin, The Empathic Civilization, Minumsa, 2010, pp. 329–337) This too is similar to the figure of the Chinese scholar.
- 216) Western science, which orients toward scientific verification, orients toward objective verification and so is extroverted, whereas the East may be said to be extremely inward. As an extroverted thinker of the East one may cite Zhang Zai of the Northern Song, whose systematic philosophy was severely criticized even by his disciples Cheng Hao and Cheng Yi. (Ying-shih Yü, The Rediscovery of Eastern Values, trans. Kim Byeong-hwan, Dong-Asia, 2007, pp. 90–91)
- 217) In Taoism, besides the honorific title Guansheng Dijun, Guan Yu is also called the Great Emperor Who Subdues Demons (伏魔大帝) and is made the chief of the underworld gods (地獄神), while those who were emperors in life, such as Han Gaozu and Qin Shi Huang, are rather relegated to the rank of his subordinates. In our land, from some

- unknown time, he has been revered as the god of wealth (財神) and worshipped especially by merchants. (Cha Gye-hwan, "Taoist Thought in the Late Joseon," *Oriental Studies*, Vol. 24, Institute of Oriental Studies, Dankook University, 1994, p. 362)
- 218) The development of Chinese Taoism is broadly threefold: the immortality thought pursued by the literati, organized church Taoism with a doctrinal system, and folk Taoism spread among the people. Folk Taoism especially valued wealth. From the late medieval period, books of exhortation to goodness (勸善書)—that one can amass wealth by doing good deeds—were widely disseminated. (Kim Nak-pil, "The Ethical Thought of Folk Taoism in the Late Joseon," *Korean Culture*, Vol. 12, Institute of Korean Culture, Seoul National University, 1991, pp. 427–435)
- 219) Cha Gye-hwan, "Taoist Thought in the Late Joseon," *Oriental Studies*, Vol. 24, Institute of Oriental Studies, Dankook University, 1994, p. 362
- 220) The Daodejing mysteriously expresses black as the mysterious (玄). (谷神不死, 是謂玄牝; 玄牝之門, 是謂天地根 'The spirit of the valley does not die; this is called the mysterious female. The gate of the mysterious female—this is called the root of heaven and earth.') (Daodejing, ch. 6; Kim Gyeong-su, ed., *Annotated Translation of Laozi*, Munsacheol, 2009)
- 221) 小國寡民, 使有什佰之器而不用, 使民重死而不遠徙, 雖有舟輿無所乘之, 雖有甲兵無所陳之, 使人復結繩而用之, 甘其食, 美其服, 安其居, 樂其俗, 隣國相望, 雞犬之聲相聞, 民至老死不相往來 ('Let the state be small and the people few. Let there be tools for tens and hundreds, but let them not be used; let the people regard death gravely and not migrate far. Though there be boats and carriages, let there be no occasion to ride them; though there be armor and weapons, let there be no occasion to display them. Let the people return to knotting cords and using them. Let them find their food sweet, their clothing beautiful, their dwellings peaceful, their customs joyful. Though neighboring states be within sight of one another, and the sounds of their cocks and dogs be heard by one another, the people will grow old and die without coming and going between them.')
- 222) 『논어』, 「위령공장」 (Analects, 'Wei Ling Gong'), 子曰 無爲而治者 其舜也與 夫何爲哉 恭己正南面而已矣 ('The Master said: One who governed through non-action—was that not Shun? What did he do? He merely made himself reverent and faced due south.') (McCormick, "Sima Qian and Adam Smith," p. 85; *Confucius and the World*, Vol. 2, pp. 863–864)
- 223) It is said that the Way, which makes all things absolutely equal, is everywhere (the theory that the Way is in no place absent, 道無所不在說). This is because the Way grasps all things not from the standpoint of the Way but from the standpoint of all things. (Jo Min-hwan, "Zhuangzi's Egalitarian Thought," *Studies in Taoism*, Vol. 13, Korean Society for Taoist Studies, 1994, pp. 183–184)
- 224) The marginal utility theory is the value theory that the capitalist camp developed in response when the labor theory of value—running from Adam Smith through Ricardo to Marx—developed into Marx's communist theory; it is the official value theory of modern capitalism and the representative theory that adorns the first page of economics textbooks and middle- and high-school social-studies textbooks. The marginal utility theory too, like other theories, can have its value known only by mutual comparison and criticism before being accepted. In the marginal utility theory, 'marginal' means the last good. For example, if one has eaten ten apples, the marginal good is not the ninth apple but precisely the tenth apple; therefore marginal utility is not the utility of eating the ninth apple but the utility of eating the tenth apple.
- 225) Arrow's social choice theory too ultimately shows that the best choice is possible when there is a moral constraint. (Yuichi Shionoya, 2002, pp. 315–317) Libertarian capitalism is, like Laozi, no more than a passive capitalism. Libertarianism lacks understanding of risk, information uncertainty, asymmetry, and the like. (same book, pp. 402–403)
- 226) Weber, Polanyi, Marx, and others, like some Korean Protestants, have advocated an ahistorical and anti-scientific Eurocentric view of history, and the lingering effect of this remaining as the mainstream of academia is a factor obstructing a clear-eyed view of the modern economic crisis. The reason for singling out Max Weber in particular is that he is the figure who most painstakingly constructed Eurocentrism. (Andre Gunder Frank (1998), pp. 32, 46, 66)
- 227) Nozick, together with Rawls, is counted among the representative figures who scientized ethics by applying the game theory of economics to ethics. If Rawls demonstrated social contractarianism through game theory and ignited the explosive expansion of the theory of social justice, which had been fading in the 1970s, then Nozick is the one who appeared as the scientific respondent of the libertarian camp to Rawls. Nozick mathematically defended against Rawls's critique and demonstrated the rationality of libertarianism. (Jonathan Wolff, (Robert Nozick) *Liberal Political Philosophy*, trans. Jang Dong-ik, Cheolhak gwa Hyeonsilsa, 2006, p. 99)
- 228) Friedman, a Nobel laureate in economics, is the representative theorist of the monetarism of the Chicago school, which represents today's mainstream economics, and a representative critic of Keynesianism. Unlike Keynes, who saw the problem of depression and the business cycle as the low-income problem of workers, Friedman sees the problem of economic circulation and depression as merely a problem of the money supply. (Park Ju-ho, *Analysis of Money and Finance*, Hangmunsa, 1999, p. 72)
- 229) Hayek, a Nobel laureate in economics, is a representative marketist. Hayek led market-ist theory, holding that, while socialism developed through propaganda and agitation, capitalism's value was doubted because it did not respond, and that the essence of capitalism is propaganda and agitation for freedom. (Guy Sorman, *Thinkers Who Moved the Twentieth Century*, trans. Kang Wi-seok, Korea Economic Daily, 2003, p. 292)
- 230) Kang Sin-ju, 2009, pp. 160–173

- 231) Instrumentalism (器局주의) is the attitude of discarding the small to obtain the large; while folk Taoism worshipped wealth, the Lao-Zhuang lineage of Taoism did not covet the small for the sake of the large, but in the end it is the same in valuing wealth. (Sim Baek-gang, "Economic Thought in the Eastern Classics," Korean Studies Quarterly, Vol. 36, Academy of Korean Studies, 1989)
- 232) The concept of 'covenant' that continued from Judaism to Christianity emerged in the modern age as an important political principle. In social contract theory, since the individual formed society in order to have his property and safety protected, the contract is annulled in a situation where it cannot be observed. Historically, such a contract was actually concluded only at the founding of the United States. The important point is that the conditions for the subject capable of making a contract are fixed. Only a rational subject can make a contract. Social contractarianism greatly influenced modern civil and criminal law. (Nakayama Gen, A Dictionary of Terms of Thought, Bookbybook, 2009, pp. 197–201) In that the social contract is fixed from birth and is variable and dependent-originating, social contractarianism may be said to accord with Buddhism.
- 233) Buddhism is said to have far more references to economy than Western Religion, which is said to have actually been the beginning of capitalism. This does not seem unrelated to the fact that Buddhism developed in its early period with the support and patronage of newly rising merchants and industrialists. (Yun Seong-sik, "A Study on Buddhist Capitalism as an Alternative to Market Capitalism," doctoral program, Dongguk University, 2010, pp. 53–54)
- 234) Weber well points out that Buddhism is essentially anti-ascetic and highly esteems the Buddha's view of the Middle Way. Weber, calling Buddhism an intellectualist religion of salvation, evaluates it as a very outstanding aristocratic intellectual soteriology. It is said that although Buddhism, unlike Confucianism, has a thoroughly world-fleeing and apolitical character, paradoxically, precisely for that reason it came to have a democratic religiosity that liquidated India's caste system. (Kim Yong-jeong, Science and Buddhism, Seokrim Publishing, 1996, pp. 240–241)
- 235) It is said that the basic principle of Buddhism presents the bodhisattva economic ideal of benefiting both self and other, of sharing and transference (廻向). (Park Gyeong-jun, "Capitalism, Poverty, and Non-possession," Buddhist Review, Vol. 6, No. 2, Buddhist Review, 2004, p. 51)
- 236) In medieval Europe too, the word 'bodhisattva' already appeared as the word 'Josaphat,' and 'Barlaam and Josaphat' was one of the most popular stories. Matteo Ricci is said to have held that the Buddhist earth-water-fire-wind and the theory of transmigration imitated the Greek four-element theory and the doctrine of Pythagoras. (Yi Dong-hui, "The Oppositional Understanding and Reception of Buddhism by Modern German Philosophers," Hegel Studies, Vol. 29, Korean Hegel Society, 2011, pp. 202–205) Since Buddhism was also involved in the controversy over the rites question, the point at which Buddhism began to be seriously discussed philosophically in earnest can be traced to Matteo Ricci. In Part 5 of The True Meaning of the Lord of Heaven, Matteo Ricci raises six objections to the theory of transmigration. He also states that the commandment against killing, "You shall not kill a person" in the Ten Commandments, is not grounded in the theory of transmigration. (Hirakawa Sukehiro, Matteo Ricci, trans. No Yeong-hui, Dong-Asia, 2002, pp. 471–481)
- 237) Whether Kant was directly influenced by Buddhism is uncertain, but it is a fact that Buddhism was already much disseminated in Kant's time. Kant's references to Buddhism are found in his lectures on geography. (Yi Dong-hui, same article, p. 206) That deontological ethics in Europe originates from Kant is another reason the connection between Kant and Buddhism is important. For although social contractarianism emerged from the Jewish covenant with God, the deontological ethics of social contractarianism originates from Kant. After Kant, German philosophers continued to express interest in Buddhism, and the similarity of German idealism with Buddhism is mentioned.
- 238) Kim Jin criticizes Helmuth von Glasenapp's view that Kant was directly influenced by Buddhism. The commonality between Kant and Buddhism lies in their actual frameworks of thought rather than in any meaning in terms of influence. (Kim Jin, Kant and Buddhism, Cheolhak gwa Hyeonsilsa, 2000, pp. 19–21)
- 239) Sin Seung-cheol, "The Logical Composition of Kant's Moral Philosophy and the Critical Succession by Deleuze and Guattari—Centering on the Categorical, Hypothetical, and Disjunctive Logical Schema and the Composition of the Oedipal Triangle," Philosophy, Thought, Culture, Vol. 4,
- 240) Kim Jin, same book, pp. 232–234
- 241) Schopenhauer opposes Kant's critique of Buddhism and rather criticizes Kant. Schopenhauer criticizes Kant's view that the thing-in-itself cannot be known, and, interpreting Kant's thing-in-itself as will, says that the thing-in-itself is, as in Buddhism, 'suffering (苦).' (Yi Dong-hui, "The Oppositional Understanding and Reception of Buddhism by Modern German Philosophers," Hegel Studies, Vol. 29, Korean Hegel Society, 2011, pp. 215–218)
- 242) According to Nietzsche, in the teaching of Buddhism 'egoism' becomes a 'duty.' For the teaching of Buddhism, 'by strictly reducing spiritual interest to the individual,' struggles against the excessive 'objectivity' emphasized by Western metaphysics and against the resulting 'spiritual fatigue,' the 'weakening of one's individual interest,' and the 'loss of the self-center.' For Nietzsche, human destiny and one's own liberation depend not on any priest's belief or idol, but on one's own hands. Now appears the Buddha, the teacher of the religion of self-salvation. (Yi Dong-hui, same article, pp. 220–221) Nietzsche is also mentioned as the completer of the Critique of Judgment that completes Kant's deontology. This passage by Nietzsche well shows the process by which liberalism proceeds to social contractarianism.
- 243) Yun Seong-sik, "A Study on Dependent-Originating Capitalism as a Buddhist Capitalism," Korean Journal of Seon Studies, Vol. 28, Korean Society for Seon Studies, 2011

- 244) Park Gyeong-jun, "The Basic Buddhist Position on Production and Consumption," *Korean Journal of Buddhist Studies*, Vol. 18, Korean Association for Buddhist Studies, 1993, p. 141.
- 245) Yi Jae-chang, "The Socio-economic View of Buddhism," *Journal of Buddhist Studies*, Vol. 10, Institute for Buddhist Culture, 1973, p. 128; requoted from Park Gyeong-jun (1993), p. 142
- 246) Yun Seong-sik, "How Does Buddhism View Capitalism?," *Buddhist Review*, Vol. 44, 2010
- 247) Monks, there are three kinds of people in the world. What are the three? The blind person, the one-eyed person, and the person with two eyes—these are the three.
- 248) (Park Gyeong-jun, 2004, p. 44) Weber says that Mahayana Buddhism's recognition of possession, compared with Hinayana Buddhism, which advocates non-possession, was an unavoidable choice for the sake of propagation. The transition from Hinayana to Mahayana Buddhism also explains the emergence of Consciousness-only (Yog c ra) Buddhism, such as the laya-vijñāna. For what the laity craved was not nirvana but paradise. Once Mahayana Buddhism developed this far, it stopped without a further developmental stage; Vasubandhu became the last bodhisattva. (Yu Seung-mu, "A Critical Understanding of Weber's Interpretation of Mahayana Buddhism," *Journal of the Central Sangha University*, Vol. 5, Central Sangha University, 1996, pp. 299–304)
- 249) Park Man-seop, "Justice: The Meeting Point of Economics and Philosophy," *Korean Society*, Vol. 7, No. 2, Research Institute for Korean Studies, Korea University, 2006, pp. 51–52
- 250) 'One yin and one yang, this is called the Way (一陰一陽之謂道)' is the logic of peace. Dialectics denies the reality of opposites—the thesis (正) and the antithesis (反)—but the theory of one yin and one yang recognizes the reality of opposites. (Yi Sang-ik, *Philosophy of History and the Thought of the Book of Changes*, Sungkyunkwan University Press, 1996, p. 165)
- 251) The study of the Book of Changes understands opposites not as a relationship of contradiction but as a relationship of mutual completion through resonance. This presents us with the optimal conception of avoiding extremes and the lesson of prevention—preparing in advance for coming misfortune. (Yi Sang-ik, same book, pp. 352–353)
- 252) Buddhism and astronomy have in common that they require circular thinking power. Astronomy and the Buddha-dharma seek not a precise answer but a possible answer. (Yi Si-u, "The Buddhist View of the Cosmos Seen from Astronomy," *Journal of Pure Land Studies*, Vol. 14, Korean Association for Pure Land Studies, 2010, p. 143)
- 253) The Buddhist view of the state may be cited as egalitarianism, pacifism, democracy, and humanism. (Kim Hui-o, "The Buddhist View of the State," *Life and the World Seen from Buddhism*, Hongbeobwon, 1988)
- 254) "The king's state is in distress through plunder and devastation. Robbers swarm everywhere, plundering villages and cities, so that one cannot travel with peace of mind. In this situation, if the king levies new taxes, he will be committing a fault. Perhaps the king might think thus: 'I shall eliminate the criminals by stripping them of their positions, or by banishment, fines, imprisonment, or execution.' But their licentiousness cannot be brought to a satisfactory end by doing so. The remaining people who escape punishment will still disorder the land. Therefore there is only one way to thoroughly eliminate this disorder. To everyone in the king's land who engages in herding and agriculture, provide food and seed. To everyone in the king's land who engages in commerce, provide capital. To everyone in the king's land who serves in office, provide food and wages. Then the people will devote themselves to their own work and will not ravage the land, and the king's authority will grow stronger by the day; and so the state will be quiet and peaceful, and the people, rejoicing with one another, will dance with their children in their arms, full of happiness, and will live with their doors flung wide open." The king accepted these words. (D gha-Nik ya, I; 『장아함경』 Vol. 1; requoted from Park Gyeong-jun, 2004, p. 48)
- 255) John Rawls, *A Theory of Justice* (Cambridge: Harvard University Press, 1973), pp. 78–82. Requoted from Park Gyeong-jun (2004), p. 48.
- 256) The Buddha, for the sake of Kāśyapa, expounded the great sacrifice method (大祀法, the method of holding a great sacrifice). It manifested the merit of renunciation; the Brahmin thereupon released his cattle and the rest, renounced the world, and received the precepts. Recorded in D gha-Nik ya 15. (Boryeongak, *Great Dictionary of Korean Buddhism*)
- 257) Jeong Seung-seok, "The Basic Buddhist Perception of the Distribution Problem" (*Festschrift for Professor Seongdam Kim U-tae*, 1992, p. 388); requoted from Park Gyeong-jun (2004), p. 50
- 258) Im Song-san et al., "The Buddhist View of Welfare," *Life and the World Seen from Buddhism*, Hongbeobwon, 1988, p. 265.
- 259) The ultimate goal of life for the Buddhist is liberation and nirvana. Therefore, revering the Three Jewels of Buddha, Dharma, and Sangha (佛法僧), which lead sentient beings to liberation and nirvana, is more precious than anything. When the mind of reverence is deep, one will spare no economic support for monks, temples, and the Buddhist order so that the wheel of dharma may roll all the more widely. That is precisely the teaching of the field of meritorious virtue. Next is the field of requiting kindness. To repay kindness is the root of human ethics, and the root of kindness is one's parents. Therefore, being filial to and supporting one's parents is inevitable, and a person who truly practices filial piety will maintain all human relationships harmoniously. The third field of merit is the field of poverty. Almsgiving to the poor and the suffering is in the end helping ourselves. For we human beings are all dependent-originating beings who live together. Shakyamuni expounds in the Ekottara-gama (《증일아함경》): "To care for the sick is to care for me (the Buddha), and to nurse the sick is to nurse me. Why? Because I now wish to nurse the sick in person." (Yi Do-heum, "The Buddhist Teaching on Money and Its Historical Development," *Buddhist*

Review, Spring 2009, Buddhist Review, 2009)

- 260) Pierre Bayle (1697), *Historical and Critical Dictionary*. The influence of Buddhism in Western philosophy is connected with Spinoza. Spinoza appears as a person who especially connected Buddhism with Confucianism and processed it in an entirely new way. (Hwang Tae-yeon, *Confucius and the World*, Vol. 1, pp. 444–446)
- 261) Adam Smith established the labor theory of value, saying that “the wealth of a nation is not accumulated resources but the yearly product, and its source is labor.” (Park Gyeong-jun, “The Basic Buddhist Position on Production and Consumption,” *Korean Journal of Buddhist Studies*, Vol. 18, Korean Association for Buddhist Studies, 1993, p. 146)
- 262) 『중아함경』 Vol. 2 (Majjhima-Nik ya, II), pp. 197–198 (quoted from Park Gyeong-jun, 1993, p. 146)
- 263) Nakazawa Shin'ichi, *The Logos of Love and Economy*, Dong-Asia, 2004, pp. 162–166.
- 264) Buddhism is said to constitute the symmetry-thinking closest to circulation. Because Buddhism possesses emptiness (空), the acme of symmetry-thinking, it coincides with the symmetry of all things. (Nakazawa Shin'ichi, *Symmetrical Anthropology*, Dong-Asia, 2004, pp. 197–221)
- 265) In ‘bodhisattva-ism,’ which gives alms without attachment to things, one can see a thought in which the logic of symmetry is developed to the extreme. If nature is pure gift, then when labor is a gift-act, Buddhist labor becomes labor as gift. (Nakazawa Shin'ichi, *Symmetrical Anthropology*, Dong-Asia, 2004, pp. 197–221)
- 266) The principles of Buddhist economic activity present the bodhisattva economic ideal of benefiting both self and other, of sharing and transference. (Park Gyeong-jun, “Capitalism, Poverty, and Non-possession,” *Buddhist Review*, Vol. 19, Manhae Thought Practice Association, 2004, p. 51)
- 267) Schumacher, the ecological economist regarded as the representative Western Buddhist economist, asked: ‘If the background of Western materialism (expansionism) is abandoned and the teaching of Buddhism takes its place, what kind of economic laws appear, and what form would the definitions of the concepts “economic” or “uneconomic” take?’ In Buddhism it is said that the inner calculation of a person who wishes for one won’s growth in order to gain one won for himself is in fact false, and is often a claim that has forgotten the distribution that brings another person’s one won. (E. F. Schumacher, *Buddhist Economics*, Daewon Jeongsa, 1988; quoted from Park Gyeong-jun, “The Problem of Ideology Seen in Early Buddhism,” *Journal of Buddhist Studies*, Vol. 30, Institute for Buddhist Culture, 1993, p. 238.)
- 268) Buddhism is said to be, among the higher religions, the only one that coincides with the savage mind and the most highly developed savage mind. Buddhism may be called the religion of distribution in which the gift principle, the principle of symmetry, is finally completed. (Nakazawa Shin'ichi, *Symmetrical Anthropology*, Dong-Asia, 2004, pp. 180–193)
- 269) Buddhism, compared with social contractarianism, emphasizes duty grounded purely on the view of equality rather than on justice. (Kim Hang-bae, *Buddhism and Taoist Thought*, Dongguk University Press, 1999, pp. 336–339)
- 270) Yuichi Shionoya (2002), p. 20
- 271) The Spring and Autumn period was an age in which each state vied for supremacy, and so it was an age in which enriching the nation and strengthening the military was urgently required. Confucius’s economic thought can be divided into the thought of enriching the people, the thought of frugality, and the thought of equal distribution. (Yi Yeong-chan, “Confucius’s Economic Thought and View of Labor,” *Journal of Korean Studies*, Vol. 38, Institute of Korean Studies, Keimyung University, 2009) The thought of enriching the people, the thought of frugality, and the thought of equal distribution may be said to share a vein with utilitarianism, which pursues the greatest happiness of the greatest number.
- 272) Confucius’s view of labor mainly concerns the labor of rulers, and he rarely directly mentioned the labor of common people. Confucius’s view of labor regarded productive labor as fundamental and exchange labor as peripheral, valued impersonal/transpersonal labor over particular labor, and—as ethical labor in accordance with justice—may be summarized as a view of moderating/harmonizing (junghwa) labor. (Yi Yeong-chan, “Confucius’s Economic Thought and View of Labor,” *Journal of Korean Studies*, Vol. 38, Institute of Korean Studies, Keimyung University, 2009, pp. 102–106)
- 273) There are also many objections to Confucian capitalism, but they mainly present as grounds the non-liberal character of Confucianism rather than its utilitarian character. Yi Sang-ik holds that the term Confucian capitalism does not hold, because the Confucian view of wealth denies the modern notion of efficiency, does not introduce a competitive system, and loathes the pursuit of profit through circulation. (Yi Sang-ik, “The Economic Thought of the Confucian School and the Validity of the Theory of Confucian Capitalism,” *Philosophy*, Vol. 66, Korean Philosophical Association, 2001, pp. 34–35) But this holds only for liberalism, not for the Confucian utilitarianism of enriching the nation and strengthening the military. For there is a circular relationship in which, if one gives priority to ethics over economy, the economy develops.
- 274) Tu Weiming (2005), *East Asian Problems and Perspectives* (Munhak gwa Jiseongsa, 1995), pp. 372–375.
- 275) Michio Morishima (森嶋通夫), in *Britain and Japan, Continued*, held that British capitalism may be called Protestant capitalism and Japanese capitalism Confucian capitalism.
- 276) Ham Jae-bong, *Postmodernity and Confucianism*, Nanam, 1998.
- 277) The earliest studies of Confucian capitalism explain from various angles the background by which Asia came to lead the world economy. But none of the early studies mention that it was less than 150 years since Asia ceded leadership

- to the West. Such studies vanished in an instant with the IMF crisis of the Asian nations in 1997. (Andre Gunder Frank, *ReOrient*, Isan, 2003, pp. 20–21)
- 278) Kim Tae-man, "The Success and Frustration of the Asian Economy," *Journal of International Maritime Affairs*, Vol. 12, Korea Maritime University, 2001, pp. 11–12
- 279) Adam Smith is said to be the scholar of the last age that described China as the economic center of the world. Thereafter the West uniformly changed to a tone of denouncing China. (Andre Gunder Frank (1998), *ReOrient*, Isan, 2003, pp. 71–73)
- 280) Mandeville, earlier than Adam Smith in the West, criticized the hypocritical morality that denounces the pursuit of individual interest, thereby greatly influencing Hume, Adam Smith, Kant, and others, and became the originator of today's neoliberalism. Today the originator of libertarianism is Mandeville rather than Adam Smith, and Adam Smith rather criticizes Mandeville. (Bernard Mandeville, *The Fable of the Bees*, trans. Choe Yun-jae, Munye Publishing, 2010, pp. 5–7) Mandeville too criticized the hypocrisy of his time, and Mandeville's contribution to today's economic thought may be said to be great.
- 281) The power of emanation that Confucianism possesses is also called the magic power that is the power of the human community through sacred ritual. (Herbert Fingarette, *Confucius—The Secular as Sacred*, Seokwangsa, 1993, pp. 21–42)
- 282) At the time of the British Industrial Revolution, steel production was only 68,000 tons, but China already exceeded 70,000 tons in the latter half of the eleventh century. (Kim Seung-uk, "A Study on the Causes of Eastern Stagnation (停滯)," *Journal of Economic Studies*, Vol. 15, Institute of Economic Research, Chung-Ang University, 2000, pp. 238–239)
- 283) From the mid-nineteenth century, Europe began the Orientalist task of distorting history in order to recover from its inferiority complex toward China. Greece and Rome suddenly appeared as the ancestors of European civilization, and China was described as a barbarous and poor country. But as the indicators of the time and later research revealed, Europe was imitating even China's economic thought. (Zai Yuzhong, *The Book of National Wealth*, Deosup, 2010, pp. 249–253)
- 284) The community of utilitarianism differs in character from the community of communitarianism. The community of utilitarianism may be called a human-ethical community for production centered on norms, rather than a welfare-centered community like that of communitarianism. According to Yi Sang-ik, Zhu Xi regarded as one of his missions the guaranteeing of the people's constant livelihood (恒産—a fixed occupation) and, through it, the nurturing of the people's constant mind (恒心—an ever-unchanging mind), and the Confucian ideal may be said in a word to be the realization of a human-ethical community. (Yi Sang-ik, "The Confucian Community," *Journal of Social Sciences*, Vol. 38, No. 1, Institute of Social Sciences, Yonsei University, 2007, pp. 22, 30)
- 285) China's traditional culture, representative of Confucian culture, set forth the public benefit (公益) of the community over the individual private benefit (私利) of the person, and prayed that the world might become a world of Great Peace (太平). Community has the meaning of a unit by which one accomplishes self-cultivation (修身), regulation of the family (齊家), governance of the state (治國), and peace under heaven (平天下). (An Yong-jin, "A Study on Confucius's Economic Ethics," doctoral thesis, Sungkyunkwan University, 2007, p. 210) The efficiency owing to the utilitarian character of Confucian capitalism drew world attention as the Confucian capitalism that designated past Japanese capitalism, but, like the limits of utilitarianism, it vanished from public attention with the bailout and Japan's long recession.
- 286) Confucius is said to present wisdom, benevolence, and courage (智仁勇) as the Three Universal Virtues (三達道), the means of forming the Confucian community. 天下之達道五 所以行之者三 曰君臣父子夫婦昆弟朋友之交也 五者天下之達道也 知仁勇三者 天下之達德也 所以行之者一也 (『中庸』 20章 / Doctrine of the Mean, ch. 20): 'The universal ways of the world are five, and the means of practicing them are three. Ruler and minister, father and son, husband and wife, elder and younger brother, and the intercourse of friends—these five are the universal ways of the world. Wisdom, benevolence, and courage—these three are the universal virtues of the world; and the means of practicing them is one.' This may be said to be in the same vein as the knowledge-economy-based theory—that is, value creation through innovation—that Peter Drucker, the father of modern management studies, is said to have taken the lead in theorizing. (An Yong-jin, 2007, pp. 217–218)
- 287) Sin Jeong-geun, "Confucius's Humanist State," *Journal of Chinese Studies*, Vol. 44, Korean Association for Chinese Studies, 2001, pp. 414–420
- 288) To be caught up in the perspective of 'monarchy' versus 'democracy' in comparing the Confucian view of the state with liberal democracy is not a proper comparative perspective. Confucianism and liberal democracy should be viewed from the standpoint of duty (道理) and rights (權利). In Confucianism, individual freedom cannot be defended; only the autonomy by which the human being regulates himself by principle is glorified. But liberalism holds that the objective principle of this society does not exist. It regards the human being as essentially a free being. (Yi Sang-ik, "Confucianism and Liberal Democracy," *Studies in Political Thought*, Vol. 3, Korean Association for Political Thought, 2000, pp. 21–23) There is also a view that sees the Confucian view of the state from a communitarian perspective, as the realization of a human-ethical community. (Yi Sang-ik, "Confucianism and Liberal Democracy," *Studies in Political Thought*, Vol. 3, Korean Association for Political Thought, 2000, p. 33) But in Confucianism, where a monarch clearly exists and anarchism is the ideal, communitarianism has its limits.

- 289) Postwar German philosophers and economists such as Menzel and Albrecht assert that the protective welfare-state theory developed in Central Europe, such as Austria, is 'made in China,' while Walter Davis, Leslie Young, Hans Chr. Gerlach, and others determine that Quesnay's agriculture-centered free-market theory, Smith's industry-centered free-market theory, and the 'invisible hand' are made in the Far East. (Hwang Tae-yeon, "The Non-Action and People-Nurturing Philosophy of Confucius-Mencius and Sima Qian, and the East Asian Origin of the Western Free-Market and Welfare-State Theories," Korean Philosophical Association Autumn Conference, 2011, pp. 66–67)
- 290) Yuichi Shionoya (2002), p. 384.
- 291) There are three approaches to Confucianism in sociology. One is the approach concerning the relationship with capitalism, following the Weberian tradition; the second is as an object of criticism as a ruling ideology; and the third is the research of Yi Yeong-chan, Hong Seung-pyo, and Choe Bong-yeong, who view Confucianism as a symbolic system that is an alternative supplementing the problems of modernity. When Confucianism is viewed as a symbolic system, yin-yang is neither energy nor a life activity but a symbolic system. Yin-yang becomes the dichotomous code that makes possible the symbolic exchange Baudrillard spoke of. The world of Confucianism is full of symbolic systems. But, as the cases of modern history show, although Confucianism can supplement the loss of meaning-system that accompanies the rationalization of capitalist society, its realization is more effective in small communities than in grand narratives. (Choe Jong-ryeol, "Confucianism as a Symbolic System and the Postmodern," *Oriental Social Thought*, Vol. 13, Korean Association of Oriental Social Thought, 2006, pp. 161–201)
- 292) In Confucian thought, propriety is a common symbol connecting politics, economy, and ethics. Confucianism may be said to be precisely a symbolic politics, possessing a communitarian art that makes everyone spontaneously feel commonality. (Im Tae-seung, *The Origin of Confucian Thought*, Hakgobang, 2004, pp. 36–38)
- 293) Despite Marx's claim that quantitative difference determines qualitative difference, Marxist economics is said not to have escaped the limits of quantitative economics and to have disregarded the demander's side. Marxist economics is said to be valid for a production system below the subsistence level. (Choe Ui-mok et al., *Naturalist Economy*, Bibong Publishing, 1993, pp. 375–380)
- 294) Marx is said to have stated that what makes us human is imagination. (David Graeber, *Toward an Anthropological Theory of Value*, Greenbee, 2009, pp. 201–202) Confucianism produces creation grounded in imagination as signs.
- 295) Baudrillard, in *The Mirror of Production*, divides value into use-value, exchange-value, sign-value, and symbolic value. Among use-value, exchange-value, and sign-value, sign-value is the value of today's modern age, at the very summit of production, and it is said that this must be resolved into symbolic value, the gift-value that neutralizes production through consumption. (Kang Sin-ju, 2009, pp. 382–385)
- 296) Jo Min-hwan, "Zhuangzi's Egalitarian Thought," *Studies in Taoism*, Vol. 13, Korean Society for Taoist Studies, 1994, p. 182.
- 297) Confucianism and the Puritans, contrary to their outward appearance of rationalism, are very contrasting on the inside. In the relationship with God, the Puritans show a very passionate tension and opposition, whereas Confucianism minimizes it. The Puritans deny the sanctity of tradition, whereas Confucianism greatly respected it. The Puritans regard the remaking of the world as their task, whereas Confucianism regarded adaptation as its task. (Kim Seok-geun, "Confucian Ethics and the Spirit of Capitalism—A Reexamination of the 'Weber Thesis,'" *Oriental Social Thought*, Vol. 2, Korean Association of Oriental Social Thought, 1999, pp. 211–212)
- 298) Prosperity theology, which pursues this-worldly prosperity, is said to be unbiblical when seen from Calvin's *Meditatio Futurae Vitae*, which is said to be the origin of Protestantism. (Yun Gwang-won, "Prosperity Theology Seen from the Perspective of John Calvin's *Meditatio Futurae Vitae*," *Studies in Systematic Theology*, Vol. 12, Korean Evangelical Society of Systematic Theology, 2009, pp. 63–64)
- 299) While the disciples were gathered together praying, suddenly there came from heaven a sound like a violent wind, and it filled the whole house where they were sitting; and what looked like tongues of fire that separated came to rest on each of them.
- 300) In Luther, who emphasizes asceticism and the immorality of money, and in Calvin, who evaluates the sabbatical year positively, one can also see the ideas of socialism or communism, so it is said that to see the Puritan ethic as having given birth to capitalism alone may be a narrow argument. (Hwang Ui-seo, "The Economic Ethics of Luther, Calvin, and Wesley," *Faith and Scholarship*, Vol. 16, No. 2, Society for Christian Scholarship, 2011)
- 301) It is said that capitalism, which on the surface seems to move coldly, centered only on exchange and production, in fact connects love and economy. Love and economy are said to be a single movement possessing wholeness. (Nakazawa Shin'ichi, *The Logos of Love and Economy*, Dong-Asia, 2004, pp. 17–20)
- 302) Before Calvin, usury was already in vogue in European society, unlike in Islamic society, not only among Jews but even among adherents of Western Religion. Jacques Le Goff is said to provide the interesting analysis that the concept of 'purgatory' was a concept created in order to recognize usury. (Bernard Maris, 2003, pp. 55–56)
- 303) Western Religion is said to be a peculiar monotheism that incorporates the logic of symmetry into the essence of God, together with scripture and Mary, thereby logicizing absurdity and making it operate. (Nakazawa Shin'ichi, *Symmetrical Anthropology*, Dong-Asia, 2004, pp. 116–118)
- 304) It was a principal task of economists to research the secret of capitalism by which the circulation of the economy increases wealth. Value is finally realized and increased through the gift—the values produced by labor, saving, and innovation. (Nakazawa Shin'ichi, *The Logos of Love and Economy*, Dong-Asia, 2004, pp. 134–142)

- 305) Weber's statement that Protestantism is the origin of the spirit of capitalism pointed out only one side of the matter. The trigger of the capitalist economy is said to have already been completed in Catholicism. The place where the first double-entry bookkeeping was developed was Catholicism, and Quesnay's economic table, on which Adam Smith was grounded, is said to have come from the double-entry bookkeeping created by Catholicism. Western Religion, running gift-pure gift-exchange, and capitalism, running Son-Holy Spirit-Father, may be called twins born of the same mode of thought. (Nakazawa Shin'ichi, *The Logos of Love and Economy*, Dong-Asia, 2004, pp. 183-184)
- 306) Because economics greatly requires crowd psychology, it values human mimetic desire. Contrary to economics' outward denial of mimetic desire, the greatest economists have assigned a central role to imitation. (Bernard Maris, 2003, p. 164) Simmel, in *The Philosophy of Money*, analyzes the process by which money, a transcendent good, came to stand at the center of the human community. As René Girard reconfirmed, money was a kind of scapegoat that could control the crowd only temporarily. (Bernard Maris, 2003, pp. 244-246)
- 307) According to the Scottish Enlightenment tradition that produced Adam Smith, the market economy is said to have three rules: the limits of human reason, or the unbound human (*homo economicus*); the human being as an animal that follows rules; and spontaneous order and action. By contrast, the community economy is said to follow three principles: the human being bound to community, the priority principle of the good, and communitarianism. (Min Gyeong-guk, "The Communitarian Critique of the Market Economy and the Communitarian Economic Order," *Journal of Korean-German Business and Economics*, Vol. 17, Korean-German Business and Economics Association, 1998, pp. 76-77, footnote 19)
- 308) Yuichi Shionoya, 2002, pp. 408-411.
- 309) Unlike modern man, the primitive does not mediate the human being and physical nature through technological development, but confronts them through the medium of culture (symbol and meaning). According to Sahlins's concept of culture, he newly constructs the relationship of matter and spirit as a third term, rather than as a dualistic opposition of matter and spirit. That is precisely the 'personification of matter,' and this is explained as a transcendent spiritual communication operating in the process of the gift economy and reciprocity. (Won Yong-chan, "The Methodological Critique of Economics and the Paradigm of Cultural Economy," *Journal of Cultural Economics*, Vol. 1, No. 1, Korean Association for Cultural Economics, 1998, pp. 33-34)
- 310) Karl Polanyi held that for the modern age, securing the supremacy of society over the economy is the most urgent task, and the supremacy of society was precisely the restoration of the status of culture. According to the symbol of the community, even the same physical existence of money conveyed a different social meaning. Modern money is all-purpose money combining means of payment, measure of value, unit of account, means of accumulating wealth, and means of exchange, but ancient money differed according to specific purposes. (Won Yong-chan, 1998, p. 31) Today communitarians sometimes propose implementing coupon systems, such as donation cards, that actually reveal symbolic value.
- 311) In economic theory, the spiritual (靈的) capacity that bears symbolic value is increasingly emphasized. Barro, professor of economics at Harvard University in the United States, is said to have emphasized the importance of spiritual capital from 2003 onward. (Barro and McCleary, 2003; requoted from Hwang Ui-seo, "The Economic Ethics of Luther, Calvin, and Wesley," *Faith and Scholarship*, Vol. 16, No. 2, Society for Christian Scholarship, 2011, p. 308)
- 312) Bill Gates holds that human nature has two minds at once—the pursuit of self-interest and care for others. He holds that a creative capitalism in which corporations save the very poor is the hope of capitalism. (Bill Gates, *Creative Capitalism*, Econ, 2011, pp. 23-24)
- 313) Modern economists, if there is more than one answer to a problem, regard this as unscientific and dislike it. This is because it destroys their world, which is single and predictable. They are said to bind themselves to the principle of diminishing returns. (Brian Arthur, *Complexity Economics*, trans. Kim Ung-cheol, Pyeongbeomsa, 1997, pp. 63-66) The principle of diminishing returns was a fundamental assumption of economics, but Brian Arthur introduced the principle of increasing returns. Circular economics is an economics of increasing returns and of increased production.
- 314) Min Gyeong-guk, "The Communitarian Critique of the Market Economy and the Communitarian Economic Order," *Journal of Korean-German Business and Economics*, Vol. 17, Korean-German Business and Economics Association, 1998, p. 68.
- 315) MacIntyre (1990); Seo Gwang-jo, "Communitarianism and Economic Principles," *The History and Thought of Economics*, Vol. 4, 2001.
- 316)
- 317) From a linear mode of thinking comes the logic of the maximum, and from a circular mode of thinking comes the logic of the optimum. (Yi Sang-ik, *Philosophy of History and the Thought of the Book of Changes*, Sungkyunkwan University Press, 1996, p. 350)
- 318) The modern economic, political, and social system consists of the three elements of capitalism, democracy, and social security, and this integrated whole is called the welfare state. (Yuichi Shionoya, 2002, p. 21)
- 319) If 1,000 won is in a bank in the form of currency, it can grow ten-fold or a hundred-fold according to the reserve requirement ratio. Saving can circulate all things even without moving.

# III. The Cyclic Economic View Manifested in the Religious Tenets

## III. The Cyclical View of the Economy as Manifested in the Cardinal Tenets

### 1. The I Ching (the Changes)<sup>320)</sup> and the Circular (圓形的) Cyclicity of Daesoon Thought

The circle (圓) and cyclicity may be regarded as hidden yet important principles of Daesoon thought. In Daesoon thought, the circle and circle-related concepts such as transmigration and cyclicity are each mentioned once, and they are mentioned in connection with what may be called the core principles of Daesoon thought—Mugeuk, Taegeuk, and Daesoon<sup>321)</sup>—as well as with the way of Heaven and Earth<sup>322)</sup> and with the economy<sup>323)</sup>.

Cyclicity serves as an important criterion distinguishing Eastern from Western theory.<sup>324)</sup> Whereas the West conducts reductionist research that seeks out the smallest particles of matter through a subtractive method of dividing and analyzing all things, the East discovered yin-yang and the Five Phases by observing the combination of matter, identifying the cyclic movement of matter as a whole, and defining a given substance by the role it plays within the total cycle—a holistic method.<sup>325)</sup> Yin-yang and the Five Phases are being validated as another form of science by contemporary philosophy of science.<sup>326)</sup>

In the West, the cyclicity of nature was incorporated into Western science when it was demonstrated by Russell in the form of Russell's paradox.<sup>327)</sup> Using the liar's paradox—'If all Cretans are liars, and a Cretan barber says that he himself is a liar, then is that barber a liar or not?'—Russell discovered that a universe engaged in self-reference or self-organization<sup>328)</sup> can never possess a complete system of proof, and he thereby pronounced the bankruptcy of Western philosophy. Ever since the logic of Euclid, who first systematized Western geometry, and of Plato and Aristotle, who inherited his mathematical methodology, the Western academic tradition had excluded circular logic from science. Yet once Russell's paradox was discovered, and once Gödel's incompleteness theorems—which proved it in a more mathematically refined form—were established, circular logic, or correlative thinking, was revealed to be the more scientific.<sup>329)</sup>

Conversely, once the Western proof of incompleteness was discovered and mathematical logic developed alongside it, the scientific character of the traditional Won-Hyeong-I-Jeong<sup>330)</sup> cyclical theory of the Eastern I Ching (the Changes) was clearly revealed.<sup>331)</sup> The Five Phases (ohaeng)<sup>332)</sup>, the Eastern model of cyclicity, was proven to be the minimal system of mutual conflict (sanggeuk) and mutual life-giving (sangsaeng). When all things are viewed holistically, the most fundamental relationship is the sanggeuk–sangsaeng relationship<sup>333)</sup>; since, among the numbers in which the sanggeuk–sangsaeng relationship can appear at least once each, the smallest odd number is 5 and the smallest even number is 8, it was proven that the Eastern Five Phases and the Eight Trigrams are the prototype of circular logic.<sup>334)</sup> It is said that 4 and 6, unlike 5, cannot achieve the balance of mutual conflict and mutual life-giving. Western researchers state that, in reality, all things can be analyzed into the elements of yin-yang and the Five Phases.

Like yin and yang, the Five Phases are found in every phenomenon. And the harmony of the two is the second physical law. One phase gives rise to the next. Water gives rise to wood, wood to fire, fire to earth, earth to metal, and metal to water. Opposed to this productive cycle is a destructive cycle, in which water and fire are in opposition, fire and metal are in opposition, and metal and wood, wood and earth, earth and water are in opposition.<sup>335)</sup>

What is now known as Eastern science—yin-yang and the Five Phases—became concentrated after Dong Zhongshu<sup>336)</sup> of Emperor Wu of Han, with whom yin-yang and the Five Phases were combined. Even before Emperor Wu of Han, as seen in the oracle bone script of the Shang dynasty, astronomical phenomena had been calculated by assigning the sexagenary cyclical signs to dates; but it was only after the doctrine of yin-yang and the Five Phases was established that this became popularized and developed in earnest.<sup>337)</sup> The establishment of the doctrine of yin-yang and the Five Phases, like the discovery of Newton's universal gravitation and the calculus, was applied to all fields of learning and brought about rapid scientific development, as Needham<sup>338)</sup> noted. The difference between yin-yang and the Five Phases and Western science is merely that, because it did not employ a reductionist method, it brought about only the occasion for scientific development without achieving fundamental development—this is its sole limitation. Today, yin-yang and the Five Phases are actively employed in complexity science and the like as an emergent scientific methodology that contemporary reductionist science fails to discover.<sup>339)</sup> The Huangdi Neijing, the origin of traditional Korean/Chinese medicine, and the Chinese inventions and discoveries that became the origin of today's Western science were, for the most part, created on the basis of yin-yang and the Five Phases.<sup>340)</sup>

Although it was first proven that the Eastern Five Phases and Eight Trigrams are the most economical model for achieving cyclicity, the East went one step further, distinguishing the inner character of the cycle into yin-yang and the four images, and expanding it into the Ten Heavenly Stems and Twelve Earthly Branches, the sixty-four hexagrams, and so on. Even with the same four directions—east, west, south, north—the linear West has only direction, whereas the cyclical East possesses two features: content (spring, summer, autumn, winter) and direction.<sup>341)</sup>

[Figure 3.1] The reason why three-phase, four-phase, and six-phase systems fail to achieve symmetry<sup>342)</sup>

[Figure 3.2] The reason why a seven-phase system fails to achieve symmetry<sup>343)</sup> [Figure 3.3] Diagram of eight-phase mutual life-giving and mutual conflict

If one compares atomism with yin-yang and the Five Phases, atomism, being reductionist like Freud's psychoanalysis, subtracts<sup>344)</sup>, whereas yin-yang and the Five Phases, like Jung's analytical psychology, add.<sup>345)</sup> Until now, the cyclical theory of yin-yang and the Five Phases was applied in practice but, because it did not fit the framework of reductionist theory, its scientific character was doubted; yet with the emergence of the additive science of complexity, it is becoming the new favorite of science.<sup>346)</sup>

Connecting complexity science with Daesoon thought, we shall examine, through the cyclicity of the I Ching (the Changes), the formal characteristics of the cycle of the Changes (易): daedae (polarity, 待對), yuhaeng (flow, 流行), junghwa (neutralization, 中和)<sup>347)</sup>, hoegwi (return, 回歸), and the spiral (naseon, 螺線).

Daedae (polarity, 待對) and yuhaeng (flow, 流行) have frequently been mentioned as concepts explaining the cyclicity of the Changes (易) ever since Zhou Dunyi's Taijitu shuo (Explanation of the Diagram of the Supreme Ultimate), but junghwa (neutralization, 中和), hoegwi (return, 回歸), and the spiral (naseon, 螺線) are somewhat unfamiliar concepts. Junghwa (中和), hoegwi (回歸), and the spiral (螺線), on the one hand, and daedae (待對) and yuhaeng (流行), on the other, may be said to stand in the relation of substance (體, che) and function (用, yong). Daedae (待對) and yuhaeng (流行), as substance (體) like Heaven and Earth, provide the environment of nature through the cycle of water and fire; junghwa (中和) and hoegwi (回歸), as function (用) like the human-divine (人神), perform a mediating action like benevolence (仁—junghwa) and righteousness (義—feedback, hoegwi); and the spiral (螺線) represents the form of the cycle in which substance and function unite and increase production (增產).<sup>348)</sup> Junghwa (中和), hoegwi (回歸), and the spiral (螺線), together with daedae (待對) and yuhaeng (流行), may all be said to be forms of the cycle.<sup>349)</sup> If yin and yang are taken as the creation (yang) and preservation (yin) of the cycle, then preservation becomes substance and creation becomes function. Creation and preservation again differentiate into yin and yang, namely creation and preservation: the creation of creation becomes junghwa, the preservation of creation becomes yuhaeng, the creation of preservation becomes daedae, and the preservation of preservation becomes hoegwi.

The first characteristic among the formal characteristics of the cycle of the Changes (易) is that the cycle stands in polarity (daedae) as yin and yang. Daedae (待對) means to face one another while waiting, signifying not a difference of mutual conflict but the harmony of difference<sup>350) 351)</sup>.

In Daesoon thought, all things are constituted as yin-yang (陰陽) complex systems.<sup>352)</sup> Among the things that stand in polarity as yin and yang, the most representative may be said to be water and fire.<sup>353)</sup> In Daesoon thought, it is said that only one who knows how to use the principle of generating fire from water can be called a divine person (sinin).<sup>354)</sup> The reason water and fire stand in polarity with each other is so that, through difference, each may become a complete being.<sup>355)</sup> For example, plants, which release oxygen and emit carbon dioxide, and animals, which inhale oxygen and exhale carbon dioxide, can, owing to that difference and barring other problems, live perpetually and give life to one another.<sup>356)</sup> Difference, once harmonized like the Jicheontae (地天泰) hexagram of the Book of Changes<sup>357)</sup>, generates a formidable energy like a perpetual-motion machine. The Jicheontae (地天泰) is said to symbolize an earthly paradise that achieves an automatic Eumyang Hapdeok, with water, whose nature is to descend, situated above and fire, whose nature is to ascend, situated below. The character of polarity (待對) can be represented graphically, as in [Figure 3.4], by the Taegeuk of the Korean flag and by a fractal (相同性, self-similarity) pattern.

The character "tae (太)" depicts a small dot and a large "dae (大)" simultaneously growing larger and smaller, and thus already symbolizes the cycle.<sup>358)</sup> The shape of the Taegeuk flag split in half resembles a bean; from of old a bean has been called tae (太), and the fertilized egg of all mammals is shaped like the bean tae (太).<sup>359)</sup>

[Figure 3.4] The Korean Taegeuk<sup>360)</sup> and a fractal<sup>361)</sup>

The character of polarity (待對), in relation to Daesoon thought, manifests as Eumyang Hapdeok (陰陽合德, the joining of virtue between yin and yang). The "joining (hap)" of Eumyang Hapdeok is said to carry three meanings: "yin and yang are suited to one another," "yin and

yang integrate their virtue with one another," and "I wish to learn how yin and yang meet to create virtue." An expression similar to Eumyang Hapdeok is the Confucian phrase "hapgideok (joining one's virtue)."

"夫大人者是 與天地合其德하며 與日月合其明하며 與四時合其序하며 與鬼神合其吉凶하야"

That great man (the ideal person) joins (hap, shares) his virtue with Heaven and Earth, joins his brightness (明) with the sun and moon, joins his order (序) with the four seasons, and joins his fortune and misfortune with the spirits.<sup>362)</sup>

Since the "Wenyan" commentary of the Book of Changes expresses yin-yang<sup>363)</sup> as Heaven and Earth<sup>364)</sup>, it may be held that Confucianism expressed Eumyang Hapdeok as eumyang hapgideok (陰陽合其德). The difference between Eumyang Hapdeok and eumyang hapgideok is that the "hap" in Eumyang Hapdeok is the "hap" of "being suited," whereas the hap in eumyang hapgideok (陰陽合其德) may be seen as the "hap" meaning "wishing to join" or "seeking to learn." Moreover, the hap in both Eumyang Hapdeok and eumyang hapgideok commonly carries the meaning of integration—that Heaven and Earth join as yin and yang to create all things. The hap of Eumyang Hapdeok emphasizes polarity more than the integrative hap of "eumyang hapgideok."

If the "hap" of Eumyang Hapdeok is the "hap" of "being suited," then Eumyang Hapdeok ultimately implies that, prior to Daesoon thought, yin and yang were not "suited"; thus the Eumyang Hapdeok of Daesoon thought reflects the will to make yin and yang suited to one another. Eumyang Hapdeok, unexpectedly, comes to signify the Later Heaven opening (Hucheon Gaebyeok).<sup>365)</sup> Right yin and right yang (正陰正陽), the mutual life-giving of yin and yang (陰陽相生), and the harmonization of yin and yang (陰陽調化) all emphasize the polarity of yin and yang, and the Cheonji-gongsa (Reordering Works of Heaven and Earth) seeks to restore the collapsed polarity of yin and yang.<sup>366)</sup>

Given that Eumyang Hapdeok carries, together with polarity, the meaning of "integrating," Eumyang Hapdeok contains the intent to restore the collapsed polarity and thereby create great benefits as vast as Heaven and Earth.<sup>367)</sup>

"Polarity (待對)" manifests, in relation to economic thought, as libertarianism. Freedom may be regarded as the movement that continues until yin and yang attain balance with each other.<sup>368)</sup> Polarity also appears in the waves of things.<sup>369)</sup>

The second characteristic among the formal characteristics of the cycle of the Changes (易) is that the cycle flows (yuhaeng) through spring, summer, autumn, and winter<sup>370)</sup>.<sup>371)</sup> If daedae (待對) is the static form of the cycle, yuhaeng is the dynamic (動) form of the cycle.

In Daesoon thought, all things undergo transmigration or flow (yuhaeng).<sup>372)</sup> In the year, month, day, and hour, each smaller cycle becomes the foundation of a larger cycle, and thus the world is tightly connected through flow.<sup>373)</sup> What best illustrates the flow of things is said to be the principle of the fountain. The lower part of the fountain, like water among the Five Phases, performs the action of gathering all things, and thus corresponds to lesser yin (winter). The water gathered in lesser yin rises in a straight line by the energy of the sun—like the tender sprout of spring breaking through the soil and rising up—and the water is scattered horizontally in all directions like the energy of lesser yang. The water scattered in all directions then falls endlessly and vertically by the energy of greater yin.

The character of flow (流行) can be represented graphically by the Chinese Taegeuk and the fountain.

The Chinese Taegeuk, unlike the Korean Taegeuk, has a small circle of yang within the yin and a small circle of yin within the yang, so that yang arises when yin reaches its extreme and yin arises when yang reaches its extreme; it may thus be said to better represent the property of flow (流行).

[Figure 3.5] The Chinese Taegeuk<sup>374)</sup> and the fountain<sup>375)</sup>

The character of flow (流行), in relation to Daesoon thought, manifests as Dotong Jingyeong (道通真境, the perfected state of attaining the Dao). When yin and yang, having been out of balance, recover their balance, they pass through Sinin Johwa and Haewon Sangsaeng and reach Dotong Jingyeong.<sup>376)</sup> Dotong Jingyeong may be said to signify a state in which, like a perpetual-motion device, yin and yang are balanced so that the cycle can continue forever.<sup>377)</sup>

The "Dao (道)" and "penetration (通)" of Dotong Jingyeong are differentiated from the "Dao (道)" and "penetration (通)" appearing in the scriptures of Yu-Bul-Seon (Confucianism, Buddhism, and Daoism). First, unlike the "Dao (道)" appearing in the scriptures of Yu-Bul-Seon, the "Dao (道)" of Dotong Jingyeong may be said to be the "divine way (sindo, 神道)." The divine way (sindo) of Daesoon thought differs in meaning from the divine way appearing in the I Ching (易). The explanation of the divine way (神道) in the Changes (易) is said to be as follows.

神明之道 (易觀) 觀天地神道 而四時不忒 聖人以神道設教 而天下服矣 W<疏> 神道者 微妙無方理不可知 目不可見 不知之所以然而然 謂之神道 — "The way of the spirits is luminous. (Guan hexagram of the Changes) Beholding the divine way of Heaven and Earth, the four seasons do not deviate; the sage, by means of the divine way, sets forth teaching, and all under Heaven submit. <Subcommentary> The divine way is subtle and without fixed form; its principle cannot be known and the eye cannot see it. That which one does not know yet which is so of itself is called the divine way."<sup>378)</sup>

The original text of this passage is a sentence in which, in the Zhouyi zhengyi (Correct Meaning of the Book of Changes) by Kong Yingda<sup>379)</sup>—whom Jeong Yak-yong rated as superior to Wang Bi—a 'subcommentary (so, 疏)' is appended to the word divine way (神道) appearing in the "Guan hexagram" of the Book of Changes, thereby defining the 'divine way (神道)'.<sup>380)</sup> The divine way denotes a mystery that cannot be seen with the eye nor understood by reason, and whose ground of being-so cannot be known.<sup>381)</sup> In the study of the Changes, the divine way (神道) emphasizes a "mysterious Dao" that even the sage cannot understand, as in "觀天地神道而四時不忒 (Beholding the mysterious law of Heaven, the movement of the four seasons does not deviate in the slightest)."<sup>382)</sup>

In Daesoon thought, the "divine way (神道)" is said to perform a role like that of a platform (the foundational system) that determines all affairs of the three realms (三界) of Heaven, Earth, and humanity. Just as Eumyang Hapdeok is a term expressing the will toward the Later Heaven to set the yin-yang of Heaven and Earth aright, Dotong Jingyeong, too, may be said to be a term expressing the will toward the Later Heaven to change the operating system of the three realms of Heaven, Earth, and humanity into a new platform that includes humanity. Indeed, if the divine way (神道) is the platform<sup>383)</sup>, the individual machines may be called degrees (dosu) or divine beings (sinmyeong)<sup>384)</sup>; and just as the individual machines change together when the platform changes, the principal aim of the Cheonji-gongsa is said to be to let a new framework

open up as each degree turns and arrives according to its allotted measure.<sup>385)</sup> The Dao (道) of Dotong Jingyeong points precisely to this divine way (神道).<sup>386)</sup> If the Dao of Dotong Jingyeong is the divine way, like the foundational system (platform) of a machine, then Dotong Jingyeong may be said to be like the system in which the platform is implemented and operated.<sup>387)</sup>

Flow (流行), expressed as Dotong Jingyeong and as branching, manifests, in relation to economic thought, as communitarianism. A community may be regarded as the movement in which yin and yang attain balance with each other and the cycle is taking place.<sup>388)</sup>

The third characteristic among the formal characteristics of the cycle of the Changes (易) is that, in the cycle, someone at the center neutralizes (junghwa) the surrounding spring, summer, autumn, and winter. If center (中)<sup>389)</sup> means the middle, then harmony (和) is harmonizing with the periphery from the middle.<sup>390)</sup> The human being, as the only being within the universe that possesses both yin and yang—body and spirit—is the being that, from the middle, mediates the action of yin-yang, that is, of the divine (神).<sup>391)</sup> The center is identified as the essence of the human being within the cycle.<sup>392)</sup> If daedae (待對) and yuhaeng (流行) are phenomena occurring at the periphery of the cycle, then junghwa (中和) and hoegwi (回歸) occur at the center.

All things form themselves, repeating similar patterns, through the principle of three that is neutralization.<sup>393)</sup> That the movement of the Taegeuk acts identically in different objects is explained by the complex systems of the fractal (相同性, self-similarity) and chaos<sup>394),395)</sup> complex systems, through the chaos action of order out of chaos, repeat the movement of the Taegeuk in the form of fractals (相同性, self-similarity) in which an identical pattern recurs.<sup>396)</sup> The character of neutralization (中和) can be represented graphically as follows.

[Figure 3.6] The action of neutralization and the Samtaegeuk (Triple Taegeuk)<sup>397)</sup>

The character of neutralization (中和), in relation to Daesoon thought, manifests as Haewon Sangsaeng (解冤相生, the resolution of grievances for mutual life-giving). The won (冤, grievance) of Haewon Sangsaeng appears as an ambivalent meaning carrying both positive and negative senses simultaneously.<sup>398)</sup> The haewon (resolution of grievance) of Haewon Sangsaeng carries an expanded meaning beyond the meaning of haewon held by shamanism and Buddhism—which emphasize rituals (gut) and the guidance of spirits—or the meaning of haewon appearing in literary works and folk belief.<sup>399)</sup> Haewon may be seen as release from the grievances and suffering of the mind, and thus contrasts with the liberation (haetal) of Buddhism; while sangsaeng, with its degrees (dosu) and the law of dependent origination, may be said to correspond to the practice of compassion<sup>400)</sup>, haewon begins from the meaning of human liberation and expands socially and cosmically.<sup>401)</sup> The haewon of Haewon Sangsaeng, like the Eumyang Hapdeok and Dotong Jingyeong examined above, strongly reveals the will to build the Later Heaven by resolving, through the sangsaeng principle of right yin and right yang, the grievances arising from the imbalance of yin and yang<sup>402)</sup> so that all may give life to one another. In Daesoon thought, the ultimate realization of Haewon Sangsaeng appears in the thought of the Gaebyeok (Great Opening).<sup>403)</sup> Haewon Sangsaeng has the bearers of grievance undergo the process of [resolution (解)]<sup>404)</sup>, and thereafter establishes the Later Heaven world with a new governing principle called 'sangsaeng,' so that resentment may never arise again in any relationship.<sup>405)</sup>

The character of neutralization (中和), in relation to economic thought, manifests as utilitarianism. The common good (公利) may be regarded as the movement in which yin and yang attain balance with each other and seek to pursue the common interest.

The fourth characteristic among the formal characteristics of the cycle of the Changes (易) is return (hoegwi, 回歸).<sup>406)</sup> Whereas neutralization means that someone at the center neutralizes (中和) the surrounding spring, summer, autumn, and winter, return means that the cycle is sustained from the outside. In the relationship between the circumference and the center of the circle, unlike in a straight line, in a circle every action necessarily returns, and at the circumference in particular there is eternal recurrence.<sup>407)</sup> To return is called feedback in complex systems.<sup>408)</sup> Feedback (feedback loop) is of two kinds, positive feedback and negative feedback; it is said that in the Former Heaven (Seoncheon) most changes achieved negative changes through negative feedback and thus could not bring about great change, whereas in the Later Heaven (Hucheon) positive feedback is shown so that abrupt change can be achieved.<sup>409)</sup> That Buddhism is recursive and engages in feedback (feedback loop) means that, with respect to the cycle, it observes the change of the cycle from outside the cycle and, as needed, applies positive feedback and negative feedback so that the cycle may proceed aright.

In Daesoon thought, return is well manifested in the relationship of grace and grudge (cheok). The movement of failing to repay a kindness or of obstructing the cycle becomes a grudge (cheok) and necessarily returns to oneself, while a deed that has benefited others likewise returns as virtue. The seed sown in spring contracts in autumn and becomes fruit before turning back into seed. The character of return (回歸) can be represented graphically as follows.

[Figure 3.7] The property of return

The character of return (回歸), in relation to Daesoon thought, manifests as Sinin Johwa (神人調化, the harmonious creative transformation of the divine and humanity). The concept of johwa is a character formed by combining the "jo (調)" of johwa (調和, harmony), meaning to tune, and the "hwa (化)" of johwa (造化, creation-transformation), meaning to become.<sup>410)</sup> It is said that, since Eumyang Hapdeok may be regarded as inferred from cheonji hapdeok (the joining of virtue between Heaven and Earth), and since the divine and humanity appear after Heaven and Earth have been made, Sinin Johwa can come after Eumyang Hapdeok. In Daesoon thought, the divine (神) is emphasized in its aspect as a functional deity that is utterly devoted to truth and that operates Heaven and Earth. As with the Western God, in particular the meaning of jo (調)—similar to feedback (feedback loop)—as the method by which divine beings (sinmyeong) make Heaven and Earth circulate is emphasized.<sup>411)</sup> The human being, as the only being among all things that simultaneously possesses both yin and yang—spirit and body—harmonizes with the divine, which is devoted to but a single domain, and achieves self-organization through self-reference, thereby becoming a recursive (回歸的) being capable of correcting the imbalance of Heaven, Earth, and yin-yang. Through Sinin Johwa, the human being, as a being of human nobility (injon) made one with divine beings, reaches the realm of seongsajaein (成事在人, the accomplishment of affairs rests with humanity), in which one can dispose of all things at will.<sup>412)</sup>

Return (回歸), expressed as Sinin Johwa and as feedback, manifests, in relation to economic thought, as social contractarianism. A contract may be regarded as the movement of upholding rules so that yin and yang may circulate.

Fifth, the circle increases production (增産) as a spiral (naseon, 螺線). Complexity economics, unlike conventional economics which takes the principle of diminishing returns as a basic assumption, assumes the law of increasing returns.<sup>413)</sup> Spiral motion performs the

transcendent<sup>414)</sup> action of complex systems, producing marginal increase and thereby increasing the production (増産) of all things. Circular motion in the natural world is not simple circular motion but is, in every case, spiral circular motion. The galaxy undergoes spiral motion, DNA undergoes double-helix motion, and the atom and electron likewise take forms resembling spiral motion. Most linear motion in the natural world must ultimately be regarded as spiral motion. The cyclical motion of the natural world is of great value because it increases production (増産) through spiral circular motion rather than simple circular motion. Spiral motion may be called a chaosmos that possesses both sides of cosmos and chaos, in which circular motion and linear motion exist together.

[Figure 3.8] The reason why spiral circular motion appears as a straight line<sup>415)</sup> [Figure 3.9] The galactic spiral

Unlike the West, which regards the static individual entity as the substance of matter, Daesoon (大巡) may be said to be the movement of circulating all things that had stagnated for want of cycling, and growing as they revolve in a great circuit. The contexts in which Daesoon is used all carry the meaning of cyclicity.<sup>416)</sup> Daesoon is the circuiting and embracing throughout Heaven and Earth, and just as a sprout bores through the earth as it rotates, all things produce something new as they rotate. Through saengjang-yeomjang (birth, growth, harvest, storage) and Won-Hyeong-I-Jeong, they grow with each single cycle.<sup>417)</sup>

Combining the characteristics described above, they can be presented as shown in ₩<Table 3.1₩>.

In the East, circulation is referred to as "round Heaven, square Earth, and angular Human" (天圓地方人角), meaning that circulation proceeds differently according to Heaven, Earth, and Human. As shown in ₩<Figure 3.10₩>, in the case of "round Heaven, square Earth, and angular Human," Heaven circulates roundly through spring, summer, autumn, and winter; Earth circulates squarely through east, west, south, and north; and the human being circulates differently, in the form of the bird-like eul (乙) or the Taegeuk shape, in accordance with benevolence, righteousness, propriety, wisdom, and faith (仁義禮智信).<sup>418)</sup>

Opposition (反對), expectation (期待), exchange (交流), and substitution (代行)—the subdivisions of daedae-yuhaeng—can be expressed in logical formulas corresponding to Yu-Bul-Seon and Western Religion (Seogyo).

Among the modes of daedae (待對), opposition (反對), which is mutual confrontation (對立), corresponds to Daoism, in which X is -X and -X is X.

Among the modes of yuhaeng (流行), exchange (交流), which is mutual waxing and waning (消長)<sup>419)</sup>, corresponds to Buddhism, in which X is neither X nor -X.

Among the modes of daedae (待對), expectation (期待), which is mutual dependence (依存), corresponds to Confucianism, in which X is X and -X is -X.

Among the modes of yuhaeng (流行), substitution (代行), which is mutual transformation (轉化), corresponds to Western Religion (Seogyo) as universal love (博愛).

₩<Table 3.1₩> Reference Table of the Daedae-Yuhaeng-Junghwa-Hoegwi Five Phases<sup>420)</sup>

|  |        |  |         |  |         |  |        |  |                      |  |
|--|--------|--|---------|--|---------|--|--------|--|----------------------|--|
|  | daedae |  | yuhaeng |  | junghwa |  | hoegwi |  | proliferation-spiral |  |
|  | ----   |  | ----    |  | ----    |  | ----   |  | ----                 |  |

| complex systems | initial conditions, resonance<sup>421</sup> | co-evolution<sup>422</sup> | fluctuation<sup>423</sup>, attractor<sup>424</sup> | feedback | self-organization |

| Eastern symbol | Mugeuk-Korean Taegeuk<sup>425</sup> | Chinese Taegeuk | triple Taegeuk<sup>426</sup> | Four Symbols | Five Phases |

| Western symbol | Janus<sup>427</sup> | infinity | Borges's knot<sup>428</sup> | eternal recurrence | the Ouroboros circle<sup>429</sup> |

| feature | fractal, Water | chaos<sup>430</sup>, Fire | cosmos, Wood | network<sup>431</sup>, Metal | chaosmos<sup>432</sup>, Earth |

Bearing the energy of Heaven and Earth, Daoism, Buddhism, and Confucianism operate, like Heaven and Earth, according to Won-Hyeong-I-Jeong and through spring, summer, autumn, and winter.<sup>433</sup>

The Dao was transmitted at night, for Heaven opened at the hour of ja (子)<sup>434</sup>; it circled the world like the rolling wheels, empty and numinous<sup>435</sup> (道傳於夜天開於子 轍環天下虛靈).

The Teaching was upheld at dawn, for Earth opened at the hour of chuk (丑); if you do not believe it, look at my feet<sup>436</sup> and become aware (敦奉於晨地關於丑 不信看我足知覺).

Virtue was spread to the world, for Humans arose at the hour of in (寅); for eighty years within the womb<sup>437</sup> there were divine beings<sup>438</sup> (德布於世人起於寅 腹中八十年神明) (Jeongyeong, Gongsu 3:39).

[Figure 3.10] Round Heaven, Square Earth, Angular Human

In the passage above, "circling the world like rolling wheels" (轍環天下)<sup>439</sup> refers to the historical account of Confucius traveling throughout the Chinese realm to edify the world, and thus symbolizes Confucianism; "if you do not believe it, look at my feet" (不信看我足) symbolizes Buddhism; and "eighty years within the womb" (腹中八十年) symbolizes Daoism. Yet here, the reason Confucianism—which is chiefly concerned with teaching human beings—is mentioned in connection with Heaven among Heaven, Earth, and Human is as follows. Since "circling the world like rolling wheels" appears together with ja (子), the beginning of the twelve earthly branches, in the divine way of human beings and divine beings<sup>440</sup>—namely benevolence, righteousness, propriety, wisdom, and faith—the way of the immortals (Seondo)<sup>441</sup> corresponds to gestation (胞胎) and thus to ja (子)<sup>442</sup>, while Buddhism corresponds to chuk (丑)-nurturing (養生) and Confucianism to in (寅)-bathing-and-capping (浴帶); but in the way of Heaven and Earth, namely Won-Hyeong-I-Jeong, Confucianism—which for human beings corresponds to bathing-and-capping (浴帶)—corresponds to ja (子). It may therefore be said that Confucianism, which teaches the proper conduct of human beings, manifests, from the standpoint of Heaven and Earth, the form of Heaven's ceaseless and diligent sincerity (誠), like "circling the world like rolling wheels."<sup>443</sup>

[Figure 3.11] Potae-Yangsaeng-Yokdae<sup>444</sup> [Figure 3.12] Heaven opening at ja, Earth opening at chuk, Human arising at in<sup>445</sup>

In the same way, the way of Buddhism is mentioned in the Jeongyeong as form<sup>446</sup> and nurturing<sup>447</sup>, and since chuk corresponds to Metal (金) in the sa-yu-chuk (巳酉丑) triple union<sup>448</sup>, the human being operates in the order winter (Seon-ja-Water)-autumn (Bul-chuk-Metal)-spring (Yu-benevolence-Wood), in the Taegeuk, bird-like eul (乙), and triangular forms, while Heaven operates in the order spring

(Yu-Won-bathing-and-capping)-autumn (Bul-I-nurturing)-winter (Seon-Jeong-gestation), in a circular form.<sup>449)</sup> Presenting the above order of progression of Yu-Bul-Seon in a table yields ₩<Table 3.2₩>.

If Won-Hyeong-I-Jeong is the law of operation of Heaven (天) as temporality, and Heaven-Earth-Human is the law of operation of Earth (地) as spatiality<sup>450)</sup>, then for human beings and divine beings the applicable cycle is that of benevolence, righteousness, propriety, wisdom, and faith; thus, circulating in the triangular form of the bird-like eul (乙), history develops in the order Daoism (gestation)-Buddhism (nurturing)-Confucianism (bathing-and-capping)-Western Religion.

₩<Table 3.2₩> Progression Table of Yu-Bul-Seon

|  |        |            |                  |           |                                        |                 |                               |                      |                                      |        |                         |
|--|--------|------------|------------------|-----------|----------------------------------------|-----------------|-------------------------------|----------------------|--------------------------------------|--------|-------------------------|
|  |        | time-space |                  | operation |                                        | characteristics |                               | order of progression |                                      | source |                         |
|  | ----   |            | ----             |           | ----                                   |                 | ----                          |                      | ----                                 |        | ----                    |
|  | Heaven |            | temporality      |           | Heaven opens at ja                     |                 | Earth opens at chuk           |                      | Human arises at in (twelve branches) |        | Yu→Bul→Seon             |
|  | (Fire) |            | Wood-Metal-Water |           | (Earth)                                |                 | Jeongyeong, Gongsu 3:39       |                      |                                      |        |                         |
|  | Earth  |            | spatiality       |           | Heaven-Earth-Human-Divine              |                 | daedae-yuhaeng-junghwa-hoegwi |                      | Water-Fire-Wood-Metal (Earth)        |        | Hongbeom, Genesis       |
|  | Human  |            | time-spatiality  |           | Potae-Yangsaeng-Yokdae <sup>451)</sup> |                 | Seon→Bul→Yu <sup>452)</sup>   |                      | Water-Metal-Wood (Fire, Earth)       |        | Jeongyeong, Gyouun 1:66 |

What Heaven, Earth, Human, and Divine have in common is that operation comes to a halt at the end, taking 'Earth' as its pivot. The operation of Heaven and Earth shows us that we must not forget the need for the mediation of the absolute, namely 'Earth.' Connecting this with the various religions and presenting it in a table yields the following.

₩<Table 3.3₩> Reference Table of Dae-Dae-Yu-Haeng

|  |           |  |                   |  |                                              |  |                          |  |                                   |  |        |  |                     |  |
|--|-----------|--|-------------------|--|----------------------------------------------|--|--------------------------|--|-----------------------------------|--|--------|--|---------------------|--|
|  | concept   |  | nature            |  | characteristics                              |  | religion <sup>453)</sup> |  | logical structure <sup>454)</sup> |  | season |  | growth              |  |
|  | -----     |  | -----             |  | ----                                         |  | ----                     |  | ----                              |  | ----   |  | ----                |  |
|  | dae (對)   |  | opposition (反對)   |  | confrontation (對立), daedae                   |  | Daoism                   |  | X is -X and -X is X               |  | winter |  | gestation           |  |
|  | dae (待)   |  | expectation (期待)  |  | dependence (依存), junghwa                     |  | Confucianism             |  | X is X and -X is -X               |  | spring |  | bathing-and-capping |  |
|  | yu (流)    |  | exchange (交流)     |  | waxing-and-waning (消長), hoegwi               |  | Buddhism                 |  | X is neither X nor -X             |  | autumn |  | nurturing           |  |
|  | haeng (行) |  | substitution (代行) |  | transformation (轉化), yuhaeng <sup>455)</sup> |  | Western Religion         |  | X is everything                   |  | summer |  |                     |  |

To clarify the meaning of the table above, particularly with respect to Buddhism, distinguishing Buddhism viewed from the standpoint of the major cycle from Buddhism viewed from the standpoint of the minor cycle yields the following.

₩<Table 3.4₩> The Season of Buddhism by Cycle

|  |      |               |      |  |              |  |      |
|--|------|---------------|------|--|--------------|--|------|
|  |      | Former Heaven |      |  | Later Heaven |  |      |
|  | ---- |               | ---- |  | ----         |  | ---- |

| major cycle | spring | summer | autumn | winter |  
 || Yu | Western Religion | Bul | Seon |  
 | minor cycle | sowing-symbol worship<sup>456)</sup> | spring summer autumn winter Yu  
 Western-Religion Bul Seon | harvest-symbol worship (dharma worship) ||  
 || Dipankara Buddha | Shakyamuni Buddha (worship symbolizing the wish for blossoming) |  
 Maitreya Buddha ||

As shown in the table above, since the worship of Buddhism takes the form of bringing flowers to bloom, while the worship of autumn is worship symbolizing the harvest, regarding Buddhism as the religion of summer results from viewing Buddhism on the basis of the major cycle. Just as in a fractal (相同性, self-similarity), spring, summer, autumn, and winter exist within both the large cycle and the small cycle, so Buddhism exists at all times; yet in the case of Shakyamuni Buddha, viewed in the minor cycle it is the autumn religion within a summer world and is therefore summer Buddhism, while viewed in the major cycle it becomes the autumn religion.

Buddhism, Daoism, and Confucianism: the unitary number is sixty<sup>457)</sup>; the threefold union forms the degrees of fortune and misfortune (佛仙儒一元數六十 三合爲吉凶度數).

On the twenty-sixth day of the twelfth month, the reborn body ○○<sup>458)</sup>  
 (十二月二十六日再生身 ○○).

In the passage above, sixty and fortune-and-misfortune denote circulation, and the reborn body of the twenty-sixth day of the twelfth month is said to mean the birth of the one who will fill out the 360 cosmic degrees.<sup>459)</sup> In the study of the Changes, 360 is said to signify the ideal world representing the realm of "that which yin and yang cannot fathom is called the divine" (陰陽不測之謂神)<sup>460)</sup>; this may therefore be taken to indicate that Yu-Bul-Seon perform a partial role of Wood-Fire-Metal-Water within the system of circulation.<sup>461)</sup>

Spring becomes Confucianism because of its teaching about the active human being, while autumn becomes Buddhism because it severs all karmic ties of the Former Heaven and enters nirvana into a fire-like world akin to the divine. When one actually examines the global distribution of religions, just as the Luoshu (Writing of the Luo River) operates by the principle of mutual conflict (sanggeuk), in the West, Western Religion (Seogyo)<sup>462)</sup>—the fire energy that overcomes West-Metal—took root as the dominant religion, while in the East, Buddhism, which overcomes East-Wood, took root; in more detail, in southern China (Fire) arose water-Daoism, which overcomes fire; in central China (Earth) arose Confucianism, which overcomes earth; and in northern China developed folk-shamanistic belief, which overcomes water.<sup>463)</sup> In the study of the Changes (I Ching), it is said that those weak in fire energy are better suited to the devotional practice of Western Religion, while those weak in metal energy are better suited to the meditative practice (chamseon) of Buddhism. Islam, too, like Daoism, has a water-like character,<sup>464)</sup> and is therefore said to have flourished in the southern region of Arabia.

[Figure 3.13] Daedae and yuhaeng

The principle of circulation manifests in diverse ways within complexity science<sup>465)</sup>. In order to concretely understand the micro-level basis of the characteristics of economic thought as seen from the perspective of the Five Phases (ohaeng) circulation that has appeared in economic thought thus far, when one applies it to the notion of circulation discussed in complexity science, psychology, and so on, thought appears as a fundamentally correlative mode of

reasoning<sup>466)</sup>, as follows.<sup>467)</sup>

When we examine the seasons in the Changes (I Ching) of ₩<Table 3.5₩>, if the conserving movement of circulation becomes yin and the creating movement becomes yang, then through circulation the creating movement of yang appears once more as conserving movement and creating movement, and the conserving movement of yin appears again as conserving movement and creating movement, so that they manifest as Wood-Fire-Metal-Water, the Four Symbols (asang).<sup>468)</sup> The creating movement is divided into neutralization (junghwa) (Wood-Human-Li) and flow (yuhaeng) (Fire-Heaven-Qian), and the creating movement becomes polarity (daedae) (Water-Earth-Kun) and return (hoegwi) (Metal-Divine-Kan).

Since Heaven (天) and the human (人) stand in a substance-function (體用) relationship, like father and son,<sup>469)</sup> in the Hetu (River Chart) Heaven (Qian-Kun) becomes the substance (體), and in the Luoshu (Writing of the Luo River) the human (Kan-Li) becomes the substance (體), and then in the Correct Changes (Jeongyeok) they are united. Since the Five Phases and yin-yang were but different expressions of circulation, through circulation yin-yang and the Five Phases meet, and it is revealed that circulation was the cause of the characteristics inherent in the attributes of the Five Phases and yin-yang.

When Won-Hyeong-I-Jeong (元亨利貞) is viewed as circulation, winter corresponds to Jeong (貞), the quiescence that brings all energy into balance; summer corresponds to Hyeong (亨), in which all energy is brought to its maximum exertion; spring, like pulling the spring of a roulette game all the way back to roll the ball, has the solar energy of spring corresponding to Won (元), the state in which potential energy has risen to its peak; and autumn corresponds to I (利), the gathering-in. In Heaven, energy begins in spring and proceeds in forward motion; in the human, energy begins in winter (Ja, 子), reverses from Chuk (丑) into Metal (金), and then circulates.

Looking at the Five Constants (osang), in which the energies of the seasons are applied to human nature (人性), Wood and Metal (木金) mediate circulation like the way of the human and the divine (人神), while Water and Fire (水火) realize circulation like the way of Heaven and Earth. In the Jeongyeong, benevolence and righteousness (仁義) are centered on love and hate (愛惡) and right and wrong (是非), which mediate circulation, while propriety and wisdom (禮智) are centered on partiality-strength (便強) and acuteness-brilliance (聰明).<sup>470)</sup>

Since benevolence and righteousness (仁義) play the role of regulating circulation so that it proceeds well,<sup>471)</sup> benevolence (仁) signifies the neutralizing (junghwa) action of resolving grievances and mutual life-giving (Haewon Sangsaeng) without partial love or partial hate (偏愛偏惡)<sup>472)</sup>—that is, without leaning toward liking or disliking; righteousness (義) signifies the feedback and divine-human harmony (Sinin Johwa) return action of not declaring that only this is entirely right and only that is entirely wrong—that is, not engaging in total-affirmation/total-negation (全是全非).<sup>473)</sup> And since propriety and wisdom take charge of circulation, propriety (禮), like fire, plays the role of the perfected unification with the Dao (Dotong Jingyeong) by supplying energy to all things without being too strong or too easy—that is, without exclusive strength or exclusive ease (專強專便)<sup>474)</sup>; while wisdom (智), like water, plays the role of yin-yang united virtue (Eumyang Hapdeok) by not coming forward too freely—that is, without unrestrained acuteness or unrestrained brilliance (恣聰恣明).<sup>475)</sup>

₩<Table 3.5₩> Reference table of daedae-yuhaeng-junghwa-hoegwi

| | daedae | yuhaeng | junghwa | hoegwi | spiral |  
 | :---: | :---: | ----- | ----- | ----- | ----- | :---: |  
 | Changes (I Ching) | meaning | difference | movement | centrifugal force | centripetal force | amplification |  
 | | circulation | conserve-conserve | create-conserve | create-create | conserve-create | |  
 | | logic | X is -X, -X is X | X is everything | X is X, -X is -X | X is neither X nor -X | |  
 | | temperament | latent-hidden | manifest-rising | propulsive | drawing-in/withdrawing | |  
 | | Hongbeom (Great Plan)<sup>476</sup> | moistening-descending (yunha) | flaming-rising (yeomsang) | bending-straightening (gokjik) | conforming-changing (jonghyeok) | sowing-reaping (gasaek) |  
 | | season | autumn (4) | summer (2) | spring (1) | winter (3) | |  
 | | Five Phases | Water (水) | Fire (火) | Wood (木) | Metal (金) | Earth (土) |  
 | | Five Constants | wisdom (智) | propriety (禮) | benevolence (仁) | righteousness (義) | faithfulness (信) |  
 | | Four Meanings (四義)<sup>477</sup> | storing (藏) | growing (長) | birthing (生) | gathering (斂) | |  
 | | Way of Heaven and Earth, Four Virtues<sup>478</sup> | Jeong (貞) | Hyeong (亨) | Won (元) | I (利) | |  
 | | image-number (象數) | 1.6 | 2.7 | 3.8 | 4.9 | |  
 | | Four Great Elements (四大)<sup>479</sup> | Water-0 | Fire-2 | Wind-1 | Earth-3 | |  
 | | Four Energies (四氣)<sup>480</sup> | Way (道) | dissolution (蕩) | release (放) | divine (神) | |  
 | | Four Symbols and Eight Trigrams | lesser yin (Kan) | lesser yang (Li) | greater yang (Qian) | greater yin (Kun) | center |  
 | | daedae-yuhaeng | opposition | parallel operation | expectation/reliance | exchange | circulation |  
 | | Six Functions (六用)<sup>481</sup> | Potae (conception-womb) (1) | 0.4 | Yokdae (bathing-cap) (3) | Yangsaeng (nourishing-birth) (2) | |  
 | | psychology, consciousness, logic, science | shape psychology | 乙 (eul) | ○ (circle) | △ (angle) | □ (square) | |  
 | | complex systems | initial conditions | co-evolution | fluctuation, attractor | feedback | emergence |  
 | | system of thought | dialectic | paradox | induction | deduction | |  
 | | Lacan<sup>482</sup> | Joyce's ego<sup>483</sup> | the symbolic | the imaginary | the real | |  
 | | discourse | hysteric's discourse (\$), death-Water | university discourse (S2), knowledge-Fire | master's discourse (S1), power-Wind | analyst's discourse (a), enjoyment-wisdom | |  
 | | narrative structure | son, daughter | husband and wife | man and woman | parents | |  
 | | symmetry | anti-symmetry (反) | asymmetry (非) | proper symmetry (正) | supersymmetry (超) | |  
 | | gift economy | | exchange | gift | pure gift | |

| economy (經濟) | economic circulation | saving (view of wealth) | circulation (view) | production (view of labor) | distribution (view) | |

| | religion | Daoism (Immortal, 仙) | Western Religion (West, 西) | Confucianism (儒) | Buddhism (佛) | |

| | four occupations (scholar-farmer-artisan-merchant) | artisan (工) | merchant (商) | farmer (農) | scholar (士) | |

| | field | individual-economy | community-ethics | community-economy | individual-ethics | |

| | economic ethics | libertarianism | communitarianism | utilitarianism | social contractarianism | |

| Daesoon | tenets | Eumyang Hapdeok | Dotong Jingyeong | Haewon Sangsaeng | Sinin Johwa | |

When circulation is viewed in terms of the Four Energies (四氣) of bang-tang-sin-do (放蕩神道), yin-yang united virtue (Eumyang Hapdeok) corresponds to the Way (道), which compresses yin and yang; the perfected unification with the Dao (Dotong Jingyeong) corresponds to dissolution (蕩); the resolution of grievances and mutual life-giving (Haewon Sangsaeng) corresponds to release (放), which combines yin and yang; and divine-human harmony (Sinin Johwa) can be said to correspond to the divine (神), which solely maintains the circulation of yin and yang.

Since circulation is composed of the mutual conflict (sanggeuk) and mutual life-giving (sangsaeng) of conserving and creating movements, not only yin-yang but also the Four Symbols (sasang: spring, summer, autumn, winter) possess mutual conflict and mutual life-giving. From the standpoint of the principle of conservation and creation, the conservation of conservation is Water (水), the creation of conservation is Metal (金), the conservation of creation is Fire (火), and the creation of creation is Wood (木). Water (水), the conservation of conservation, overcomes Fire (火), the conservation of creation; Fire (火), the conservation of creation, overcomes Metal (金),<sup>484</sup> the creation of conservation; Metal (金), the creation of conservation, overcomes Wood (木), the creation of creation; and Wood (木), the creation of creation, being the most feeble, needs someone both to be overcome by it and to overcome Water (水), the conservation of conservation, on its behalf.<sup>485</sup> Likewise, in the mutual generation of the Five Phases, Metal (金) generates Water (水), Water (水) generates Wood (木), and Wood (木) generates Fire (火), but Fire (火) cannot generate Metal (金), so in order to generate Metal (金) someone is needed.

Examining the mutual conflict and mutual life-giving of the economy, economic thought too circulates like Wood-Fire-Metal-Water, and so it stands in relationships of mutual conflict and mutual life-giving. If we view mutual conflict and mutual life-giving within economic thought, then in economic thought Water (水) signifies freedom-artisan (工), Fire (火) signifies community-merchant (商), Metal (金) signifies justice-scholar (士), and Wood (木) signifies public benefit (公利)-farmer (農); thus freedom overcomes (克) community, community overcomes justice, justice overcomes public benefit (公利), and public benefit (公利), having no object to overcome, must itself overcome, and a being must arise to overcome (克) freedom for circulation to occur. In the relationship of mutual life-giving, justice generates freedom, freedom generates public benefit (公利), and public benefit (公利) generates community, but for community to generate justice, yet another being is needed.<sup>486</sup>

[Figure 3.14] Diagram of mutual life-giving and mutual conflict in economic ethics

Here, Daesoon's thought of water being generated from fire (水生於火)<sup>487)</sup>, human nobility (injon), and circulation reaffirms that it is the human being who plays the role of enabling circulation by turning mutual conflict into mutual life-giving in place of an absolute being. Looking at complexity science—which may be called the yin-yang and Five Phases of modern Western science—one can clearly see the scientific character contained within yin-yang and the Five Phases. While the West has the fallacy of reductionism, which excessively simplifies all things, the East tends, like the principle of the Five Phases, to perceive all things relationally and complexly. It is said that the crisis of modern civilization is the result of the West's simplification, and that the epistemological revolution of complexity science is the alternative.<sup>488)</sup>

[Figure 3.15] depicts, in graphic form, the complex-systems phenomenon of the World Cup cheering in June 2002, and it appears similar to the typical novelistic pattern of introduction-development-climax-conclusion, or of introduction (gi)-development (seung)-turn (jeon)-conclusion (gyeol). However, the difference between the complex-systems diagram and the conventional novelistic pattern of introduction-development-climax-conclusion, or introduction-development-turn-conclusion, is that complex systems express in more concrete terms the causal relationships in which the elements mutually resonate (gamung)<sup>489)</sup> with one another.

Complexity science<sup>490)</sup>, as in circulation, is divided into evolution that develops outwardly and self-organization that regulates inwardly, and this exhibits a commonality with circulation theory. A representative example of complexity science is the butterfly effect—that when the flapping of a butterfly's wings in Beijing moves at the critical threshold of change, the elements at the bifurcation point, which had been resonating (共鳴) and standing in mutual polarity (daedae), co-evolve to act as the attractor of change, giving rise to the emergent property<sup>491)</sup> of a typhoon in America—and the order out of chaos, in which order arises from disorder. When the Five Phases are complete, automatic circulation arises.

[Figure 3.15] The complex-systems phenomenon of the World Cup cheering, June 2002<sup>492)</sup>

In the study of the Four Pillars (saju) as well, the initial condition that is the environment of one's day of birth causes a lifetime to unfold according to path dependence and to undergo emergence when a particular moment arrives.<sup>493)</sup> Comparing traditional science with complexity science: traditional science aims at equilibrium/balance, assumes linear causality, presupposes predictability, employs analytic and empirical methods, and does not admit paradox; complexity science, by contrast, aims at non-equilibrium and imbalance, assumes nonlinear dynamics, presupposes unpredictability, employs an integrative and dialectical method, and relatively admits paradox.<sup>494)</sup>

[Table 3.6] Comparative table of cyclicity and complexity science<sup>495)</sup>

| Self-organization (junghwa-hoegwi, neutralization-return)<sup>496)</sup> | | Evolution (daedae-yuhaeng, polarity-flow)<sup>497)</sup> | |

| :---: | :---: | :---: | :---: |

| Complexity science | Five Phases | Complexity science | Five Phases |

| Emergence | harmony, great fortune | Sensitivity | mind<sup>498)</sup> |

| Hierarchy | high and low | Bifurcation<sup>499)</sup> | daedae (potae, conception-gestation), water |

| Fractal (self-similarity)<sup>500)</sup> | Taegeuk | Path dependence<sup>501)</sup> | course of fortune |  
 | Feedback<sup>502)</sup> | return (yangsaeng, nurturing of life), metal | Criticality | limit |  
 | Attractor | junghwa (neutralization), (yokdae, bathing-capping), wood | Co-evolution<sup>503)</sup> |  
 yuhaeng (flow) |

Emergence, the unpredictable new order, is the part in which all the elements of complexity science are brought together, and it has long been the most important object of study in saju, where research has accumulated over a long period. According to the mutual relation between complex systems and the Five Phases, saju appears as a typical instance of complexity science. Saju expresses the phenomenon of emergence best of all. In saju the time of change is fixed, and likewise in complexity science one must await the time of emergence and carry out the task in accordance with the season. A comparison of complexity science and saju is presented in [Table 3.7] below.

In complexity science, in order for change to occur fluctuations must be generated by oneself; fluctuations are self-created, and they become possible through self-transcendence.<sup>504)</sup>

The greatest characteristic of Confucianism is everyday self-transcendence through ceaseless self-reproach, and through self-transcendence Confucianism performs the action of neutralization (junghwa). In the Confucian world, the yin-yang symbolization and semiotic encoding of the world become an effective means for self-transcendence.<sup>505)</sup> The neutralization of Confucianism achieves self-transcendence through benevolence, righteousness, propriety, wisdom, and faith (in-ui-ye-ji-sin), which internalize spring, summer, autumn, and winter, and spring, summer, autumn, and winter resemble phase-transition phenomena.<sup>506)</sup>

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To broaden the understanding of cyclicity, if we examine consciousness and the psyche, which feel closer to us than the economy, cyclicity can be seen in the figure-based psychology technique handed down from the Greek Hippocrates, which has recently integrated the MBTI grounded in Jungian psychology with the personality-type tests represented by the Enneagram transmitted since Aristotle, and which resembles Eastern thought on cyclicity.

[Table 3.7] Comparative table of saju and complexity science<sup>508)</sup>

|                                                                              |
|------------------------------------------------------------------------------|
| Saju   Complexity science                                                    |
| :---:   :---:                                                                |
| Method of constructing the Four Pillars   Sensitivity to initial conditions  |
| Yin-yang theory   Self-organization                                          |
| Five Phases theory   Feedback loop (feedback, cyclical loop)                 |
| Theory of pattern structures (gyeokguk)   System                             |
| Theory of the six kinships (yukchin)   Network                               |
| Theory of strong and weak self (sinwang, sinyak)   Non-equilibrium structure |

| Theory of the useful god (yongsin) | Fluctuation (neutralization) |

| Theory of the great fortune (daeun) | Emergence |

Hippocrates, the father of Western medicine, is said to have grasped a person's character by having them draw the figures of the circle (○), square (□), triangle (△), and the "eul" shape (乙)—models transmitted from Pythagoras as symbols of heaven, earth, and humanity. Today Hippocrates's figure-based psychology has been inherited by Carl Reiner<sup>509)</sup> and is acclaimed worldwide as an effective method of psychotherapy. The personality types, when combined with the constitutional typologies of the Western Kretschmer and the Korean Yi Je-ma, are classified as follows: the circle is the soyang type (sanguine), the square is the taeum type (phlegmatic), the triangle is the taeyang type (choleric), and the "eul" is the soeum type (melancholic). Figure-based psychology is variously applied to conversation techniques<sup>510)</sup>, communication methods<sup>511)</sup>, and the like.

In the case of logic, Confucius's statement in the "Wei Zheng" chapter—"To learn without thinking is futile; to think without learning is perilous" (學而不思則罔 思而不學則殆)—exerted a great influence on inductive English empiricism, so that the Confucianism of Confucius and Mencius and English inductivism share commonality.<sup>512)</sup> On the other hand, Continental rationalism bears a family resemblance to Neo-Confucianism, which was influenced by Buddhism, and it is said that the transformation of a Europe confined within the world of God into reason-centered thought was due to the influence of Song-dynasty Neo-Confucianism.<sup>513)</sup>

Considering symmetry, which forms the foundation of complexity science and the psyche, the most powerful evidence that all things circulate invisibly may be said to be the symmetry of all things. Symmetry, after being utilized by Einstein in his discovery of the theory of relativity, is also applied to the unconscious and to economics. Symmetry means a cyclicity whereby things can be interchanged with one another and used without any problem.

When, as in Weber, economic action is itself religious action, and, as in the psychology of religion, religious action is psychological action, psychoanalysis—which holds that the source of cyclicity is, in the human case, revealed through sexuality (性)—maintains that economic phenomena, which may be called religious phenomena, are the same as the phenomena of sexuality (性).<sup>514)</sup> This is because both sexuality (性) and the economy share the unconscious action of cyclicity. Matte Blanco provided a framework by which the unconscious of Freud and Jung could be explained by the natural-scientific principle of symmetry, bringing a great innovation to psychoanalysis.<sup>515)</sup> After Matte Blanco's discovery of symmetry, the depth psychology of Freud and Jung was reinterpreted, and the symmetry of all things and the mystery of the unconscious also began to be unraveled.

In the case of depth psychology, those who discovered the cyclicity of the human unconscious may be said to be Freud, who founded psychoanalysis, and Jung, who founded analytical psychology. The two, much like Eastern and Western science, discovered cyclicity using mutually opposite methods.<sup>516)</sup> Freud, who probed the source of desire by the reductionist method of subtraction and discovered that sexuality (性) is the factor determining human consciousness, holds in psychoanalysis that consciousness circulates with its opposite, the unconscious.

Jung, in contrast to Freud, summed up the whole of human consciousness to arrive at the mandala, a structure like that of yin-yang and the Five Phases, and holds that desire circulates

through the union of opposites (對極). Jung holds that human consciousness has a polar (daedae) structure divided into four—like spring, summer, autumn, and winter—namely masculinity, femininity, the ego, and the shadow. For Jung, if consciousness is the ego and the sexuality (性) of the self (for example, in a man, the animus), then the unconscious is the shadow and the opposite sexuality (性). The problems of ethics and economy become problems of the union of opposites, that is, problems of how consciousness and the unconscious are joined together.<sup>517)</sup>

Lacan,<sup>518)</sup> who explains the cyclicity of the unconscious while simultaneously possessing the merits of Jung's additive method and Freud's subtractive method, recast Freud's division of the human mind into id,<sup>519)</sup> ego,<sup>520)</sup> and superego<sup>521)</sup> as the linguistic Imaginary, Symbolic, and Real.

Lacan may be said to have sought throughout his life to demonstrate that Freud's desire all comes from "lack," and that because this "lack" can never be filled, desire circulates ceaselessly using the engine of "discord" among the various elements generated by "lack." That "cyclicity" ultimately comes from "lack" and circulates through the collisions produced by "lack" may be said to demonstrate, through the world of the unconscious, the principle of the He Tu and Luo Shu (河圖洛書)—that in the Luo Shu (洛書) the various elements mutually conflict (sanggeuk) with one another and circulate through mutual conflict, and that both mutual conflict (sanggeuk) and mutual life-giving (sangsaeng) "circulate" through the lack of "earth (土)."<sup>522)</sup> Accordingly, Lacan's Imaginary, Symbolic, and Real and his four discourses can also be reinterpreted as the cyclicity of the Five Phases.<sup>523)</sup> Just as Western science, upon reaching Russell's paradox, turned toward a complexity-oriented science, it may be said that only when schizophrenia became rampant in the West did a cyclical psychoanalysis appear.

The Imaginary, like the id, may be said to be a spring-like mental world<sup>524)</sup> that fulfills repressed desire through the wings of imagination; the Symbolic, like the superego, is a summer-like, bright mental world<sup>525)</sup> in which the law of the father acts upon all under heaven; and the Real may be said to be an autumn-like world of reality<sup>526)</sup>, like the mother or nature, which is the basis of imagination and law.<sup>527)</sup> In the Symbolic (summer), the Real (autumn), and the Imaginary (spring), the subject (S) fulfills desire by repressing itself or by falsely disguising itself with respect to the object (a). Lacan explained the four methods by which the subject fulfills desire as the cyclical process of the discourse of the university, the discourse of the master, the discourse of the analyst, and the discourse of the hysteric. This cyclical process resembles the cycle of spring, summer, autumn, and winter.<sup>528)</sup> Lacan explained the cycle of spring, summer, autumn, and winter as the cyclical process of the discourse of the university (S2/S1 a/\$)<sup>529)</sup>, the discourse of the master (S1/\$ S2/a)<sup>530)</sup>, the discourse of the hysteric (\$/a S1/S2)<sup>531)</sup>, and the discourse of the analyst (a/S2 \$/S1)<sup>532)</sup>, following the order fire→wood→water→metal, the reverse of the order metal→water→wood→fire in which the He Tu circulates excluding the mediator "earth." Here \$ is the divided subject<sup>533)</sup>, S1 is the master signifier<sup>534)</sup>, S2 is the signifier of knowledge<sup>535)</sup>, a is the object<sup>536)</sup>, and each position is agent (executor)/truth receiver (the laboring other)/product. " " indicates that from the left-hand numerator to the right-hand numerator the movement "→" proceeds, but from the right-hand denominator to the left-hand denominator the movement "≠" does not proceed.<sup>537)</sup> The line "-" dividing numerator and denominator separates, obstructs, and limits them. That the order of each position cannot communicate with one another may be said to reflect the principle of the Luo Shu.

In Lacan's four-discourse cycle, the positions distinguished as agent (executor—wood)/truth (water) receiver (the laboring other, metal)/product (fire) move in the reverse order of the mutual conflict (sanggeuk) of the Luo Shu (洛書), while S1, S2, a, and \$, which occupy each position, proceed following the reverse order of the mutual life-giving (sangsaeng) of the He Tu. The four discourses, therefore, like the He Tu and Luo Shu, encounter an obstruction in cyclicity in the case of S2 (fire, knowledge)→a (metal, truth), which meets "earth" even in the content that performs He Tu mutual life-giving; and likewise, in the case of the position that performs Luo Shu mutual conflict, the cycle meets its final crisis at the position of agent (executor—wood)/truth (water), which also encounters "earth (土)."

The four discourses become the discourse of the master, the university, the analyst, or the hysteric depending on which of S1, S2, a, or \$ comes to occupy the position of the agent.<sup>538)</sup> If S1 is taken as public interest (公利)—master—ego—power, S2 as community—knowledge—ideal superego—father, a as justice—object—the mother—pleasure, and \$ as freedom—id—the unconscious ego,<sup>539)</sup> then in the case of the discourse of the hysteric (\$/a S1/S2), libertarianism (\$) carries on false communication with utilitarianism (master, S1), and the problem arises that the cycle from the community (S2) accompanied by utilitarianism toward justice (a) does not flow well. In the case of the discourse of the university (S2/S1 a/\$), communitarianism (S2) carries on false communication with social contractarianism (justice—pleasure, a), and the problem arises that the cycle from libertarianism (\$) accompanied by social contractarianism toward utilitarianism (S1) does not flow well.

If the unconscious is cyclicity, then, as Matte Blanco discovered, it must be able to operate according to symmetry, the characteristic of cyclicity. The unconscious moves by the principle of the triadic Taegeuk (sam-taegeuk) of asymmetry, super-symmetry,<sup>540)</sup> and symmetry, and it is said that consciousness, which had been opposed as the Symbolic and the Imaginary, comes to form a triadic Taegeuk as the Real emerges with advancing age. Objects, too, like the unconscious, are said to appear with triple symmetry in their relation to human beings.<sup>541)</sup>

When cyclicity is viewed from the aspect of symmetry, as in the Way of the Immortals (仙道), polarity (daedae) may be said to be the "anti-symmetry" of "X is -X"; flow (yuhaeng) the "asymmetry" of "X is everything"; neutralization (junghwa) the "positive symmetry" of "X is X" and "-X is -X"; and return (hoegwi) the "super-symmetry."

When symmetry, the result of cyclicity, is connected to the economy, symmetry manifests as the gift. This is because the gift, unlike exchange, is an economic act premised on the cyclicity of symmetry. As humanity enters an unprecedented, higher-order cyclical economy based on the "gift"—one that transcends the self-sufficient economy of capitalism—it comes to experience the importance of the cyclical action of "earth."

[Figure 3.16] The cycle of the four discourses

The riddle of today's economics, as Marx pondered, is why disparities of wealth and poverty arise among people who carry out the same equivalent exchange. Looking at everyday economic life, no one does business at a loss; everyone carries out equivalent exchange, yet the cause of the emergence of wealth-poverty disparity is precisely the riddle of the commodity called labor power. Everyone carries out equivalent exchange, yet there was a single being, related to the economy, that gives one-sidedly: this is the action of nature, of "earth," which ceaselessly supplies energy so that the commodity called human labor power can be recharged after a night's sleep.

₩<Table 3.8₩> Comparative table of gift theory, symmetry, and the unconscious

| Cyclicity | Trinity | Economy | Lacanian psychoanalysis | Five Phases |

| :---: | :---: | :---: | :---: | :---: |

| Asymmetry | Father | Exchange | Symbolic | fire |

| Symmetry | Son | Gift | Imaginary | wood |

| Super-symmetry | Holy Spirit | Pure gift | Real | metal |

[Figure 3.17]<sup>542)</sup> The Borromean knot of economy and the unconscious [Figure 3.18]<sup>543)</sup> The unconscious and surplus value

The table and figure above show the process by which surplus value arises in an economy based on equivalent exchange. The fundamental force that gives rise to capital and labor power in the economy emerges from the pure gift of the Real—that is, from the process in which nature, presided over by an absolute being, reproduces human labor power without charge. When this pure gift passes through the Imaginary, the world of labor, it becomes net production (labor); and when it meets the Symbolic, the system of exchange, it becomes capital, with the difference remaining as surplus value.

What is important here is not so much the quantity of surplus value as the fact that the origin of surplus value appears as the Real, namely gold (金). In the Luoshu (洛書), the 'Soil (土)' that sustains circulation controls 'Water (水)'; when it manifests spatially, it provides the background in which, according to the principle of heaven-earth-humanity, 'Wood (the Imaginary—humanity)', 'Metal (the Real—earth)', and 'Fire (the Symbolic—heaven)' can move, and then Water and Soil appear in the conscious realm in the form of the Real that is 'Metal'. In other words, when the absolute being who presides over 'Soil' manifests in the actual world, it appears in the form of 'Metal (金)'. The 'Real', formed by the meeting of the Imaginary and the Symbolic, becomes the seat of Mugeuk, and 'autumn' becomes the period in which 'Buddhism', the religion of 'autumn', appears as 'Maitreya'<sup>544)</sup>, as the 'Western Spirit (西神)'<sup>545)</sup>, or as 'Honam (湖南)'<sup>546) 547)</sup>. 'Metal' becomes the form in which 'Soil' manifests in the actual world. Just as the beginning and end of circulation are determined by 'Soil', in reality labor and capital begin and end in the 'Real' that is 'Metal', and 'Metal' comes to play the role of 'Soil' that governs circulation.

The gold discovered by Lacan as the Real connects with the alchemy discovered by Jung as a means of cultivating the personality<sup>548)</sup>, with the elixir-refining art of the Taiyi Jinhua Zongzhi (『The Secret of the Golden Flower』)<sup>549)</sup> discovered by Chinese Daoism, and likewise shares the same context as gold (金), the byword for money throughout the world. Gold (金) exists in a core domain of the human unconscious and of the absolute being.

In order to resolve today's increasingly complex economic circulation, it is necessary to study the principle of circulation in detail. The circulation of Won-Hyeong-I-Jeong, represented by Yu-Bul-Seon and Western Religion (Seogyo), manifests in more detail as the sun and moon and as spirits.<sup>550)</sup> Viewed in terms of circulation, the energy of spring, summer, autumn, and winter is the domain of the circulation of heaven and earth; the principle of the waxing, waning, dark, and new moon is the domain of the circulation of the sun and moon; and fortune, misfortune, calamity, and blessing constitute the domain of the circulation of the divine beings (sinmyeong).<sup>551)</sup>

Unlike the visible spring, summer, autumn, and winter, if we examine the invisible workings of the sun and moon and of spirits, we can first see that the principle governing the movement of the sun and moon is precisely the principle governing the movement of the calendar.<sup>552)</sup> The sun and moon refer not merely to the sun and moon of the solar system, but may be said to encompass all the fixed stars and planets of the entire universe.<sup>553)</sup> The facts whereby, in the astronomy of both East and West in the past, changes in the heavens brought about great changes on earth are being demonstrated in actual natural science, where tiny changes in celestial bodies bring about great changes in the ecosystem.<sup>554)</sup>

[Figure 3.19] The correlation among religion, economic ethics, economics, and the Five Phases

In the study of the Changes (I Ching), a spirit (gwisin) signifies not so much an entity in the sense of a numinous being as the form of circulation, combining 'return (歸, gwi)' and 'extending (伸, sin)'. Fortune, misfortune, calamity, and blessing may be said to be the circulation effected by spirits and its economic results, and Daesoon thought expresses the method of this circulation in the Jeongyeong and in its tenets. Examining the tenets, likewise, Eumyang Hapdeok (Water, daedae) and Dotong Jingyeong (Fire, yuhaeng) chiefly reflect the way of heaven and earth, whereas Haewon Sangsaeng (Wood, junghwa) and Sinin Johwa (Metal, hoegwi) may be said to be closer to the way of humanity and divinity. The correlation among religion, economic ethics, economics, and the Five Phases examined so far is shown in [Figure 3.19].

From here let us examine the solutions of the Jeongyeong and the Daesoon tenets to the economic problems that arise from the circulatory action of 'Soil' examined thus far.

## 2. The Daedae<sup>555)</sup> (Polarity-Based) Libertarian View of Wealth and Eumyang Hapdeok

The circulatory economic view of Daesoon thought is well expressed in the relationship between economics and ethics shown in the topology of moral philosophy in ₩<Table 2.2₩>.

In ₩<Table 3.9₩>, if ③ institutional evolutionism (historical-school economics) and ⑥ market equilibrium theory (theoretical economics) belong to the domain of economics, and ① libertarianism, ② social contractarianism, ④ utilitarianism, and ⑤ communitarianism are economic ethics, then economics and economic ethics stand in a precisely daedae (polar) relationship to one another.

Reading the table horizontally, since economics is the domain of theory and ethics the domain of practice, the table above, ₩<Table 3.9₩>, shows that, in the case of individualism, the means to achieve ideal market equilibrium is the practice of either freedom-based libertarianism or justice-based social contractarianism.

|                                                                        |  |                                    |  |                                                     |  |                                     |  |                            |  |
|------------------------------------------------------------------------|--|------------------------------------|--|-----------------------------------------------------|--|-------------------------------------|--|----------------------------|--|
| ₩<Table 3.9₩> The Circulation of the Daedae Libertarian View of Wealth |  |                                    |  |                                                     |  |                                     |  |                            |  |
| Method \ Value                                                         |  | Good (善)—order within institutions |  | Right (正)—the basic structure of institutions       |  |                                     |  |                            |  |
|                                                                        |  | :---:                              |  | :---:                                               |  | :---:                               |  |                            |  |
|                                                                        |  | Individualism                      |  | ⑥ Market equilibrium theory (theoretical economics) |  | ② Social contractarianism (justice) |  | ① Libertarianism (freedom) |  |

| Collectivism | ④ Utilitarianism (efficiency) | ⑤ Communitarianism (virtue) | ③ Institutional evolutionism (historical-school economics) | |

Reading the table vertically also shows that, for freedom-based libertarianism or justice-based social contractarianism to reach market equilibrium through practice, practice grounded in institutional evolutionism (historical-school economics) is required. For example, as in the French Revolution, in order for all to reach a fair equilibrium, there must be acts of participating in social reform for the free development of the individual (② social contractarianism, ③ institutional evolutionism), which then form ④ utilitarianism and ⑤ communitarianism, and in turn ④ utilitarianism and ⑤ communitarianism enable ⑥ market equilibrium—revealing a circulatory relationship. Here, in the act whereby ① libertarianism participates in the conclusions of ③ institutional evolutionism, if individual freedom is taken as yang and society as yin, then the daedae libertarian view of wealth may be said to be the Eumyang Hapdeok of individual and society.<sup>556)</sup>

In Daesoon thought, it is said—through the phrase 'Dosol Heomu Jeokmyeol Ijo (兜率虛無寂滅以詔)<sup>557)</sup>—that the individual and society can develop only when one knows how to govern and circulate, like spring, summer, autumn, and winter, the Confucianism, Buddhism, and Daoism that may be regarded as the origins of ① libertarianism, ② social contractarianism, ④ utilitarianism, and ⑤ communitarianism.<sup>558)</sup>

Examining libertarianism with reference to the topology of moral philosophy in ₩<Table 2.2₩>, daedae libertarianism circulates in the order ①④⑤② in ₩<Table 3.9₩>, like the hysteric's discourse.<sup>559)</sup> Economic problems are analyzed field by field, yet they influence one another in compound ways. In the case of libertarianism, although methodologically—like social contractarianism—it lies in the domain of individualism, and in terms of value lies in the domain of the Right (正) that seeks to reform the basic structure of institutions, its proper function, the freedom to change the basic structure of institutions, has not been realized; thus far it has sought only freedom within the system, confined by the limits of the market equilibrium theory of theoretical economics, until at last it may be said to have degenerated into today's gambling capitalism.<sup>560)</sup>

In the case of libertarianism, freedom is the freedom to change the basic structure of institutions, and this is precisely why libertarianism has been able to establish itself as a core value of society. In the circulatory economic view of Daesoon, as an alternative to the libertarian view of wealth, a daedae libertarian view of wealth grounded in Eumyang Hapdeok is proposed.

Given that the crux of libertarianism comes down to the question of how far one can expand one's own freedom, if the problem of libertarianism was the gambling/casino capitalization of the economy through excessive reverence for freedom, then the daedae libertarian view of wealth grounded in the daedae nature of Eumyang Hapdeok becomes a libertarianism that fully preserves libertarianism's proper aim of institutional reform while proposing a sound expansion of freedom.

Examples of daedae libertarianism grounded in Eumyang Hapdeok are as follows. First, the Jeongyeong shows what the problem is with people who have fallen into gambling capitalism.

The Supreme Lord, taking with Him several disciples such as Kim Deok-chan and Kim Jun-chan, performed a Reordering Work at Yongduri. As some gamblers who frequented this place had set up a game of yut among themselves with eighty nyang, the Supreme Lord,

seeing through their inner thoughts, said to His disciples, "Those people, knowing that there is money among our party, intend to take it; through this matter their grievances shall be resolved." He laid down fifty nyang and threw the yut sticks, winning eighty nyang in an instant. Saying it was wages, He kept only five pun and gave all the rest of the money back to them, saying, "This is all the work of profligates; return home quickly and apply yourselves to your occupations." Awestruck, they hurried away in a fluster. Perceiving that the disciples were curious as to how the yut came out just as He had said, the Supreme Lord said, "If you throw in a fixed manner, it comes out so; this too is single-mindedness." (Jeongyeong, Gwonji 1:18)

In the passage above, a person who has fallen into gambling capitalism, which views the world as a gamble, is made to realize that there is also the principle of Eumyang Hapdeok even in gambling, and so to abandon his attachment to gambling. The essence of gambling is the enjoyment of the thrill of chance, which is irresistible to human power; but if one knows single-mindedly that there is a law within chance and acts upon it, one escapes the bondage of gambling and one's true inner freedom is expanded.<sup>561)</sup> When the casino capitalism of today's upper class, manifested in the Lehman crisis, and the gambling capitalism of the general public, manifested in the lottery craze, come to realize that what they call chance is merely the principle of Eumyang Hapdeok grounded in circulation, the allure of gambling capitalism vanishes, and a sound will to freedom is revived.<sup>562)</sup>

In daedae libertarianism, the sound will to freedom can be expanded in three directions: social contractarianism, utilitarianism, and communitarianism. In conventional libertarianism, there could be no elements shared among social contractarianism, utilitarianism, and communitarianism; but in a circulatory economic view in which all things circulate, since all things form a system in which they resonate with one another, libertarianism can spread in all three directions.

First, libertarianism expands into social contractarianism, so that in order to expand one's own freedom one takes part in acts of reforming society; and even should such acts end in failure, just as all things circulate and Eumyang Hapdeok is achieved, it shows that one's freedom is expanded even in death.

Our work is the practice of making others prosper. One may take for oneself only what remains after others have prospered. When Jeon Myeong-suk raised his uprising, he harbored the intention of making commoners into nobles and the lowly into the honored; therefore he prospered after death and became the magistrate of the Korean netherworld. (Jeongyeong, Gyobeop 1:2)

The passage above shows the method of Eumyang Hapdeok, whereby freedom is expanded even after death, in the case of social contractarianism that, having sought to fulfill its duty to the world in order to achieve the expansion of freedom, was betrayed by the world and fell into the loss of economic motivation that is ethical nihilism.

Even if a community is formed through libertarianism expanded into social contractarianism, the community comes to pursue the common good (utility), and in pursuing the common good a minority of victims inevitably arises. However, the Jeongyeong, in the case of daedae libertarianism expanded as far as utilitarianism, establishes for those who have lost their economic motivation through harm from winner-take-all outcomes brought about by intensified competition the law that single-mindedness will surely lead to success, thereby elevating the will to freedom while at the same time achieving greater innovation.

The reason there is no success in any undertaking nowadays is that there is no one who holds a single mind. If only one holds a single mind, there is nothing that cannot be accomplished. Therefore, whatever you undertake, you should regret only your failure to hold a single mind. Do not harbor the thought that it cannot be done. (Jeongyeong, Gyobeop 2:5)

The passage above shows that, however much society may become winner-take-all, if one holds a single mind in accordance with the principle of Eumyang Hapdeok, it can surely become a path to economic success, thereby emphasizing that one should never give up to the end the mind that seeks to preserve freedom.<sup>563)</sup> Contrary to the notion that, by emphasizing loyalty, filial piety, and fidelity<sup>564)</sup>, it would value equality over freedom, Daesoon thought places great importance on freedom. Confucius too is said to have actually provided the theoretical foundation of Western liberalism.

In utilitarianism, even when great profits arise through innovation, the community always faces the danger of collapse through the betrayal of its members, and members are prone to accumulate mutual distrust. Daedae libertarianism expanded as far as communitarianism, since the community and the individual also stand in the daedae relationship of Eumyang Hapdeok, comes to undertake joint action to achieve freedom.

Baek Yong-an (白龍安), a kinsman of Baek Nam-sin, obtained the management rights to wholesale liquor from the government office, whereby the several hundred small taverns in Jeonju town were forced to close. At this time the Supreme Lord, at the tavern of Kim Ju-bo in Yongduchi, heard the indignant cry of Kim's wife, who beat her breast and wailed, "We have no other livelihood, and we barely supported our many family members by selling liquor; now that even this is abolished, how are our family to live?" Taking pity on her, He said to His disciples, "How could there be only male generals? There are female generals too," and wrote 'Female General (女將軍)' on a piece of paper and burned it; whereupon the wife suddenly gained strength, ran outside, and shouted. In an instant the tavern keepers gathered and made a sudden assault on Baek Yong-an's house, and the situation grew menacing. Flustered, he apologized before the tavern keepers and promised to abolish the wholesale liquor business, whereupon the tavern keepers dispersed. Yong-an then gave up the liquor business. (Jeongyeong, Gwonji 1:17)

In the passage above, the tavern keepers, who had to accept an unfavorable contract on the grounds that they were powerless women, gain strength and, like Eumyang Hapdeok, come to combine the sagely and the heroic, escaping the crisis and recovering, through the power of the community, the will to work again.

|                                                                                                                                                                                                        |  |  |  |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|--|
| ₩<Table 3.10₩> Eumyang Hapdeok and the Recovery of Freedom                                                                                                                                             |  |  |  |
| The necessity of freedom   Recovery of freedom through Eumyang Hapdeok   Jeongyeong passage relating to the recovery of freedom                                                                        |  |  |  |
| :----   :----   ----   ----                                                                                                                                                                            |  |  |  |
| Libertarianism   Gambling capitalism   Replacing chance with law   Even gambling at yut succeeds with single-mindedness (Gwonji 1:18)                                                                  |  |  |  |
| Social contractarianism   Ethical nihilism   Confirming that Eumyang Hapdeok is achieved even after death   Prospering after death and becoming the magistrate of the Korean netherworld (Gyobeop 1:2) |  |  |  |

| Utilitarianism | Loss of confidence through winner-take-all | Success through single-mindedness | Do not harbor the thought that it cannot be done. (Gyobeop 2:5) |

| Communitarianism | Powerlessness against the betrayal of strong colleagues | Pooling the strength of the weak | How could there be only male generals? There are female generals too (Gwonji 1:17) |

As a result of the tavern keepers' united effort, the wholesale liquor management rights that Baek Yong-an had tried to monopolize are restored to their original state, and the market regains its equilibrium. The order within institutions, achieved through the good of the market that libertarianism originally sought, is now attained—unlike conventional libertarianism—by completing one round of circulation through a daedae view of wealth that seeks Eumyang Hapdeok with society. The daedae libertarian view of wealth grounded in Eumyang Hapdeok examined thus far is summarized in ₩<Table 3.10₩>.

### 3. The Hoegwi<sup>565</sup> (Return-Based) Social Contractarian View of Distribution and Sinin Johwa

Examining social contractarianism with reference to the topology of moral philosophy in ₩<Table 2.2₩>, hoegwi social contractarianism circulates in the order ①②④⑤ in ₩<Table 3.11₩>, like the analyst's discourse.

₩<Table 3.11₩> shows that, for ① justice-based social contractarianism to reach ⑥ market equilibrium through practice, practice grounded in ③ institutional evolutionism (historical-school economics) is required.

For example, as in social welfare, in order for all to reach a fair equilibrium, there must be the faithful performance of one's own duty to realize social justice, the revival of the will to freedom (② libertarianism), and acts of restraining others (③ institutional evolutionism), which then form ④ utilitarianism and ⑤ communitarianism, and in turn ④ utilitarianism and ⑤ communitarianism enable ⑥ market equilibrium—revealing a circulatory relationship. Here, in the act whereby ① social contractarianism participates in the conclusions of ③ institutional evolutionism, the performance of individual duty may be regarded as the human (人), and the making and upholding of the restraint of others as a law may be regarded as the divine beings (神明, sinmyeong), which may be called Sinin Johwa. Sinin Johwa refers to the case in which humanity and the divine beings act in a hoegwi (return) manner and harmony is achieved.<sup>566</sup>

In ₩<Table 3.11₩>, in the case of social contractarianism, although methodologically—like libertarianism—it lies in the domain of individualism, and in terms of value lies in the domain of the Right (正) that seeks to reform the basic structure of institutions, its proper function, the social justice that changes the basic structure of institutions, has not been realized; thus far it has sought only justice within the system, confined by the limits of the market equilibrium theory of theoretical economics, until at last it may be said to have degenerated into today's defeatism.

₩<Table 3.11₩> The Circulation of the Hoegwi Social Contractarian View of Distribution

| Method \ Value | Good (善) — order within the system || Just (正) — basic structure of the system ||

| :---: | :---: | :---: | :---: | :---: |

| Individualism | ⑥ Market equilibrium theory (theoretical economics) | | ① Social contractarianism (justice) | ② Libertarianism (freedom) |

| Collectivism | ④ Utilitarianism (efficiency) | ⑤ Communitarianism (virtue) | ③ Institutional evolutionism (historical-school economics) | |

In the case of social contractarianism, justice is a justice capable of altering the basic structure of institutions, which is also why social contractarianism has been able to establish itself as a central concern of social ethics. Within Daesoon's circulatory view of economics, a return-oriented (hoegwi) social contractarian view of distribution grounded in Sinin Johwa is proposed as an alternative to the social contractarian view of distribution.

Given that the crux of social contractarianism comes down to the question of whether one can be rewarded with due compensation for one's efforts, if the problem with social contractarianism was that an excessive emphasis on duty turned ethics into defeatism, then a return-oriented social contractarian view of distribution grounded in the return (hoegwi) of Sinin Johwa becomes a social contractarianism that faithfully preserves the original aim of institutional reform inherent in social contractarianism while presenting a realistic social justice.

Examples of return-oriented social contractarianism grounded in Sinin Johwa can be found in the Jeongyeong as follows. First, the Jeongyeong shows how the problems of people mired in defeatism can be resolved. In the case of social contractarianism, which fell into ethical defeatism because of the frustration of sanctions against breaches of contract, it restores social justice by presenting the possibility of sanctions<sup>567)</sup> imposed by divine beings (sinmyeong).

Divine beings strike down and repel those who covetously occupy undeserved positions or who handle affairs in a biased manner. Do not covet positions, refrain from biased dealings, strive to cultivate virtue, and keep your mind upright. The divine beings will assign positions and seat people by mutually supporting one another. (Jeongyeong, Gyobeop 1:29)

As the passage above shows, unlike social contractarianism, in a return-oriented social contractarianism grounded in Sinin Johwa, even if the other party violates the contract and receives no human punishment whatsoever, they are punished by divine beings so that opportunity is applied equally, thereby reviving a social justice that had fallen into defeatism.

In a return-oriented social contractarianism that has fallen into defeatism and then been revived, realistic social justice can expand in three directions: libertarianism, utilitarianism, and communitarianism. In conventional social contractarianism, libertarianism, utilitarianism, and communitarianism could share no common elements with one another,<sup>568)</sup> but in a circulatory view of economics in which all things circulate, social contractarianism can spread in all three directions because all things circulate.

First, expanding into libertarianism, it sets right even injustices arising from human sentiment in order to broaden the justice of society.

After the Supreme Lord performed the Reordering Works (gongsa), he had his father avoid harboring any sense of dependence in everyday life, had him repent of his habitual faults and cultivate his future path, and entirely forbade him from occasionally receiving goods or other help from the disciples. Then one day a certain disciple, feeling distressed that the Supreme Lord's family home was too cramped, bought him a somewhat better house. When the Supreme Lord learned of this, he rebuked that disciple and commanded, "How could you create a fault for my father? Those who do not yet know me may call me unfilial, but I am always

observing the circumstances in order to cultivate my parents' future path; so if you intend to help my father, obtain my permission before acting." (Jeongyeong, Gyoun 1:43)

The passage above shows that, even though it concerns his own parent, since one must shed one's faults oneself in order to be honest before the divine beings, by preventing the disciples from helping, social justice—which had collapsed through arbitrary interpretation of freedom—is re-established through a strict rule as if the divine beings were watching.<sup>569)</sup>

Even if social contractarianism expands into libertarianism and rectifies even the social justice that is easily violated unwittingly, it shows that once a community has formed, social justice is very difficult to establish with regard to unethical acts against a minority; yet, conversely, the difficult plight of the minority can in fact turn out to be a better outcome for the establishment of social justice.

The wealthy and noble, being self-satisfied and complacent, devote their minds to enhancing their fame and profit and entertain no other thoughts; when would their thoughts ever reach me? Only the poor and destitute, reflecting on their own circumstances, await the attainment of the Dao and the establishment of virtue (doseong deongnip) all the sooner, and think of me whenever their fortune turns; they are my people. (Jeongyeong, Gyobeop 2:8)

As shown above, since the state of the minority, who face hardship through the tyranny of the majority, is conversely advantageous for becoming utterly devoted to the divine beings, even if they are marginalized in the community's pursuit of utility, by restoring economic ethics through the human mind they reach a stage (feedback) that is more advantageous for attaining the ultimate goal of Dotong (mastery of the Dao). Contrary to the notion that ethics and morality would be neglected because of the macroscopic themes of Dotong and Gaebyeok (the Great Opening), Daesoon thought places very great importance on the practice of ethics and morality compared with other religious orders of the Jeungsan lineage. Indeed, Daesoon's creed and aim consist of the Three Bonds and Five Relations (samgang oryun), the sincerity-reverence-faith (seong-gyeong-sin)<sup>570)</sup> of the Doctrine of the Mean, and the no-self-deception (mujagi) of the Great Learning.

Even if ethics and morality have been successfully established under utilitarianism, a community is always prone to moral hazard caused by its members forming cliques. In the case of communitarianism, which grapples with the community's lack of capacity to sanction moral hazard, it presents a new discipline of eternally recurring Sinin Johwa that can sustain the community. (feedback)

The Supreme Lord said to his disciples, "In the Former Heaven, the principle of mutual conflict (sanggeuk) governed human beings and things, so the degrees (dosu) went awry and there were instances of insubordination (hageuksang) in which disciples harmed their teachers. From now on, however, the bonds and ethics (gangryun) will manifest, so such injustice will not be ventured. Upon anyone who dares to commit such an act there shall be the penalty of the law against betraying one's teacher (baesayul)." (Jeongyeong, Gyobeop 3:34)

In the above, the law against betraying one's teacher (baesayul) is recommended as a new precept for communitarianism, making possible the restoration of communal ethics by the divine beings. The return-oriented view of distribution grounded in Sinin Johwa discussed so far can be summarized as in ₩<Table 3.12₩>.

₩<Table 3.12₩> Sinin Johwa and the Restoration of Social Justice

| | Need for justice | Restoration of justice through Sinin Johwa | Jeongyeong passages related to the restoration of social justice |

| :---- | ---- | ---- | ---- |

| Libertarianism | Expedient interpretation of freedom | Not even being a parent makes one an exception to the truth | Forbidding gifts to his father (Gyoun 1:43) |

| Social contractarianism | Powerlessness against breach of contract | Preventing exploitation of legal loopholes | The divine beings strike them down and repel them (Gyobeop 2:17) |

| Utilitarianism | The minority's powerlessness against a strong majority | A reversal of thinking whereby the powerless minority is more advantaged | Only the poor and destitute await the attainment of the Dao and establishment of virtue all the sooner (Gyobeop 2:8) |

| Communitarianism | Lack of capacity to sanction betrayal | Fundamentally blocking insubordination | There shall be the penalty of the law against betraying one's teacher (baesayul) (Gyobeop 3:34) |

#### 4. The Junghwa (中和)<sup>571</sup> Utilitarian View of Labor and Haewon Sangsaeng

Examining ₩<Table 2.2₩>, on the standing of moral philosophy, with utilitarianism as the reference point, junghwa-oriented utilitarianism circulates in the order ①②⑤④ like the master's discourse, as shown in ₩<Table 3.13₩>.<sup>572</sup>

₩<Table 3.13₩> The Circulation of the Junghwa Utilitarian View of Labor

| Method \ Value | Good (善) — order within the system | | Just (正) — basic structure of the system | |

| :---: | :---: | :---: | :---: | :---: |

| Individualism | ③ Market equilibrium theory (theoretical economics) | | ⑤ Social contractarianism (justice) | ④ Libertarianism (freedom) |

| Collectivism | ① Utilitarianism (efficiency) | ② Communitarianism (virtue) | ⑥ Institutional evolutionism (historical-school economics) | |

The table above shows that, in order for ① utilitarianism, grounded in efficiency, to reach ⑥ institutional evolution through practice, it must engage in practice grounded in ③ market equilibrium theory (theoretical economics). For example, in order to reach an institutional evolution that is advantageous to all—such as the right to political participation via the internet—there must, for the realization of market efficiency, be the faithful protection of the community's minority, the revival of the will toward communal virtue (② communitarianism), and acts of consideration for others (③ market equilibrium theory), which then give rise to ④ libertarianism and ⑤ social contractarianism, which in turn enable ④ libertarianism and ⑤ social contractarianism to achieve ⑥ institutional evolution—displaying a circulatory process. Here, in the act whereby ② communitarianism takes part in the conclusion of ③ market equilibrium theory, protecting the rights and interests of the minority without harming the interests of the majority may be called Haewon Sangsaeng. Haewon Sangsaeng refers to the case in which two or more desires act on one another in a junghwa-oriented (neutralizing) manner and become mutually life-giving (sangsaeng).

In ₩<Table 3.13₩>, although utilitarianism, methodologically, lies—like communitarianism—within the domain of collectivism and, in terms of value theory, within the

domain of the Just (正) that seeks to reform the basic structure of institutions, it has failed to realize its best within order inside the system, its proper function; rather, having sought efficiency outside the system from within the limits of the institutional evolutionism of historical-school economics, it has ultimately degenerated today into an ideology.<sup>573)</sup>

In the case of utilitarianism, utility is the communal interest and a means of maximally rendering efficient the order within the system, which is also why utilitarianism has been able to establish itself as a central concern of the community. Within Daesoon's circulatory view of economics, a junghwa-oriented utilitarian view of labor grounded in Haewon Sangsaeng is proposed as an alternative to the utilitarian view of labor.<sup>574)</sup>

Given that the crux of utilitarianism comes down to the question of how far the interests of the minority can be compensated against the tyranny of the majority, if the problem with utilitarianism was the minority's sense of victimization caused by an excessive emphasis on efficiency, then a junghwa-oriented view of labor grounded in the neutralizing (junghwa) character of Haewon Sangsaeng becomes a utilitarianism that faithfully preserves the original aim of within-system efficiency inherent in utilitarianism while presenting a realistic communal interest.<sup>575)</sup>

Examples of junghwa-oriented utilitarianism grounded in Haewon Sangsaeng can be found in the Jeongyeong as follows. First, the Jeongyeong shows how the problems of people mired in a sense of victimization can be resolved.

One day, in a place where the disciples were gathered, the Supreme Lord said, "A Japanese person directs the rebel-gods (yeoksin) of all ages residing in Joseon and has them carry out his work. Since the founding of the Joseon dynasty, all who held office longed for the Jeong (鄭) clan, and this was precisely a divided heart. For a subject to harbor a divided heart toward another is itself to be a rebel-god. Therefore all the rebel-gods say to those who harbor divided hearts, 'You too are rebel-gods, so how dare you, when committing every kind of atrocity, attach the title of traitor and abuse the rebel-gods?' For this reason, when those people see a Japanese person, they fear him as one guilty of a crime." (Jeongyeong, Gongsu 3:19)

In the above, the minority group that had been branded as traitors by the powerful majority, upon meeting the age of grievance-resolution (haewon), conversely takes on the role of judging the majority and forms a new economic structure—displaying a sound economic ideal.

In a junghwa-oriented utilitarianism that has fallen into a sense of victimization and then been revived, public-interest efficiency can expand in three directions: communitarianism, libertarianism, and social contractarianism. In conventional utilitarianism, communitarianism, libertarianism, and social contractarianism could share no common elements with one another, but in a circulatory view of economics in which all things circulate, utilitarianism can spread in all three directions because all things circulate.

In utilitarianism, which grapples with a lack of capacity to sanction declines in efficiency, a sound utilitarianism whose grievances have been resolved through the rebel-gods of all ages extends even to the gambler, the outcast of the community.

Among sins, the sin of gambling is great. Other sins one commits alone, but the sin of gambling drags others in as well, and moreover its purpose cannot be achieved without mutual deception. (Jeongyeong, Gyobeop 1:58)

As shown above, by emphasizing the gravity of the sin of gambling with regard to acts that undermine the community's work ethic, it presents a junghwa-oriented view of labor and contributes to a sincere economic ideal. Contrary to the notion that Daesoon thought, which emphasizes "Dotong" and the "Later Heaven (Hucheon)," would not value "labor," Daesoon thought places very great importance on sound labor.

Even if a sound view of labor has been established through utilitarianism, it shows that a community can again become captivated by an excessive sense of freedom and is prone to expending its labor on futile ends, and so must guard against vain desires.

Entering the twelfth month, the Supreme Lord completed various Reordering Works and set about the work of adjusting the degrees of rebellion (yeokdo). Gyeongseok, Gwangchan, and Naeseong went to Daeheungri, Wonil left for the house of Sin Gyeongwon, and Hyeongnyeol and Jahyeon left for Donggok. The Supreme Lord said to those who remained—Mun Gongsin, Hwang Eungjong, and Sin Gyeongsu—"Gyeongseok's sincerity (seong), reverence (gyeong), and faith (sin) were so utterly devoted that I had thought to use him otherwise, but since it is something he requests himself, it cannot be helped," and he also said, "Originally, the Donghak's advocacy of 'aiding the nation and bringing peace to the people' (boguk anmin) amounted to no more than crying out for the affairs of the Later Heaven; yet each person's heart longed to become a king, marquis, general, or minister (wanghu jangsang), and tens of thousands died, dragged off without fulfilling their wishes. Their resentment soared to the heavens, and if those divine beings were left as they are, in the Later Heaven they would be caught up in the degrees of rebellion and governance would fall into disorder; so I am about to appoint a leader for the grievance-resolution of those divine beings. Gyeongseok's mention of the Twelve Nations is itself a self-volunteering. His father was a leading figure of the Donghak who was seized and killed, and he himself also served as a Donghak chief, so from now on I have attached all the Donghak divine beings to Gyeongseok and sent them to him; from this seat the grievance-resolution of kings, marquises, generals, and ministers shall be accomplished." He wrote characters on paper, forbade outsiders from coming and going, and concluded, "See in days to come. The expenditure of money will increase, and the people too will become more numerous than in the year of gapo. Only by releasing this will there be no hindrance whatsoever in the Later Heaven." (Jeongyeong, Gongsa 2:19)

In the passage above, libertarianism reached the point of throwing the world into disorder through the dream of becoming kings, marquises, generals, and ministers under the pretext of utility; yet through the Reordering Works of Heaven and Earth (Cheonji-gongsa) based on Haewon Sangsaeng, its grievances were resolved and its desire was neutralized (junghwa) into a sounder form.

Even if libertarianism has been rectified so as to guard against excessive desire, when excessive desire cannot be guarded against, one can instead make use of excessive desire to build a more ethical society.

One day the Supreme Lord said, "If Joseon is handed over to the West, the abuse arising from racial discrimination will be so severe that the people cannot survive; and if it is handed over to Qing China, that people is too dull-witted to manage the aftermath. As for Japan, since the Imjin War a grudge (cheok) has been bound up among the divine beings of magical arts (dosul sinmyeong), so it must be entrusted to them for that grudge to be unbound. Therefore I intend to attach to them the energy of momentarily unifying the world (ilsil cheonha tongil ji gi)

and the energy of the great brightness of the sun and moon (irwol daemyeong ji gi) and have them carry out the work; yet there is one thing I cannot give them, namely benevolence (仁, in). If I were to grant them benevolence as well, the whole world would turn to them, so I bestow benevolence upon you; guard it well." And he said, "You will become the people who are at ease, while they will merely do the labor; so handle all matters clearly for them. When they finish their work and leave, they will return empty-handed without even receiving their wages, so at least treat them generously with kind words." (Jeongyeong, Gongsang 2:4)

The passage above justifies a world of the survival of the fittest through contract, yet here the weak receive help while the strong simply remain faithful to their own affairs.

|                                                                                                                                                                                                                                                     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ₩<Table 3.14₩> Haewon Sangsang and the Restoration of Public Benefit                                                                                                                                                                                |
| Necessity of public benefit   Restoration of public benefit through Haewon Sangsang   Jeongyeong passages on the restoration of communal efficiency                                                                                                 |
| :----   :----   ----   ----                                                                                                                                                                                                                         |
| Libertarianism   Resolution of grievance for the unfortunate weak   The powerless victim becomes the agent who resolves the difficulties that have arisen   Each heart longs to become a king, marquis, general, or minister (王侯將相) (Gongsang 2:19) |
| Social contractarianism   Resolution of grievance over the one-sided demands of the strong   Achieving the public good even while satisfying Japan's lust for invasion   They merely do the work (Gongsang 2:4)                                     |
| Utilitarianism   Disregard for the rights and interests of the minority   Resolving the grievance of the falsely accused victim   They are afraid at the sight of a Japanese (Gongsang 3:19)                                                        |
| Communitarianism   Insufficient capacity to sanction declines in efficiency   Blocking the occurrence of unjust joint guilt in advance   The crime of gambling drags others in as well (Gyobeop 158)                                                |

As a result of the Cheonji-gongsang (Reordering Works of Heaven and Earth), the economy that the Japanese had sought to monopolize is restored to its original state, and the nation too is liberated from a colony into an independent country. The order within the institution achieved through the goodness of the market that utilitarianism originally seeks to attain is, unlike conventional utilitarianism, accomplished by completing one full cycle through a junghwa (neutralization) view of labor that strives toward Haewon Sangsang with society.

A summary of the restoration of each form of public benefit through the junghwa (neutralization) view of labor grounded in Haewon Sangsang up to this point is presented in ₩<Table 3.14₩>.

### 5. The Yuhaeng (Flow) Communitarian View of Goods and Dotong Jingyeong

Examining ₩<Table 2.2₩> in terms of the standing of moral philosophy and taking communitarianism as the reference point, yuhaeng<sup>576)</sup> communitarianism circulates in the order ①⑤④② as in the discourse of the university shown in ₩<Figure 3.16₩>.

₩<Table 3.15₩> shows that in order for ① communitarianism, grounded in virtue, to reach ⑥ institutional evolution through practice, it must engage in practice grounded in ③ market

equilibrium theory (theoretical economics). For example, in order to reach an institutional evolution advantageous to all, as in the case of environmental problems, the cohesion of the community must be firmly secured to realize the efficiency of the market, the community's will toward efficiency must be revived (② utilitarianism), and there must be acts of consideration for others (③ market equilibrium theory); only then can ④ libertarianism and ⑤ social contractarianism be formed, which in turn shows the cyclical relation by which ① libertarianism and ② social contractarianism can achieve ⑥ institutional evolution.

Here, the act in which ① communitarianism participates in the conclusions of ③ market equilibrium theory, protecting the excellence of the community without harming its interests, may be called Dotong Jingyeong. Dotong Jingyeong refers to the case in which two or more systems act upon one another in a yuhaeng (flow) manner and thereby circulate.<sup>577)</sup>

₩<Table 3.15₩> The Circulation of the Yuhaeng (Flow) Communitarian View of Goods

|                |                                                     |                                                    |                                                                   |
|----------------|-----------------------------------------------------|----------------------------------------------------|-------------------------------------------------------------------|
| Method \ Value | Goodness (善)—order within the institution           | Justice (正)—the basic structure of the institution |                                                                   |
| :---:          | :---:                                               | :---:                                              | :---:                                                             |
| Individualism  | ③ Market equilibrium theory (theoretical economics) | ⑤ Social contractarianism (justice)                | ④ Libertarianism (liberty)                                        |
| Collectivism   | ② Utilitarianism (efficiency)                       | ① Communitarianism (virtue)                        | ⑥ Theory of institutional evolution (historical-school economics) |

In ₩<Table 3.15₩>, although communitarianism methodologically belongs, like utilitarianism, to the domain of collectivism, and axiologically lies in the domain of goodness (善) that is satisfied with order within the institution, it does not realize the best in its proper function of order within the institution; rather, having sought justice outside the system within the limits of the theory of institutional evolution of historical-school economics, it has at length degenerated into idealism today.<sup>578)</sup>

In the case of communitarianism, virtue is the excellence of the community and serves as the means by which the virtue within the institution can be maximized, which is also the reason communitarianism has been able to establish itself as a principal concern of the community over time. The Daesoon cyclical view of the economy presents, as an alternative to the communitarian view of goods, a yuhaeng (flow) communitarian view of goods grounded in Dotong Jingyeong.

When the crux of communitarianism comes down to the question of how much the interests of the majority can be compensated against the betrayal of a minority, the problem in communitarianism was the majority's sense of victimhood caused by the betrayal of excessive free riders; by contrast, the yuhaeng view of goods grounded in the flow nature of Dotong Jingyeong becomes a communitarianism that well preserves the original intent of communitarian efficiency within the institution and conserves the excellence of a realistic community.

Examples of yuhaeng communitarianism grounded in Dotong Jingyeong may be found in the Jeongyeong as follows. First, the Jeongyeong shows how the problem of people mired in a sense of victimhood can be resolved.

The heavens and the earth are filled with divine beings (sinmyeong), so that even a single blade of grass will wither when its spirit departs, and even a mud-plastered wall will collapse when its spirit moves away. (Jeongyeong, Gyobeop 3:2)

As above, by making clear that even a single tuft of grass is a divine being (sinmyeong), it reveals that the betrayal of the majority by a minority can never be tolerated. It further shows that one who denies the divine beings cannot receive their help.

Western Religion (Seogyo) suffers severe rejection by the divine beings and so will not dare to succeed. (Jeongyeong, Gyobeop 1:66)

In the above, although divine beings (sinmyeong) fill the heavens and the earth, the conduct of humans who deny the divine beings is a state of utter ignorance of reality. In a communitarianism freed from the tyranny arising from the betrayal of a minority, the excellence of the community can be expanded in three directions: utilitarianism, libertarianism, and social contractarianism. Whereas in conventional communitarianism there could be no element shared among utilitarianism, libertarianism, and social contractarianism, in a cyclical view of the economy in which all things circulate, all things resonate with one another, so that communitarianism can spread in all three directions.

In a communitarianism troubled by its insufficient capacity to sanction declines in excellence, a sound communitarianism—in which divine beings respond even within a single tuft of grass—shows that humanity's act of betrayal against the entire universe is not so easily tolerated at humanity's own discretion.

One day the Sangje said to Kim Hyeong-ryeol: "The Westerner Matteo Ricci (利瑪竇) came to the East and sought to establish a heavenly paradise on earth, but because of the long-rooted evil customs of Confucianism, which could not easily be reformed, he failed to fulfill his aim. He merely opened the boundary between heaven above and the underworld below, causing the divine beings who had each firmly guarded their own regions and been unable to cross over to one another to come and go between them; and after his death he led the civilizing gods (文明神) of the East, went to the West, and opened up its cultural fortune (文運). From then on the gods of the underworld emulated all the marvelous methods of heaven above and bestowed them upon the human world. All the civilization and institutions of the West are modeled after the pattern of the heavenly kingdom." He further said: "That civilization, being biased toward the material, on the contrary fostered the arrogance of humanity, and in the end, by shaking the principles of heaven and seeking to conquer nature, it ceaselessly committed every kind of sin and degraded the authority of the divine way (sindo). Thus the constant ways of the Way of Heaven and human affairs were violated, the Three Realms fell into chaos, and the source of the Dao came to be severed. So all the divine sages, buddhas, and bodhisattvas of the primordial age gathered together and appealed to the Ninth Heaven concerning this calamity of the human and divine worlds. I therefore descended upon the Heaven-Revealing Pagoda (天啓塔) of the Great Law Realm of the West (大法國, France), made a great circuit (Daesoon) of all under heaven, and halted in this Eastern Land, reaching the golden Maitreya buddha (彌勒金佛) of the three-storied hall (三層殿) of Geumsan Temple on Mount Moak (母岳山金山寺), where I spent thirty years before revealing the great Dao for the salvation of the world (濟世大道) to Choe Je-u (崔濟愚). Yet because Je-u was unable to transcend the established canons of Confucianism and to illuminate the true meaning of the great Dao, in the year Gapja (甲子) I at last withdrew the heavenly mandate and the divine teaching (神教), and in

the year Sinmi (辛未) I descended into the world." (Jeongyeong, Gyoun 1:9)

In the passage above, utilitarian humanity regards nature and the environment as powerless weaklings and seeks to dominate them; yet on the contrary, nature and the environment, being the majority, do not tolerate the betrayal of the minority—humanity—but gather together as a community and, through the great circuit (Daesoon) of the Sangje grounded in Dotong Jingyeong, set all things into flow (yuhaeng). The importance of nature and the environment, whose preciousness has come to be recognized through utilitarianism, shows that vigilance is required even in the case of libertarianism.

Now, though all living beings under heaven have come to the brink of utter extinction, they are not the least bit awakened to it and are blind only to profit and gain—how could this not be lamentable? (Jeongyeong, Gyobeop 1:1)

As above, in a situation of environmental crisis, even libertarianism, anxiously preoccupied with its own profit and gain, is driven into a situation where survival is impossible without self-awakening and efforts at institutional reform; thus it comes to cooperate in the affairs of the community and, by fulfilling the social obligation of contributing to the flow (yuhaeng) of goods beyond mere profit and gain, it sets out toward institutional evolution.<sup>579)</sup> Contrary to the common assumption that, by asserting "divine beings" and "hidden virtue," Daesoon thought would not value the flow of "goods," it in fact holds that the flow of "goods" is a very important element in life.

Even when libertarianism comes to recognize that, without the efforts of the community, extinction is at hand, a concrete practice such as that of social contractarianism is required.

Whenever even a single grain of rice fell to the ground, the Sangje would always pick it up, and he said: "A time will come when the cry for food pierces the Ninth Heaven; how then could one treat it lightly? Heaven knows even a single grain of crop." (Jeongyeong, Gyobeop 1:13)

The passage above shows that even a single grain of rice is one part of a system given to humanity through the flow (yuhaeng) of the whole community that is nature, and is therefore by no means something to be disregarded at human discretion.

When one comes to realize that even a single grain of rice is a precious being brought about by the flow (yuhaeng) of nature, social contractarianism in the cyclical economy at last achieves the institutional evolution toward which communitarianism aspires. Daesoon thought holds that, through the Dotong Jingyeong of a yuhaeng view of goods, the environmental crisis brought about in each field can be overcome. A summary of the resolution of environmental problems for each economic ideology through the yuhaeng view of goods grounded in Dotong Jingyeong up to this point is as follows.

₩<Table 3.16₩> Dotong Jingyeong and the Overcoming of Communal Crisis

| | Necessity of community | Restoration of community through Dotong Jingyeong |  
Jeongyeong passages on overcoming communal crisis |

| :---- | :---- | :---- | ---- |

| Libertarianism | Insensitivity to crisis | Even libertarians seek a community to respond to the environmental crisis | All living beings under heaven have come to the brink of utter extinction (Gyobeop 1:1) |

| Social contractarianism | The actual environmental crisis | Restoration of the nature-human community through the restoration of the contract between nature and humanity | A time will come when the cry for food pierces the Ninth Heaven (Gyobeop 1:13) |

| Utilitarianism | Destruction of the balance of the survival of the fittest | Restoration of community to seek the common interest of divine beings and humanity | From seeking to conquer nature (Gyoun 1:9) |

| Communitarianism | The side effects of atheism | Restoration of community with beings possessing hidden virtue | The heavens and the earth are filled with divine beings (Gyobeop 3:2) |

## Footnotes

320) I (易, the Changes) is a concept that encompasses the Xi Changes (Hui yi), the Zhou Changes (Zhou yi), and the Correct Changes (Jeong yeok) alike. What these three share in common can be said to be circulation (cycle). The Hetu (River Chart) and Luoshu (Luo Writing) are also emphasized in the Jeongyeong. (... 四三八 the Heaven-and-Earth Mangryang takes charge; 九五一, the Sun-Moon Jowang takes charge; 二七六 the Stars and the Seven Stars take charge ..., Jeongyeong, Gyoun 1:44)

321) Daesoon (大巡, the Great Itineration) is the Circle (圖), the Circle is the Limitless (無極, Mugeuk), the Limitless is the Supreme Ultimate (太極, Taegeuk). The intrinsic law (本然法則) by which the universe (宇宙) becomes the universe—the marvel of its mystery—resides in the Supreme Ultimate, and the Supreme Ultimate is the one and only (唯一無二), unsurpassed (外此無極) truth (真理). Therefore this very Supreme Ultimate is that wherein the ultimate principle (至理) is carried, that whereby the ultimate ki (至氣) operates, and that from which the ultimate Dao (至道) issues forth. ... (大巡真理會 由來, 『대순진리회 회보』 Vol 38. No-, 대순진리회출판부, 1993, p. 2, requested)

322) The cyclical revolution of years, months, days, hours, minutes, and quarter-hours is all the Origination-Penetration-Advantage-Steadfastness (元亨利貞); this is the Dao of Heaven and Earth (年月日時分刻輪迴皆是元亨利貞 天地之道也). (Jeongyeong, Jesaeng 43)

323) Money is a thing that comes into being and is used by the principle of circulation. It is not something to be obtained and used by force, for a hundred years' coveted goods become dust in a single morning (百年貪物이一朝塵이라). (Jeongyeong, Gyobeop 1:64)

324) Circulation, reincarnation, creation, and operation differ from one another. Reincarnation and operation are subsumed under circulation, and circulation is contrasted with creation. If the West is an extreme creationism, the East is an extreme circulationism; and within circulationism, whereas reincarnation is a negative concept emphasizing the repetitiveness of the cycle, operation is a positive concept emphasizing spiral development, of which Origination-Penetration-Advantage-Steadfastness (wonhyeongjeong) may be said to be representative. (François Jullien, 2003, p. 78) Until now, Western science has thought that all things move independently. For example, man and woman, though opposites, move as wholly separate things. Thus it has held that all things can be split into certain particles (atoms, molecules, quanta), and that an object is an aggregate of such parts; and most of us, raised on Western education, also think this way. Since all things are thus regarded as independent, the method of cognizing objects by splitting them is called analytical epistemology; in opposition to this, since all things are interconnected and cannot be split, the method of cognizing them by correlation is called correlative epistemology. (EBS Dong-gwa-Seo Production Team, 『동과서』 예담, 2008, p. 28) Yin-yang theory is drawing attention as an outstanding system of thought that brings to the surface the fact that analytical thinking is in reality a hidden correlative thinking (A. C. Graham, 『음양과 상관적 사유』 청계, p. 264, 2001). Correlative thinking is cyclical thinking. In the end, we can see that Western science too is a hidden cyclical thinking.

325) The criticisms of yin-yang and the Five Phases by critical researchers into their scientific status—including Jeong Yak-yong, as well as Liang Qichao, Xu Fuguan, Kim Hong-gyeong, and others—stem chiefly from the misunderstanding of interpreting yin-yang and the Five Phases substantialistically. Among researchers who defend the theory of yin-yang and the Five Phases are Han Dong-seok, Park Wang-yong, and Sim Gyu-cheol, but they tend toward the mystical. (So Jae-hak, 2005, pp. 5–22; 「오행과 십간십이지 이론 성립에 관한 연구」, 동방대학원 대학교 박사논문, 2008, p. 41) So Jae-hak synthesized the problems of both sides and explained the Five Phases as characteristics arising from the circulatory process of a pentagon within a circle. Apart from So Jae-hak, research approaching Five Phases theory scientifically includes Park Yong-gyu's (2006) three-dimensional yin-yang and Five Phases theory, which explains the Five Phases by the spin of micro-particles, as well as Han Jang-gyeong (2001), Han Gyu-seong (1997), and Sin Cheol-u (1981); and for a scientific understanding of the Changes (I, 易) in general there are Bang Geon-ung (1998), Jeon Su-jun (1995), Lee Eun-seong (1985), Kim Gi-won, and others. In this paper, the phenomena of the Five Phases are understood as a complexity-science phenomenon of circulation, and the Five Phases phenomena are understood through complexity science. The understanding of the Five Phases phenomena as a complex system through circulation in this paper, as well as the arrangement of various religious and economic

ideas onto the Five Phases, and indeed the entire content of this writing, are not the official position of the Department of Daesoon Theology but merely a personal view.

- 326) Thomas Kuhn's paradigm theory is a very important theory for demonstrating the scientific status of circulation theory. Thomas Kuhn's *The Structure of Scientific Revolutions* coolly pointed out the fictitiousness of established science. According to Thomas Kuhn, science—which in modern times has become quasi-religious—is in fact nothing more than the particular norm of a particular group, that is, a paradigm. A paradigm is a kind of framework of thought; when a new theory has a different problem-frame, established scientists declare it not to be normal science. Before Einstein's theory of relativity was recognized as science, there was much consensus within the scientific community. The reason yin-yang and the Five Phases of the East are not currently incorporated into science is not that they lack scientific status, but that the norms of science recognize only reductionism as science. In response to Kuhn's critique of reductionism, Popper advocated falsificationism, with 'falsifiability' as its weapon. He held that science is not something relative like a group's compact, but that there is an absolute criterion by which, even if a thing cannot be proven, it can be falsified. For example, Freud and Marx explain everything by sex (性) and wealth, so they seem partly valid, yet since they cannot be falsified they are not science—and likewise, he argued, neither are yin-yang and the Five Phases. However, as seen in the case of Freud and Jung, non-reductionist science is yet another science that uses an additive method. Yin-yang and the Five Phases are likewise perfectly falsifiable. Thomas Kuhn and Popper constructed mutually opposed theories regarding the criteria for verifying new science. On Thomas Kuhn's paradigm theory, see Kuhn's representative work 『과학혁명의 구조』 (김명자 역, 동아출판사, 1992).
- 327) Gödel's incompleteness theorem, that 'no mathematical proof is ever complete,' is said to be in fact a declaration of bankruptcy for linear Western philosophy. (Kim Sang-il, 『역과 탈현대의 논리』, 지식산업사, 2006, pp. 403–406) The debate over circulation theory in connection with Russell's paradox was a major problem of Western philosophy from Parmenides—said to be the starting point of Western philosophy—through Aristotle, down to Cantor, the founder of set theory. The characteristic of the West's linear logic that appeared in Russell's paradox displayed, as Needham puts it, a European pattern of schizophrenia. (Lee Chang-il, 『주역, 인간의 법칙』, 위즈덤하우스, 2011, 143–145) The history of the West is regarded as the convergence of a double movement of schizophrenia and paranoia. The reason the two movements can meet is that there is a body without organs. The problem ultimately becomes the Oedipus complex. (Gilles Deleuze and Félix Guattari, 『앙띠 오이디푸스』 (최명관 옮김, 민음사, 1997, p. 417) The purpose of the machines that science makes and of science itself is for human beings to grasp the principle of the universe and learn to operate the Heaven-machine. (Sin Yun-gi, 『종교와 과학』, 『상생』 10호, 전국대진연합회, 1997, pp. 34–35) If, in the Hetu and Luoshu, sangsaeng is a schizophrenic process of development and sanggeuk a paranoid process of control, then the action of the Absolute, of the body without organs, or of the human being may be said to be like the action of 'soil/earth (土)' that makes sangsaeng and sanggeuk possible.
- 328) The 'Red Devils' shown at the 2002 World Cup can be said to be a representative case of 'self-organization.' 'Self-organization' refers to the perspective that, just as a living organism creates new order on its own, abandons the mechanistic worldview that views all things as machines and instead views all things as living, self-organizing organisms. In the worldview of 'self-organization,' the science of the established mechanistic worldview is rewritten. Self-organization is achieved through the complementary interaction of positive feedback (feedback loops) and negative feedback (feedback loops). The Santa Fe Institute, the world's foremost center of complexity research, regards 'self-organization,' together with 'evolution,' as the two key categories related to complexity. (Lee Gwang-mo and Jang Sun-hui, 『복잡성이론의 적실성에 대한 연구』, 『한국사회와 행정연구』 Vol.15 No.1-, 서울행정학회, 2004, pp. 356–366) 'Self-organization' can be said to be another name for 'circulation.'
- 329) Russell was the first to attempt the work of translating ordinary language into mathematical logic. In this process he discovered an important paradox: that language, in itself, can never have a law without exceptions. What proved Russell's paradox mathematically was Gödel's incompleteness theorem—that no mathematical system is without exceptions. Through Gödel, the Western attempt to create an exceptionless law and thereby regard the East's cyclical science as superstition was proven to be erroneous, and it came to be agreed that the West too, in order to construct a proper theory, must construct a cyclical science. Russell's paradox can be resolved only by circular reasoning. Kim Sang-il expressed the Zhou Changes and the Correct Changes as circular reasoning through topological models such as the torus and the Klein bottle. (Kim Sang-il, 『카오스시대의 한국사회』, 솔, 1997, pp. 67–78)
- 330) There have been two interpretations of Origination-Penetration-Advantage-Steadfastness (wonhyeongijeong). According to Zhu Xi's 『주역본의』 (Original Meaning of the Zhou Changes), wonhyeongijeong is divided into a reading in which the natural process of spring, summer, autumn, and winter becomes the cosmic ethics of benevolence, righteousness, propriety, and wisdom, and a reading as the wonhyeongijeong obtained when one casts a divination and obtains the hexagram Qian. The first is interpreted as 'it originates, penetrates, advantages, and is steadfast'; the second is interpreted as 'it penetrates greatly, and it is advantageous to be steadfast,' that is, 'it is greatly penetrating, and it is advantageous to handle affairs.' (Lee Chang-il, 『주역, 인간의 법칙』, 위즈덤하우스, 2011, pp. 114–126)
- 331) Benjamin Schwartz, a Harvard University professor who inherited the research of Joseph Needham—who made the scientific status of yin-yang and the Five Phases widely known to the world—judged that the theory of yin-yang and the Five Phases, long regarded as an obstacle to scientific development, appears in fact to have greatly benefited scientific development. (Benjamin Schwartz, 『중국 고대사상의 세계』, 나성 역, 살림, 2004, quoted from Bang In, 『고대중국의 우주론의 한 형태로서의 음양오행설』, 『종교연구4집』, 한국종교학회, 1988, p. 72)

- 332) Yin-yang and the Five Phases set out from two different traditions but are integrated into a single spirit. Today's yin-yang and Five Phases are the yin-yang and Five Phases reformed by Dong Zhongshu and Han Confucians. (Liang Qichao, Feng Youlan, et al., 『음양오행설의 연구』, 김홍경 역, 신지서원, 1993, pp. 531–540) With the advent of modern science, yin-yang and the Five Phases are still continuing to develop.
- 333) The order of mutual generation (sangsaeng, 相生) is metal-water-wood-fire-soil (金水木火土), and the order of mutual restraint (sanggeuk, 相剋) is water-fire-metal-wood-soil (水火金木土). In the Five Phases, wood generates fire and restrains soil, while fire restrains metal and generates soil. In the Five Phases, each of the five elements generates and restrains once.
- 334) Kang Yong-gyun, 「오행과 팔행의 수학적 모형」, 『한국정신과학학회지』 Vol.3 No.1, 1999.
- 335) Schipper, Kristofer. *The Taoist Body*, Tr. Karen C. Duval. Berkeley 1982; requoted from Kwon Taek-yeong, 『라캉 장자 태극기』 (민음사, 2003), pp. 267–268.
- 336) The Confucian scholar credited with creating the occasion for applying yin-yang and the Five Phases to science is Dong Zhongshu, the foremost figure responsible for raising Confucianism to the status of China's ruling ideology. Because of Dong Zhongshu's political character, the theory of yin-yang and the Five Phases has been understood in two ways, as ideology and as science. In particular, the holistic method of yin-yang and the Five Phases drew the concentrated interest of the ruling class of the time through the theory of calamities and anomalies (jaeiseol) grounded in the doctrine of resonance (gameung). Today, after the post-Kuhn debate over scientific methodology, it has become clear that yin-yang and the Five Phases is a holistic-methodological science like complexity science. (Hwang Hui-gyeong, 「동중서 철학의 과학적 성격과 이데올로기적 성격」, 『현상과 인식 14권1집』, 1990) Dong Zhongshu led the doctrine of the Five Phases toward 'theology (神學).' (Liu Xiaohong, 『오행, 그 신비를 벗긴다』, 국학자료원, 2008, p. 82) The establishment of the theory of yin-yang and the Five Phases was the work of Zou Yan, Dong Zhongshu, and Liu Xiang. (Liang Qichao, Feng Youlan, et al., 『음양오행설의 연구』, 신지서원, 1993, p. 55) Complexity science, too, can be said to be a kind of correlative thinking that uses a relational method rather than a reductionist one.
- 337) It can be said that the doctrine of resonance (gameung)—in which yin-yang and the Five Phases are combined and the body, the state, and the universe are envisioned as one—first emerged in the Warring States period, when the Huangdi Neijing (Yellow Emperor's Inner Canon) was created. Although 'ki (氣)' is thought to have been used as a fundamental concept of matter from very ancient times, the word 'ki (氣)' appears nowhere in the Mencius or the Analects, which may be called classical Confucianism, nor in the Book of Odes or the Book of Documents, which may be called primitive Confucianism. 'Ki (氣)' was unfamiliar even in Daoism, and its use in its present meaning is considered to date from after the end of the Warring States period. (Kim Hui-jeong, 『몸 국가 우주 하나를 꿈꾸다』, 궁리, 2009, pp. 22–23)
- 338) Needham describes the Daoist trinity. (Joseph Needham, 『중국의 과학과 문명』, 이석호 역, 을유문화사, 1989, pp. 225–227)
- 339) Ken Wilber, America's representative holist, integrates all sciences into thought. In his transpersonal psychology theory, Ken Wilber expanded Arthur Koestler's holon theory and applied it to all academic disciplines. In Arthur Koestler's holon theory, just as in atomism the basic element constituting matter is the atom, the basic element constituting spirit is the holon. Since 'whole' refers to the whole and '-on' (as in particle) refers to the particle, it can be called a particle that includes the whole. He argues that the universe develops in a spiral by repeating separation and integration, with spirit and matter moving together. (Arthur Koestler, 『야누스』, 범양사, 1993; requoted from Ken Wilber, 『감각과 영혼의 만남』, 범양사, 2007, p. 141) Long ago, in the West, Leibniz held in his monad theory—like the Eastern Supreme Ultimate (Taegeuk) theory—that all things contain a Supreme Ultimate, that each Supreme Ultimate is in pre-established harmony under the great Supreme Ultimate, and that each Supreme Ultimate is independent.
- 340) Eastern science is represented by astronomy, mathematics, and medicine, while its technology is represented by China's Four Great Inventions—gunpowder, the compass, printing, and papermaking. In the case of mathematics, on the basis of the Hetu and Luoshu, which form the foundation of yin-yang and the Five Phases, magic squares, sequences, and higher-order equations were discovered; and in medicine, the yin-yang and Five Phases structure of the human body was discovered, as in the 『황제내경』 (Huangdi Neijing) and 『상한론』 (Shanghan lun), showing astonishing efficacy in actual clinical practice. Astronomy is, of course, based on the principle of the Ten Heavenly Stems and Twelve Earthly Branches. (Lee Mun-gyu, 「동양과학, 그 천년의 역정과 오늘의 의미」, 『과학사상25권』, 범양사, 1998, pp. 136–139)
- 341) If Western mathematics is a deductive mathematics that draws no distinction among the numbers 1, 2, 3, 4, Eastern mathematics is an inductive mathematics that endows them, within circulation, with the characters of wood, fire, metal, and water. Eastern mathematics integrates everything into the Ten Heavenly Stems and Twelve Earthly Branches, bringing all things to a conclusion. (Nan Huaijin, 『역경잡설』, 신원봉 역, 문예출판사, 1998, pp. 118–120)
- 342) Viewed from a relational worldview, the Five Phases can be regarded as the smallest systems constituting the universe, like the elements of matter. (So Gwang-seop, 「오행의 수리물리학적 모형」, 『과학과 철학』 Vol.4, 통나무, 1994.)
- 343) Kang Yong-gyun, 「오행과 팔행의 수학적 모형」, 『한국정신과학학회지』, Vol.3 No.1, 1999.
- 344) Freud is widely credited not only with the discovery of the unconscious but also with the contribution of linking the unconscious to religion. (O Gyeong-hwan, 『종교사회학』, 서광사, 1990, p. 309) Freud explained the origin of

monotheism by linking Moses with the father of the unconscious. (Sigmund Freud, 「인간 모세와 유일신교」, 『종교의 기원』, 열린책들, 2003)

- 345) In order to overcome the problems of the reductionist method, the phenomenological method brackets all methodologies, including Jung's methodology. Yet Eliade, who has a great influence on today's religious-studies theory, is classified as a phenomenologist of religion but was greatly influenced by Jung. The phenomenological method, which brackets all methodologies in order to overcome the problems of the reductionist method, can connect with the additive methodology. Jung's additive method has had a great influence on today's phenomenology of religion. (An Sin, 『종교와 종교학』, 배재대학교 출판부, 2011, p. 43)
- 346) It is said that the mathematician of the incompleteness theorem—Gödel, the avant-garde painter of complexity—Escher, the composer of complexity—Bach, and the computer are artistic and scientific expressions of the circulation of self-reference known as recursion. (Douglas Hofstadter, 『괴델, 에셔, 바흐-영원한 황금노끈』 vols. 1-2, 박여성 역, 까치, 1999) It is also said that, in the process by which modern scientific theory excluding circulation theory was established, factors other than science intervened. (Mark Hedsel, 『젤라토르: 비밀의 역사』 vols. 1-2, 까치, 1998)
- 347) If daedae and yuhaeng represent Heaven and Earth, which form the vertical axis in circulation, then junghwa and hoegwi can be said to be the horizontal axis corresponding to the regulating action of human beings and gods that controls circulation. Cheng Yichuan called the vertical axis of daedae and yuhaeng 'the Mean (中)' and the horizontal axis of junghwa and hoegwi 'the Correct (正),' and regarded the Mean as more important than the Correct. Among the principles of all under Heaven, nothing is better than the constant Dao (常道) of attaining the Mean (得中); but when the Mean cannot be attained, one unavoidably employs expedient means (權道) to rectify names (正名). (Lee Sang-ik, 『역사철학과 역학사상』 성균관대학교출판부, 1996, pp. 226-227)
- 348) Taking Heaven-Earth-Human-Spirit as the basic scheme of the Supreme Ultimate, in the Changes the spirit (sin) is the gwisin (ghost/spirit), and from the fact that the gwi of gwisin derives from the gwi of hoegwi (return), the author conceived of hoegwi (return); and from the statement that the Doctrine of the Mean (Zhongyong) is the same as junghwa, the author conceived of junghwa, the path that the human being is to follow. (Geum Jang-tae, 『귀신과 제사』, 제이앤씨, 2009, p. 45)
- 349) Substance (體) may be said to be the Mean (中), and function (用) the Correct (正). The Dao of the Three Ultimates (三極之道), which is the Way of the Mean (中道), and the Dao of the Three Powers (三才之道), which is the Way of the Correct (正道), are together called the Way of Centrality-and-Correctness (中正之道). The Way of Centrality-and-Correctness (中正之道) is a concept that succinctly expresses the scholarly task of pre-Qin Confucianism. The Way of the Mean is the Way of Heaven, expressing the nature of Heaven (天), the ground of human existence; the Way of the Correct is the Way of Humanity—the principle of human existence that exists on the basis of Heaven—expressing human nature and the principle of life. Since the Way of the Mean and the Way of the Correct are in a relation of substance and function, the Way of Heaven and the Way of Humanity are in a relation of substance and function. The scriptures that directly proclaim the Way of Centrality-and-Correctness (中正之道) are the 『周易』 (Zhou Changes) and the 『正易』 (Correct Changes). The 『正易』 proclaims the Dao of the Changes centered on the Way of the Mean, while the 『周易』 proclaims the Dao of the Changes centered on the Way of the Correct; and because the 『周易』 proclaims the Way of Centrality-and-Correctness, the Four Books (Analects, Mencius, Doctrine of the Mean, Great Learning) elucidate the Way of Centrality-and-Correctness centered on the Way of Humanity. (Lee Hyeon-jung, 『역경과 사서』, 역락, 2004, p. 231)
- 350) Difference is a fundamental element of production that draws attention in postmodernism. The philosopher who made 'difference' a major theme of contemporary philosophy is said to be Deleuze. It is said that, whereas before Deleuze the ground for comparing the same object in the past and the present was the identity of the two objects, after Deleuze the ground of existence of all things is not identity but difference, so that it becomes the relation between the difference of the past and the difference of the present. (Kang Sin-ju, 2009) A representative case in which the linear worldview is rewritten within the cyclical worldview is the ontology of difference. We can see that, if the linear worldview is a tragic worldview centered on the individual and resisting fate, the cyclical worldview is a positive freedom in which one chooses oneself within eternal recurrence. (Hong Gyeong-ja, 「집멸의 비극적인 것에 대한 이해」, 『해석학연구』 Vol8.No.-, 한국해석학회 출판부, 2001, 301-304) Difference, which was designated as an object to be eliminated in Western philosophy's pursuit of the Same, appears as a complementary existence in the Three Powers (samjae) thought of the Eastern Changes (I, 易), and appears in Daesoon economic thought as a sangsaeng existence that aids the subject. In the sangsaeng thought of the Three Powers, water and fire, regarded as the most mutually restraining, produce each other. Water and fire become the basis by which electricity within seawater becomes clouds and nurtures all things. (Cha Seon-geun, 「해인에 대한 고찰」, 『상생의 길』 Vol2.No.-, 대순진리회 출판부, 2004, pp. 171-189)
- 351) Among the four philosophical characteristics of daedae, the most important characteristic can be said to be the relation that requires the other as a precondition for securing one's own being. (Choi Yeong-jin, 「역학사상의 철학적 탐구」, 성균관대학교 박사 논문, 1989, pp. 29-38)
- 352) All affairs of Heaven and Earth are yin-yang (天地之事皆是陰陽) (Jeongyeong, Gyoung 2:42). In Neo-Confucianism too, it is said that all things are made of yin-yang. (Zhu Xi, 『태극해의』, 소명출판, 2008, p. 33.) Although what the Supreme Ultimate divides into is only the two, yin and yang, they encompass all things in the world (太極分開, 只是兩箇陰陽, 括盡了天下物事).
- 353) Sin Yun-gi, 「종교와 과학」, 『상생』 10호, 전국대진연합회, 1997, p. 34.

- 354) Water is generated from fire and fire from water; metal is generated from wood and wood from metal. Only when one knows their workings can one be called a divine human being (水生於火 火生於水 金生於木 木生於金 其用可知然後 方可謂神人也). (Jeongyeong, Jesaeng 43)
- 355) Water and fire correspond to an intermediate stage in the process of cosmic generation that appears in the Changes (I, 易). Han Jang-gyeong, famous as the teacher of Han Dong-seok—who wrote The Principle of Cosmic Change—holds that the eight trigrams of the Changes contain the picture of cosmic generation that modern science has discovered. He says that in the Changes, Qian and Kun (乾坤)—which may be called space-time—come into being; then Thunder (雷) and Wind (風)—which may be called electricity and magnetism—come into being; then Thunder and Wind appear as the more embodied Water (坎) and Fire (離); and these in turn become Mountain (艮), which is like a man, and Lake (澤), which is like a woman. On earth, the representative appearances of water and fire may be said to be the sun and the sea. (Han Jang-gyeong, 2001, pp. 18–24)
- 356) Plants and animals show that circulation occurs only when they form a feedback loop and have natural predators. (Choi Chang-hyeon and Park Chan-hong, 『복잡계와 동양사상』, 지샘, 2007, pp. 109–112.)
- 357) The hexagram Diti n Tàì (地天泰) refers to a state in which the Qian hexagram, the Great Yang, and the Kun hexagram, the Great Yin, are placed in reverse—so that it is as if Heaven were below and Earth above—and harmony is achieved of itself.
- 358) The Supreme Ultimate, in a word, represents an image (象) that can be extremely large yet also extremely small. (Han Dong-seok, 『우주변화의 원리』, 대원출판, 2003, pp. 371–372) The concept of the Supreme Ultimate can be said to be a monistic view of a dualistic perspective. The concept of the Supreme Ultimate shows that all change is, by alternation, a change from one aspect to another. (François Jullien, 2003, pp. 88–91)
- 359) Choi Dong-hwan, 『한철학1』 (지혜의나무, 2004), p. 379.
- 360) In the Taegeuk (Supreme Ultimate) diagram, yin-yang—the correlative theory of generation of yin (陰) and yang (陽), the two elements that constitute the Supreme Ultimate—can, put simply, be said to be the two elements and energies by which yin and yang structure and operate the cosmos and nature. In fact, regardless of East or West, most systems of thought are grounded in a dichotomous, metaphorical system of signs. From sun and moon, day and night, Heaven and Earth, heat and cold, male and female, to good and evil in ethics, thesis (正) and antithesis (反) in dialectics, surface and inner principle in the cognition of things, going in and coming out, inhalation and exhalation, rising and falling, opening and converging, plus and minus in mathematics, and even the 0 and 1 of computer language that forms the foundation of modern information science—dichotomy is broadly situated at the very base of human culture. (O Tae-seok, 『한시의 뉘비우스』, 『중국어문학지31권』, 중국어문학회, 2009, pp. 41–42)
- 361) A fractal (相同性, self-similarity) is the continual repetition of the same shape. Just as 0 and 1 repeat infinitely in a computer yet can express diverse changes, the universe repeats infinitely with mutually resembling structures, and its smallest units may be said to be the Three Powers (samjae), the Five Phases, and so on. (Choi Chang-hyeon and Park Chan-hong, 2007, pp. 103–112)
- 362) 『易經』, 「문언전」 (Commentary on the Words of the Text), Qian hexagram; requoted from Choi Dong-hui, 「음양합덕에 대한 종교적 이해」, 『大巡眞理學術論叢』 Vol.2 No.-, 대진대학교부설 대진학술원, 2008, pp. 70–71.
- 363) It is said that yin-yang began to take on the meaning of the circulating order of Heaven after the Spring and Autumn period. ("夫天地之氣 不失基序, 若過基序"—The ki of Heaven and Earth does not lose its order; if it exceeds its order..., 『국어』, 『周語』上, So Jae-hak, 2005, p. 26) Yin-yang is mentioned only once even in the Daodejing. (『도덕경』, 42장: 道生一 一生二 二生三 三生萬物, 萬物負陰而抱陽 沖氣以爲和—The Dao gives birth to the One, the One gives birth to the Two, the Two gives birth to the Three, and the Three gives birth to the myriad things. The myriad things bear yin on their backs and embrace yang, achieving harmony through the surging ki. So Jae-hak, ibid., p. 29)
- 364) Heaven and Earth, through their mutual perfect accord, constitute the essence of morality. (天地之大義—the great righteousness of Heaven and Earth; Wang Fuzhi, 張子正蒙註, i, p. 22; François Jullien, 2003, p. 161)
- 365) 최동희, 같은 책, 70~71쪽
- 366) 고남식, 「典經에 나타난 陰陽合德의 原理」, 『대순사상논총』 Vol.2 No.-, 대진대학교 부설 대순사상학술원, 1997, 363~377쪽
- 367) Eumyang Hapdeok refers to the way in which the daedae (mutual-opposition) relationship of yin and yang, meeting in a single absolute realm, creates boundless benefit from a state of unity. (이경원, 『한국 신종교와 대순사상』, 문사철, 2011, 126쪽)
- 368) Love/ethics-symmetry and economy-asymmetry are the two principles of an economic system. The reason Marxist economic thought once drew attention as an alternative to capitalist economic thought lies in its discovery of the secret of the gift that lay hidden within the labor theory of value of classical economics. (나카자와 신이치(2002), 『사랑과 경제의 로고스』, 동아시아, 2006, 153~177쪽) It may be said that communism failed because it ignored the principle of circulation.
- 369) It is said that circulation appears in the human unconscious and in all things because all things simultaneously possess the dual character of particle and wave. By making use of symmetry, it is said that merely observing changes everything through the 'observer effect.' (김상운, 『왓칭(신이 부리는 요술)』, 정신세계사, 2011, 14-15쪽)

- 370) In the Jeongyeong it is said that not only human beings possess mind, but that all things possess mind. (天地之中央心也 故東西南北身依於心, 'The center of Heaven and Earth is mind; therefore east, west, south, and north—the body—depend upon mind,' Jeongyeong, Gyoung 1:66) Indeed, it is said that not only humans possess intelligence; the elementary particles of all things possess intelligence and can read the human mind. (김상운, 2011, 47~55쪽) In the Jeongyeong, spring, summer, autumn, and winter are expressed as the Way of Heaven and Earth that circulates and cycles all things (...年月日時分刻輪廻 皆是元亨利貞天地之道也..., 'The cyclical revolution of years, months, days, hours, minutes, and moments is all the Way of Heaven and Earth—origination, flourishing, benefit, and firmness [元亨利貞],' Jeongyeong, Jesaeng 43) and as the Great Canon and Great Law (...元亨利貞大經大法..., Jeongyeong, Gyoung 2:33). Spring, summer, autumn, and winter—expressed as wonhyeong-ijeong (元亨利貞)—is, like the calculus of the West, a term that condenses all of Eastern learning. The countless Eastern classics spanning the humanities and the social and natural sciences are compressed into spring, summer, autumn, and winter. With the recent development of quantum mechanics, the Western humanities and social and natural sciences are likewise being compressed into spring, summer, autumn, and winter. In the Jeongyeong, too, spring, summer, autumn, and winter appear in various forms, such as saengjang-yeomjang (生長斂藏, birth-growth-harvest-storage; Gyobeop 3:27), bangtang-sindo (放蕩神道; Gyoung 1:44), and wonhyeong-ijeong (元亨利貞; Jesaeng 43). The fact that the principle by which all things circulate moves only through spring, summer, autumn, and winter, like a fractal (相同性, self-similarity), provides the principle by which humanity and nature commune. Spring, summer, autumn, and winter may be called a representative term expressing Daesoon thought, and a person who does not know spring, summer, autumn, and winter is described as cheolbuji (a witless, immature person). (Jeongyeong, Gongsu 3:34)
- 371) Zhu Xi (朱子) also held that yin-yang has two aspects: 'circulation/flow' (流行, yuhaeng) and 'fixed position' (定位). Viewed from the spatial aspect, it is constituted as the oppositional structure of yin and yang; viewed from the temporal aspect, it appears as the movement in which yin and yang interact and advance. (최영진, 「역학사상의 철학적 탐구」, 성균관대학교 박사 논문, 1989, 39~40쪽)
- 372) 年月日時分刻輪廻 皆是元亨利貞天地之道也 ('The cyclical revolution of years, months, days, hours, minutes, and moments is all the Way of Heaven and Earth—origination, flourishing, benefit, and firmness'; Jeongyeong, Jesaeng 43)
- 373) Shao Yong (소강절) expressed the units of time as a complexity-science-like repetition of 12 and 30. Shao Yong held that the moon moves on a cycle of 30 and the earth on a cycle of 12. Twelve hours gather to make a day, thirty days gather to make a month, twelve months gather to make a year, and thirty years gather to make a generation. Shao Yong repeated this to derive the won (元, epoch), hoe (會, era), un (運, revolution), and se (世, generation), and calculated one won-cycle as 129,600 years. (이창일, 『소강절의 철학』, 심산, 2007, 329~341쪽) It is said that today Shao Yong's units of time do not stop at 129,600 years but can expand infinitely toward the greatest and the smallest. (신윤기, 「人然, 自然, 天然, 그리고 超然」, 『상생문화』2,3호, 전국대진연합회, 1995, 13쪽) There is also research showing that the units of number appearing in Buddhist scriptures likewise repeat like fractals, and that when the data appearing in modern science are calculated, repetitive patterns emerge just as the Buddhist scriptures and Shao Yong claimed. (정윤표, 『티끌속의 무한세계(무한중첩우주의 비밀)』, 프랙탈북스, 2010)
- 374) The reason the Chinese taeguk, compared with the Korean taeguk, can appropriately express the circulation (yuhaeng) of yin and yang lies in the action of the small circle, which can express the operation whereby yin slays as yang is born and yang slays as yin is born. What the small circle shows is that as the large semicircle of yang gradually fades, the small circle of yin arises, and as the large semicircle of yin shrinks, the semicircle of yang arises. (이성환, 김기현, 『주역의 과학과 도』, 정신세계사, 2002, 75~76쪽)
- 375) The reason a fountain can become a symbol expressing the circulation (yuhaeng) of the taeguk is that it best demonstrates the principle of suseung-hwagang (水昇火降)—water rising and fire descending. If the lower part of the fountain, like water, gathers all things together, then the top of the fountain, like fire, scatters in all directions what the water has gathered. The form of the fountain shows very well how water and fire form a circulation. (이성환, 김기현, 같은 책, 218쪽)
- 376) The Daesoon tenets possess a single, overall interrelated structure, which can be seen to be further condensed into a total worldview called Dotong Jingyeong (道通眞境). Accordingly, the significance that Dotong Jingyeong holds within the Daesoon tenets (大巡宗旨) is that of bringing the whole of the tenets to their conclusion, and its foundation aims at the ideal realm that begins from Eumyang Hapdeok (陰陽合德). (이경원, 「道通眞境의 思想的 特性에 관한 연구」, 『대순사상논총』Vol.5 No.-, 대진대학교 부설 대순사상학술원, 1998, 700쪽) The Eumyang Hapdeok, Sinin Johwa, and Haewon Sangsaeng that constitute the tenets (宗旨) form an organic relationship with Dotong Jingyeong. As the final element in the composition of the tenets, Dotong Jingyeong is the conclusion and aim that comprehensively synthesizes the meanings of the preceding tenets. The other concepts of the tenets serve as the important background and conditions for achieving Dotong Jingyeong. (고남식, 「典經에 나타난 道通眞境」, 『대순사상논총』Vol.5 No.-, 대진대학교 부설 대순사상학술원, 1998, 650쪽)
- 377) Lee Gyeong-won describes the ideological orientation of Dotong Jingyeong as rootedness (根源性), pluralism (多元性), creativity (創意性), and unity (統一性). (이경원, 같은 글, 703~714쪽) Rootedness (根源性), pluralism (多元性), creativity (創意性), and unity (統一性) may be called the characteristics of a completed circulation.
- 378) 『道敎大辭典』, 李叔還 編纂, 巨流圖書公司 491쪽 (고남식, 위의 글, 616쪽)
- 379) 방인, 「茶山の 道家易學비판」, 『철학연구』Vol.108 No.-, 대한철학회, 2008, 126쪽.
- 380) [Commentary 疏] From 'Compliant and yielding' (順而巽) to 'and all under Heaven submit' (天下服矣). ©The Correct Meaning states: Compliant and harmoniously yielding, dwelling in the center and attaining the correct, and thereby

contemplating all under Heaven—this is called 'Contemplation' (觀). This explains the name of the hexagram Guan (觀, Contemplation). As for 'In contemplation the ablution has been made but the offering not yet presented; there is sincerity, grave and reverent; those below contemplate and are transformed,' this explains the meaning of 'there is sincerity, grave and reverent': it is fundamentally because the one below contemplates the effect manifested above and is thereby transformed, and so 'there is sincerity, grave and reverent.' As for 'Contemplating the divine Way (神道) of Heaven, the four seasons do not deviate,' this fully names the excellence of the hexagram Guan, saying that 'contemplation' accords with the divine Way of Heaven, and that contemplating this divine Way of Heaven, the four seasons have no deviation. As for 'the divine Way' (神道): subtle and without fixed direction, its principle cannot be known and the eye cannot see it; not knowing how it is so yet it is so—this is called 'the divine Way,' and the seasonal nodal-energies of the four seasons become manifest. How could one see what Heaven does and not know whence it comes? Indeed the four seasons flow on without deviation, and so it says 'contemplating the divine Way of Heaven, the four seasons do not deviate.' As for 'The sage uses the divine Way to establish his teaching, and all under Heaven submit,' this clarifies that the sage uses this divine Way of Heaven to set up his teaching through 'contemplation,' and all under Heaven submit. Heaven does not speak yet operates, does not act yet completes; the sage takes the divine Way of Heaven as his model, himself practicing the good, bestowing transformation upon the people without relying on words and admonitions, without need of awesome punishments and intimidation, and those below naturally contemplate the transformation and submit, and so it says 'all under Heaven submit.' (In Korea there is 신동준, 『주역론』, 인간사랑, 2007, which explains the Changes on the basis of Kong Yingda's Zhouyi zhengyi 『주역정의』.)

- 381) In the I Ching, apart from 'ghosts and spirits' (鬼神), 'spirit' (神) is spoken of only in the three hexagrams Yu (豫), Guan (觀), and Xian (咸); 'spirit' (神) here designates the unique God (唯一神) of Heaven and Earth. It is said that humans are born from spirit (神), and that as the body undergoes centrifugal motion it moves away from spirit, yet in accordance with the principle of 'immediacy to the divine Way' (即神道)—the principle whereby the unique God becomes the Way—the ceaseless generation (生生) of humanity is likewise carried out by the faithful (信徒). Spirit (神), by means of the sun, moves over the earth as the qi of thunder and wind (雷風); therefore the hexagrams Yu (豫) and Guan (觀), which have thunder and wind upon the earth, contain the image (象) of spirit. Ghosts (鬼) dwell in the moon and carry out the function of spirit. (한장경, 『주역정역』, 삶과 꿈, 2001, 222~223쪽) Han Jang-gyeong, who studied the Jeongyeok (Correct Calendar), understands the spirit of the I Ching differently from the I Ching itself.
- 382) In the I Ching, the divine Way is explained in the hexagram Guan (觀, 'to contemplate/see'). In quantum science, the human act of seeing brings about all the changes of nature like magic. (김상운, 2011, 14~34쪽) In the Jeongyeong, chal (察, observing), which is related to gwan (觀), is frequently mentioned. There are jung-chal-in-ui (中察人義, 'within, examine human righteousness'; Jeongyeong, Gyobeop 3:31), samgye-tongchal (三界統察, 'comprehensive observation of the Three Realms'), and gwisin-sucha[!] (睡察, 'observation in sleep'; Jeongyeong, Gongsu 3:40)...
- 383) The relationship between the divine Way and the divine beings (sinmyeong) also appears in Confucianism. In Confucianism the divine Way connects with the concept of 'Heaven' (天). Geum Jang-tae states: "'Heaven' is the ultimate being that presides above all the 'spirits,' and all the 'spirits' each take on a fixed role—like the bureaucratic system of a court over which 'Heaven' presides—forming a single world without conflict. The Confucian sacrificial rite offers sacrifice not only to the 'spirits' of one's own ancestors but to all spirits that are the source of human life and living. (『예기』 [Book of Rites], 夫聖王之制祭祀也。法施於民則祀之... 不在祀典 — 'Now, in the institutions of the sage kings concerning sacrifice: one who applies just law to the people is sacrificed to... [but those] not in the canon of sacrifices [are not]'. 금장태, 『귀신과 제사』, 제이앤씨, 2009, 62쪽) 'Ghosts and spirits' (鬼神) are the phenomenon in which the two qi of yin and yang circulate (流行). (44쪽) Gui (鬼, ghost) is the gwi (歸, return) of returning (回歸, hoegwi), and sin (神, spirit) is the sin (伸) of stretching out/extending." (45쪽)
- 384) Wang Fuzhi, who carried on the tradition of Zhang Zai—the eldest, as it were, of the Five Masters of the Northern Song—interpreted the divine beings (sinmyeong) as a consistency immanent in the real (the 神-理, spirit-principle concept) according to the notion of an efficacious dimension of invisible operation, thereby securing an originality that joins the transcendence and immanence proper to Confucianism. (張子正夢註, i, 26쪽; 프랑수아 졸리앙[François Jullien], 142쪽) It is said that the fact that the divine beings operate as a machine, like a program, is reflected in the traditional representation of divine beings as animals. It is said that the Cheonggyetap (Blue-Stream Pagoda) of Daesoon Jinrihoe depicts, as animals, the divine beings that move the Heavenly machine which raises the wind and produces the changes of the four seasons—rendered as the Four Spirits (四神) imagery and the Twelve Earthly-Branch Spirits (12지神) of the Cheonggyetap. (신윤기, 『人然, 自然, 天然, 그리고 超然』, 『상생문화』2,3호, 전국대진연합회, 1995, 13쪽) The Four Spirits are the bird, the tortoise, the dragon, and the tiger, and the Twelve Earthly-Branch Spirits are the rat, ox, tiger, rabbit, and so on. The reason a machine can be expressed as an animal is that both machines and animals are specialized for particular functions. Birds of the air are structured in their whole bodies for the function of flight, and beasts of the field are structured for running. The fact that the animals of the Four Spirits imagery are a bird of the air (bird—lesser yang, 少陽), a beast of the field (tiger—greater yin, 太陰), a crustacean (dragon—greater yang, 太陽), and a water creature (tortoise—lesser yin, 少陰) is because the functions of the animals coincide with the Four Images (四象, sasang), so that the animals can themselves symbolize the Four Images; and indeed animals are broadly classified into four kinds. (한규성, 『주역에 대한 46가지 질문과 대답』, 동녘, 1996, 114~139쪽) Indeed the Twenty-Eight Lunar Mansions (28수) that represent the heavens are likewise the form of these Four Images. (안상현, 『우리가 정말 알아야 할 우리 별자리』, 현암사, 2000, 23~38쪽) In the West, too, God has been represented as animals. The earth-water-fire-wind that corresponds to the Western Four Spirits imagery was regarded by Bachelard as the basic complexes of the human imagination. (당현선, 『질베르 뒤랑의 상상계 연구 : <상상계의 인류학적 구조들>을

중심으로, 홍익대학교 대학원 석사논문, 2009, 28~30쪽) Gilbert Durand, who succeeded Bachelard, holds that the end of the imagination is for the human symbol to become God (神) and so meet; the human symbol becomes an animal and finally becomes God. Until now humans have sought to become God, but in Korea's culture of sentiment (심정문화) it is God who seeks to become human. (박정진, 『한국문화 심정문화』, 미래문화사, 1990, 130~146쪽) In Daesoon thought, the expression "the birds and beasts perfect the Great Way of magic; humanity accumulates great good" (금수대도술 인간대적선) hints that the characteristics of divine beings, machines, and animals are in fact mutually related. "(...)「天地大八門 日月大御命 禽獸大道術 人間大積善 時乎時乎鬼神世界」('The great eight gates of Heaven and Earth; the great mandate-command of the sun and moon; the great Way of magic of the birds and beasts; the great accumulation of good by humanity; the time! the time! the world of ghosts and spirits!')(..., Jeongyeong, Yesi 1:46)." In fact, in the I Ching and Neo-Confucianism, ghosts and spirits are a machine-like order of yin and yang, not an immortal soul that does not change even in death. Wang Fuzhi expresses spirit (神)—which may be called the consistency (理) of the invisible world—as the 'pure ultimate' (清極), since it is generated by qi that has reached its extreme. (프랑수아 줄리앙, 2003, 139쪽) Like the hun and po souls, spirit and ghost stand in a yin-yang relationship: the ghost responds to the formed, and spirit to the formless. (이창일, 『주역, 인간의 법칙』, 위즈덤하우스, 2011, 296~301쪽) Since all machines and all things move by the yin-yang—digital logic of 0 and 1, it may be said that in modern science as well, the divine beings that are the operating principle of machines and all things are alike. With the recent development of computers, the universe is being studied from the perspective of information. The computer has given birth to a new scientific field, the 'science of complexity.' As science has come increasingly to be pursued from a computational viewpoint, information has gradually come to many people as a kind of substantial concept. (툼 지그프리트, 『우주 또 하나의 컴퓨터』, 김영사, 2003, 26~29쪽) With the recent development of holography (three-dimensional imaging) technology, the theory that regards the universe, too, as a kind of hologram is illuminating phenomena that previously could not be explained. (마이클 텔보트, 『홀로그램우주』, 정신세계사, 1999, 16~17쪽)

- 385) Now I have remade Heaven and remade Earth, and I have arranged the degree-numbers (dosu) so tightly that not even water can leak through; so as each thing returns to and arrives at its own limit, a new framework will open. Moreover, I will cause the divine beings to enter and exit within people's bellies and thereby reform their constitution and character for use; for even a stake, if qi is attached to it, becomes useful. Only the foolish, the poor, the lowly, and the weak are at ease; beware of all the sins that arise from mind, mouth, and intention, and do not form grievances (cheok) with others. The rich, the noble, the wise, and those who hold coercive power will all be caught in grievances and be pulled out like bean sprouts, for where stale qi is filled it is difficult to bear a great fortune. In the halls, rooms, and storehouses of the rich man's house, killing energy and calamity are filled to the brim. (Jeongyeong, Gyobeop 3:4)
- 386) The Dao (道) in Daesoon thought refers to the divine Way (神道) that comprehensively synthesizes and governs the Three Realms in their totality, and the divine Way sets right the cosmic problems that could not be resolved by the Yu-Bul-Seon of the Former Heaven. (고남식, 위의 글, 650쪽)
- 387) It is said that the universe is like a Heavenly machine moving by the automatic operation of the Heavenly mechanism (天機自動). (신윤기, 「종교와 과학」, 『상생』10호, 전국대진연합회, 1997, 34-35쪽) It is said that the Cheonggyetap (Blue-Stream Pagoda) at the Yeosu Temple Complex of Daesoon Jinrihoe most symbolically represents the divine Way of the universe as a Heavenly machine (platform). The Simudo (ox-herding pictures) at the base represent the world of humanity as a junghwa (中和, central-harmony) being (人然, the realm of the human-as-it-is); the Four Spirits imagery and Twelve Earthly-Branch Spirits represent the world of nature (果然/自然, the realm of nature-as-it-is); the Twenty-Four Solar Terms and Twenty-Eight Lunar Mansions represent the world of the divine beings as the operating system behind nature (天然, the realm of Heaven-as-it-is); and the nine-tiered cloud-form pagoda (九層雲形塔) above them represents the world of the absolute transcendent that lies behind the divine beings (超然, the realm of the transcendent). (신윤기, 「人然, 自然, 天然, 그리고 超然」, 『상생문화』2,3호, 전국대진연합회, 1995, 12-15쪽) Five becomes the changing operation (役) of the transformation of life, six becomes the measure/regulation of that transformation, and seven becomes the function (用) of spirit. The Heavenly machine moves by the principle of seven, and Earth moves by six. Human emotion, too—as in the 'Four Beginnings and Seven Feelings' (四端七情)—is made up of seven. (한규성, 1997, 186-198쪽) The schema of the human as subject and the thing as object reveals, through the development of network theory today, that the human too is merely a special machine within the vast machine of things and society, and that things stand in exactly the same alliance relationship as people. For example, it is said that it is not the machine that adapts to the human but the human that is adapted to the machine, and that between human and machine there is no difference at all as actors within a vast network. Actor-Network Theory (ANT) strongly criticizes the way Western scholarship has treated nature, the human, and society as independent. (브루노 라투르[Bruno Latour], 『인간-사물-동맹(행위자네트워크이론과 테크노사이언스)』, 이음, 2010, 146~151쪽) The philosophy of Deleuze and Guattari, which defined the human as a desiring machine, stands at the forefront of the philosophical world as a philosophy of the twenty-first century.
- 388) Love/ethics-symmetry and economy-asymmetry are the two principles of an economic system. The reason Marxist economic thought once drew attention as an alternative to capitalist economic thought lies in its discovery of the secret of the gift that lay hidden within the labor theory of value of classical economics. (나카자와 신이치(2002), 『사랑과 경제의 로고스』, 동아아시아, 2006, 153~177쪽) It may be said that communism failed because it ignored the principle of circulation.

- 389) The concept of jung (中, the center/mean) carries the meaning of 'to correspond to' or 'to fit/hit the mark' in the Analects and the Mencius, and jung was used with the same meaning whether combined with yong (庸, the constant) or with hwa (和, harmony). (최영찬 외, 『동양철학과 문자학(유가철학 주요개념의 형성과 변천)』, 아카넷, 2003, 220-227쪽)
- 390) 喜怒哀樂之未發 謂之中 發而皆中節 謂之和 中也者 天下之大本也 和也者 天下之達道也 致中和 天地位焉 萬物育焉 — The state in which the feelings (情) of joy, anger, sorrow, and pleasure have not yet been manifested is called jung (中), in the sense of the 'inner core'; the state in which they have been manifested and all accord with measure is called hwa (和, harmony). Jung is the great root of all under Heaven, and hwa is the Way that pervades all under Heaven. When jung and hwa are realized, Heaven and Earth return to their proper places and all things are (properly) nourished. (『대학·중용 강설』, 이기동 편, 성균관대학교출판부, 2010, 115~117쪽)
- 391) Surveying the representative commentaries on 'spirit' (神) through the ages, we find: ① spirit is the acme of change (Han Bo [한강백], Zhouyi zhengyi), and that whose principle cannot be measured (Kong Yingda [공영달], Zhouyi zhengyi); ③ that it can be both here and there (Zhu Xi [주자], Benyi 本義); ④ that yin and yang cannot be distinguished in it; ⑤ that the circulation of yin and yang responds like the celestial mechanism (天機) (Ha Gye [하계], Gojuyek jeonggo 古周易正詁), and so forth. (최영진, 「『주역』 「십익」에 있어서의 신(神)의 개념」, 『주역연구 제2집』, 한국주역학회, 1997, 129~130쪽) The concept of 'spirit' (神) in Eastern thought has been understood as not being a concept of a personal god as in the West. The dominant scholarly view has been that Confucius's saying in the Analects to keep away from 'prodigies, feats of strength, disorders, and spirits' (怪力亂神) formed the keynote of the Eastern concept of spirit. However, according to the relics of Shangdi (上帝) worship at the Yinxu site and the excavation of new texts, it is said that the removal of the personal-god element from the concept of divine beings in the East was due to the intellectualist tendency of Song-dynasty Neo-Confucianism. The writings cited for the Eastern concept of divine beings are all said to appear in the writings of Zhu Xi, the Cheng brothers, Zhang Zai, and others of the Song dynasty. In the West, the concept and proof of the existence of 'spirit' (神) are revealed through psychoanalysis and myth. They are revealed, paradoxically, even in psychoanalysis—which set out originally to deny God—and in the existentialist thought it influenced. As a result of analyzing the human psyche, a common triangular structure and a collective unconscious were discovered and shown to be attested everywhere in myth. Existentialism, influenced by psychoanalysis, has likewise been oriented toward a theistic existentialism.
- 392) If the essential node of the operating order of the world—the 'Way' (道) defined as 'one yin and one yang'—is jung (中), then human nature (性), which is the Heavenly Way immanent in the human, can only be jung as well. (최영진, 「역학사상의 철학적 탐구」, 성균관대학교 박사 논문, 1989, 87~92쪽) That junghwa is the essence of the human appears in the West in Jung's depth psychology and Campbell's analysis of myth. Since economics is related to human ethics, depth psychology too has a close connection with economics. Jung described as the process of individuation the process by which the human overcomes the hardships of the circumference of the circulating circle and enters the center of the circulation, and Campbell, analyzing all the myths of the world, proved that myth is the story of the hero who journeys to the center. (조셉 캠벨[Joseph Campbell], 『천의 얼굴을 가진 영웅』, 이윤기 역, 민음사, 1999, 44~45, 54~59, 315, 333~337쪽) Corresponding to Jung's narrative structure of approaching the center, Freudian psychoanalysis has the narrative structure of father and son. In order for a son to become a father, he first lives in the domain of son and daughter (the first domain, the domain of children), the domain of man or woman (the second domain, the domain of male and female), the domain of husband or wife (the third domain, the domain of the married couple), and the domain of father and mother (the fourth domain). (정운채, 「인간관계의 발달과정에 따른 기초서사의 네 영역과 구운몽 분석 시론」, 『문학치료연구』Vol.3 No.-, 한국문학치료학회, 2005, 10쪽) Because Freudian psychoanalysis uses the method of reducing the whole of the circulation to a single thing, it appears, as Lacan said, as a desire that is forever unsatisfied. In economic theory, too, Keynes early on thought that his own economic theory was almost identical with Freud's psychoanalysis. (베르나르 마비스[Bernard Maris], 2003, 235쪽) It may be said that the first, second, third, and fourth domains of narrative correspond to spring, summer, autumn, and winter.
- 393) The three-component form of all things is presented in 『주역의 과학과 도』 (이성환, 김기현, 2002), 181~211쪽.
- 394) A repetitive pattern of similar characteristics comes to define the fractal dimension of a structure, and this fractal phenomenon becomes evidence for chaos theory. The core discoveries of chaos theory are: first, that equilibrium is not the only phenomenon of organization; second, that whereas existing science assumed a linearity emphasizing proportional change, nonlinearity and feedback allow a small change to give rise to an uncontrollable change; and third, that it adopts the perspective of positive feedback. A stable system in equilibrium can be explained by the dominance of an operating principle in which negative feedback brings about balance, whereas in a non-equilibrium system, as positive feedback acts and the result diverges in an unpredictable direction, nonlinear, circular causality is emphasized. (이광모, 최창현, 150~151, 2000)
- 395) 이승수, 『중의 원리』, 지지닷컴, 2008, 16~18쪽.
- 396) "The Three-Powers thought of Heaven, Earth, and Humanity (天地人), represented by the I Ching (易) thought of the East, contains all the characteristics of complexity science—chaos, fractals (相同性, self-similarity), non-equilibrium, system, network, emergence, and so on. Moreover, just as complexity science today is expanding its domain from the natural sciences to the humanities and social sciences, so too in the East it is well known that I Ching studies (易學)—which began from astronomy (天文) and geography (地理), parts of natural science—have exerted enormous influence on Confucianism and Daoism, which may be called social science." (연제홍, 「복잡계와 불교사상」, 법보신문, reported 2008.3.17.)

- 397) It is said that the Three-Powers Triple-Taegeuk of Heaven, Earth, and Humanity (천지인 삼태극) forms the foundation of complexity science today. (최민자, 「생태정치학적 사유와 현대 물리학의 실재관」, 『동학학보 14권』, 동학학회, 2007, 168~173쪽) Complexity science has also been applied to economics, and complexity economics has already established itself as a field of economics. The economics that appears in Daesoon thought may be called a complexity economics centered on the Three-Powers Triple-Taegeuk of Heaven, Earth, and Humanity.
- 398) The meaning of won (冤, grievance) may be said to be the resentment (怨) that arises when one fails, on account of another, to achieve what one wishes (願). (이경원, 『한국 신종교와 대순사상』, 문사철, 2011, 245~246쪽.) The concept of Haewon (the resolution of grievance) is not confined merely to the problem of the relative oppression of some individual or group and the consequent liberation; rather, it begins, at the level of a more fundamental principle, from a doctrine that encompasses the entire past history of all cosmic life. (이경원, 위의 책, 355쪽.) Grievance has a dual aspect: it is positive when the result of its resolution is altruistic (利他的), and negative when it is harmful to others (害他的). (박용철, 「解冤相生에서 冤에 관한 연구」, 『대진논총』Vol.3 No.-, 대진대학교, 1995, 74~75쪽.)
- 399) 윤기봉, 「한국인의 정서를 통해 본 해원」, 『종교 교육학연구』Vol.14 No.-, 韓國宗教教育學會, 2002, 101~118쪽.
- 400) 김재천, 「해원상생(解冤相生)의 인과론적(因果論的) 이해」, 『대순사상논총』Vol.16 No., 2003, 26~41쪽.
- 401) 박용철, 「解冤相生에서 解冤에 관한 연구」, 『대진논총』Vol.3 No.-, 대진대학교, 1995, 95~96쪽
- 402) Haewon (the resolution of grievance) proceeds on the basis of the divine Way, following the ordering of the degree-numbers (dosu) and the harmonizing work of the divine beings (sinmyeong). (고남식, 「典經에 나타난 원의 樣相과 해원」, 『대순사상논총』Vol.4 No.-, 1998, 460~464쪽)
- 403) 윤재근, 「해원상생의 실천방법에 대한 소고」, 『대순사상논총』Vol.4 No.-, 대진대학교 부설 대순사상학술원, 1998, 440쪽.
- 404) Einstein is said to have remarked that "'anger' exists only in the breasts of fools." Anger is something that disappears if one merely reflects it back like a mirror, so to remain buried in it is foolish. (김상운, 2011, 279쪽) According to the observer theory of quantum theory, once the circulation of all things is established, all things are resolved merely by being looked upon. Indeed, the Jeongyeong emphasizes the importance of observation. (... 'If it be a person who has received the Heavenly descent, then by merely touching a sick person once he will cause him to be healed, and likewise merely by looking across at him he will be healed,'..., Jeongyeong, Gyoum 1:58)
- 405) 이경원, 위의 책, 244쪽
- 406) Hoegwi (return) was conceived from the abbreviation of the gwi (歸, return) within gwisin (鬼神, ghosts and spirits) to gwi (歸). (금장태, 『귀신과 제사』, 제이앤씨, 2009, 45쪽)
- 407) In modern physics as in Huayan (華嚴) thought, the universe, matter, and the human are not self-made (自作), other-made (他作), jointly made (共作), or made without cause (無因作); they are phenomena brought about as results given by causes, and it has been shown that the genesis and extinction of matter revealed by modern physics—the nature of elementary particles and energy—is the 'arising of nature' (性起, seonggi) from the original nature (本性) of which Huayan speaks. The birth and death of stars and the change from inorganic to organic show that the entire dharma-realm arises through dependent origination, layer upon layer without end (重重無盡). (허정화, 「화엄사상과 현대 물리학의 비교연구」, 동국대학교 석사논문, 2003) Weber evaluated Buddhism's psychological reduction of matter as a remarkably new turn that reduced an intellectualist construct to a voluntarist construct. (신준식, 「막스 베버의 도교론에 관한 연구」, 『사회와이론』Vol.10 No.-, 한국이론사회학회, 2007, 228쪽)
- 408) Return (歸還). A mechanism that automatically corrects a response or activity to a stimulus by returning a portion of the output to the input. It is the basic function for eliminating the difference between the target behavior and the actual behavior. The activity of an organism (有機體) is supported by sub-mechanisms by which it sets its own direction and adapts to its environment in order to achieve a goal, and the basis of this is the feedback function. That is, the physiological mechanism of an organism is based on automatic control by the activity of the nervous system centered on the cerebrum, organized more cleverly than a precise machine. For example, when a movement or motion command is conveyed from the cerebellum to the peripheral organs by efferent (遠心性) nerves, the motion occurs without delay, and feedback information about that motion is conveyed via afferent (求心性) nerves to the cerebellum and is again returned, by the efferent path, as a command to correct the motion—so that the motion is automatically controlled by the feedback loop. This concept is applied not only to physiological mechanisms but in many areas. Thus, returning a command that regulates the cause on the basis of the result is called feedback. Usually 'feedback' refers to negative feedback. Positive feedback obtains a deviation signal so as to make the object suit a desired state; it is obtained by adding together the target value and the value to be controlled. 'Negative' means the opposite, and it is called correct feedback. It can be seen in ordinary machine systems but is rare in living organisms, and if this state continues, an oscillation state (發振狀態) appears, the machine is destroyed, and the living organism breaks down. (Naver Encyclopedia)
- 409) Complexity-science systems place importance on the circular-loop process. Causality is not linear but circular. The relationship between cause and effect is connected by a feedback linkage of mutual causality. Negative feedback is important for explaining the stability of a system by canceling out deviations, while positive feedback is the characteristic needed to explain the variability of a system arising from sensitivity to initial conditions. (이광모, 장순희, 「복잡성이론의 적실성에 대한 연구」, 『한국사회와 행정연구』Vol.15 No.1-, 서울행정학회, 2004, 365쪽)
- 410) Sinin Johwa (神人調化) carries the meaning that gods and humans, too, may be viewed in terms of yin-yang, and that a true world can be constructed at the level where their virtues are joined (hapdeok). (이경원, 『한국 신종교와 대순사상』, 문사철, 2011, 126쪽) Here the god is yin and the human is yang (有神有神陰人陽, 『전경』교문2장42절 /

Jeongyeong, Gyoung 2:42). Throughout both East and West, gods have been regarded as more venerable beings than humans, and since the Former Heaven (先天) suppresses yin and exalts yang, the god ought to be yang and the human yin; the reason it appears the other way around is significant. Because the distinction of yin and yang is made by human beings, yin and yang can be set according to criteria favorable to humans; yet, as in the case of the hon and baek (the spiritual and corporeal souls), what is static and conservative may be called yin, and what is dynamic and active may be called yang. The conservation-creation principle of yin-yang division proposed by Mou Zongsan applies to the hon and baek as well. Mou Zongsan, the leading comparative philosopher of China, states that "Western philosophy understands a personal God through the notion of 'substance' (實體), whereas Chinese philosophy understands the Way of Heaven (天道) through the concept of 'function' (作用). When existence is viewed from the perspective of such function, the originating power of Qian (乾元) is the principle of creativity, and the originating power of Kun (坤元) becomes the so-called principle of conservation." (모종삼, 『동양철학과 아리스토텔레스』, 소강, 2001, 84쪽) That is, the hon (魂) performs the work of new creation, while the baek (魄) performs the work of conservation. In the relation between gods and humans as well, the human being—an entity of three dimensions—has a body and is therefore less convenient in activity than a god, an entity of four dimensions; yet because the human can experience things through the body, the human undergoes new experiences, whereas the god is specialized in the utmost conservation of truth rather than in new experience. Hence the god, though more capable than the human, has a function biased toward one particular part, and so becomes yin; the human, capable across the various other parts and able to know new things, becomes yang. Because the human, who is not superior to the god in particular parts, comes to occupy the central position, the human may again be called yang and the god yin. It is said that the theory of the hon and baek originated in the West too, earlier than the theory of the soul, but after the emergence of Plato's theory of the soul it was replaced by the Christian theory of the soul. In the East, by contrast, the theory of the hon and baek developed into a theory of ghosts and spirits and became the basis of the theory of mind and nature (simseong-ron), the moral origin of Neo-Confucianism (이항만, 「혼백론에서 영혼론으로」, 『가톨릭 신학과 사상』 Vol.- No.67-, 신학과사상학회, 2011, 16~24쪽). Whereas the hon and baek vanish, the spirit (yeong) is a being that remains longer than the hon and baek. (김병윤, 『영과 영』, 두레스경영연구소, 2010, 22~38쪽) Of the two forms of death, salvation and the avatar (분신): the soul becomes the object of salvation, while the hon and baek achieve self-salvation through the avatar. (에드가 모랭, 『인간과 죽음』, 김명숙 역, 동문선, 2000, 147~164쪽)

- 411) 이진재, 「대순사상의 조화이념에 관한 연구」, 대전대학교 석사논문, 2008, 43~46쪽
- 412) 고남식, 「典經에 나타난 神人調化」, 『대순사상논총』 Vol.3 No.-, 대전대학교 부설 대순사상학술원, 1997, 455~460쪽.
- 413) 최창현, 박찬홍, 2007, 115쪽
- 414) 최창현, 박찬홍, 2007, 139-140쪽) Just as the value of Confucianism is said to lie in everyday transcendence, the value of cyclical religion lies in the transcendence afforded by complexity science.
- 415) 이성환, 김기현, 2002, 306쪽
- 416) Gongu attended upon the Sangje for three years and assisted many times in the Reordering Works of Heaven and Earth (cheonji gongsa); each time a work was completed, he received the command, "Make a circuit among the disciples in the various places and proclaim the teaching in succession," and heard the words, "This work is precisely the Great Itineration (daesun) of Heaven and Earth." (『전경』교운1장64절 / Jeongyeong, Gyoung 1:64)
- 417) It is said that the meaning denoting the first cycle lies in the "thunder-sound" (noeseong) within the Sangje's divine title, Gucheon Eungwon Noeseong Bohwa Cheonjon Gangseong Sangje. (신윤기, 「人然, 自然, 天然, 그리고 超然」, 『상생문화』 2,3호, 전국대진연합회, 1995, 13~14쪽) Concerning the thunder-sound, the Yoram (Manual) explains it as meaning "dividing Heaven and Earth," signifying the first separation of yin and yang. (Thunder (雷) is the substance (體) of sound (聲), and sound (聲) is the function (用) of thunder (雷), dividing Heaven and Earth (天地); 대순진리회 요람 7쪽) Great energy goes into the first cycle, and thereafter, too, all energy arises from the thunder-sound. Just as the West has the Trinity, the East, in Daoism, enshrined the Gucheon Sangje and the Jade Emperor (Okhwang Sangje). (갈조광, 『도교와 중국문화』, 동문선, 1993, 246~247쪽) Joseph Needham's 『중국의 과학과 문명』 (Science and Civilisation in China), the most authoritative work on the history of East Asian natural science, also records the Trinity of the supreme Daoist deities, placing the Primordial Heavenly Worthy (Wonsicheonjon) at the highest rank, the Jade Emperor next, and Lingbaojun (Yeongbogun) next. The reason, then, that the divine seat of the supreme deity, Gucheon Eungwon Noeseong Bohwa Cheonjon Sangje, is less well known than that of the Jade Emperor is related to a book held by Daoism called the 『도장(道藏)』 (Daozang), comparable in scale to the Buddhist Tripitaka (Palman Daejanggyeong). The 『도장』 contains all the scriptures and divine spirits of Daoism, beginning with the Way of the Five Pecks of Rice (Odumido) and the Way of Great Peace (Taepyeongdo), which are said to mark the start of Chinese Daoism. The scriptures appearing in the 『도장』 are said to have been recorded in a state of spiritual response by the divine spirits, and many of the divine ranks of the spirits that appear in the Daesoon 『전경』 (Jeongyeong) and in the incantations appear there. One may say that the common East Asian Daoism handed down from Fuxi (Bokhuissi) was recorded by China, which prized written records. Just as yin-yang and the Five Phases came to be understood in writing only near the very end of the Warring States period, so too the world of divine spirits may be said to have begun to be elucidated only long after the age in question. Looking at the records of the incantations appearing in the 『도장(道藏)』 and of the divine spirits in the 『전경』, in the Han-dynasty Way of the Five Pecks of Rice and Way of Great Peace—where Daoism as a religious organization first began—it is said that at first they enshrined Laozi, the patriarch of the way of immortality, as the Most High Lord Lao (Taesangnongun), and the Yellow Emperor (Hwangje), who was the beginning of the first cycle (1원) of the Former Heaven. The veneration of Laozi and the Yellow Emperor

was more a concept of ancestral spirits than a concept of a personal deity for Heaven, the lord of the universe; the development of the concept of Heaven's supreme deity into a personal deity is said to have occurred when the Seven Stars (Chilseong) faith, imported from our country (Korea), developed into the Xuanwu Great Emperor (Hyeonmu Daeje) faith in the Tang dynasty, and only later, in the Song dynasty, appeared as the Jade Emperor faith. Thereafter the Jade Emperor became widely known, and most people came to regard the Jade Emperor as the supreme deity of the universe; this may be said to correspond as yin and yang—if the West has the yang Sangje, the God of the Limitless (Mugeuksin), then the East has the yin Sangje, the Jade Emperor. If the Jade Emperor became known in the Song dynasty, the Gucheon Sangje came to be known only in the Ming dynasty. The 『옥추보경』 (Okchu Bogyeong) transmitted today as an esoteric text (its original title being 『구천응원뇌성보화옥추보경』) was, in the Ming period, an official Daoist scripture. The Okchu Bogyeong is said to be a record composed by Zhang Sicheng (Jangsaseong), a descendant of Zhang Ling (Jangneung)—the founder of the Han-dynasty Daoist Way of the Five Pecks of Rice—and said to be the first of the Forty-Eight Generals (48장). The 『전경』 mentions these Forty-Eight Generals and the 『옥추보경』, and there is a painting enshrining the Forty-Eight Generals in the Yeongdae (the main shrine). The documentary basis for the Forty-Eight Generals is likewise this 『옥추보경』. Among religious orders that enshrine the Sangje, the only one that enshrines the Forty-Eight Generals in its shrine is Daesoon Jinrihoe, of the Mugeuk (Limitless) lineage. The Forty-Eight Generals are said to include Lü Dongbin (Yeodongbin), who appears in the 『전경』, and the Eternal Spring Perfected One (Jangchun jinin, Qiu Chuji), known as the author of the Jinin Dotong Yeongye. (Internet 『도장』 <http://www.ctcwri.idv.tw>) The reason the divine rank of the Gucheon Sangje became no further known is that the Confucian forces of the Ming dynasty decided to remove the Okchu Bogyeong from the 『도장』. The 『옥추보경』 remained in Korea—which received Chinese civilization yet was little influenced by China—where it was enshrined at the Sogyekseo, the palace Daoist temple, and was also enshrined by people who did not well understand its meaning as a deity who sends down rain, because the 『옥추보경』 mentions clouds and lightning. But even that disappeared after the Imjin War (Japanese invasion) and went into hiding among the common people. In this way the divine rank of the Sangje was esoterically transmitted, so that although it was recorded in books, only the Doju (the Lord of the Order) could properly make known that divine seat. (박용철, 『2011하계교직원연수자료』, 대전대학교, 2011) It is said that after the Song dynasty the Jade Emperor inherited from the Primordial Heavenly Worthy the right to govern Heaven and Earth. (앙리 마스페로, 『도교』, 까치, 1999, 99-106쪽) The representative study on the Okchu Bogyeong is 구중희, 『옥추경연구』 (동문선, 2006).

- 418) The 『정역』 (Jeongyeok, Correct I Ching) states that the He tu (Hado, River Chart) gives rise to the inverse and completes the reverse (dosaeng yeokseong), while the Luo shu (Nakseo, Luo Writing) gives rise to the reverse and completes the inverse (yeoksaeng doseong). (天地之道 既濟未濟 龍圖未濟之象 而倒生逆成 先天太極 龜書既濟之數 而逆生倒成 后天無極 五居中位皇極, 『十五一書』, 『정역』, 이승수, 2008, 172쪽에서 재인용) Shao Kangjie (Soganggjeol)—mentioned in 『전경』교법2장42절 (Jeongyeong, Gyobeop 2:42), where it is said "in knowledge there is the knowledge of Kangjie"—likewise holds that yin moves in reverse and yang in forward order (eumyeok yangsun). (天變時而地應 物時則陰變而陽應 物則陽變而陰應 故時可逆知物必順成 則是以陽迎而陰隨 陰逆而陽順 語其體 則天分而爲地 地分而爲萬物 而道不可分也 其終則萬物歸地 地歸天 天歸道 是以君子貴道也 『관물외편』·상, 『황극경세서』, 이승수, 2008, 192쪽에서 재인용) The fact that the cyclical order of Heaven, Earth, and Humanity differs is just as the Four Symbols (Sasang) differ from the Five Phases and the He tu differs from the Luo shu. Whereas the numbers of the Four Symbols are formed by outer meaning (外意) and opposition, the numbers of the Five Phases are formed by inner meaning (內意) and the principle of harmonious union; thus the Four-Symbol numbers proceed sequentially as 7, 9, 8, 6, while the Five Phases have the order of inner-yang and outer-yin (內陽外陰). (한규성, 206쪽, 1997) The roundness of Heaven (天圓) may be said to represent time, the squareness of Earth (地方) space, and the angularity of Humanity (人角) logic, respectively. Just as computer memory storage has both a physical order and a logical order, the direction in which things proceed differs according to order. As for the human logical order: because the human is a being who feels and seeks to govern time and space simultaneously, when time and space are joined they become logic. That is, in the case of Heaven and Earth, once already generated, things proceed in the order of spring-summer-autumn-winter; but in the case of the human, who takes on form and is born from a still-incomplete shape, according to the principle of the He tu—in which yin turns counterclockwise in reverse and yang turns clockwise—the still-unformed stages of gestation, conception, nurture, and growth (po-tae-yang-saeng) proceed in yin's order, winter (ja 子) → autumn (chuk 丑, the earth bearing autumn energy), and from the bathing-and-capping stage (yokdae) onward, after form is completed, they proceed in yang's order; thus gestation-conception-nurture-growth-bathing-capping (po-tae-yang-saeng-yok-dae) proceed in the order winter (ja)-autumn (chuk, the earth bearing autumn energy) → spring (in 寅), in a taeyeuk (Great Ultimate) form. (김준구, 『알기쉬운 역의 원리』, 세계, 1991, 103쪽) The Eight Trigrams of the Great Ultimate represent the principle by which the universe is generated from nonbeing to being. (한장경, 『주역정역』, 삶과 꿈, 2001, 18~19쪽) Gestation and nurture occur while in the mother's womb, when the head is upside down, so they run in reverse; once born, they run forward. When a person exerts force, counting "one-two-three," they use the rebound between the second and third counts, so by the principle of one-yin-one-yang the second count goes to autumn, to yin. The numerical arrangement of the He tu and Luo shu likewise: because the gestation-nurture (po-tae-yang-saeng) of the He tu reverses into the bathing-capping (yokdae) of the Luo shu (ban-yeok 反易), the metal-fire exchange (geumhwa gyoyeok) of the He tu and Luo shu occurs. The metal-fire exchange of the He tu and Luo shu refers to how, merely by switching the positions of metal and fire, the Eight Trigrams that proceed by mutual generation (sangsaeng) come to proceed by mutual conquest (sanggeuk). (한장경, 『주역정역』, 삶과 꿈, 2001, 559~566쪽) That Yu-Bul-Seon appears in the 『전경』 as gestation-conception-nurture-growth-bathing-capping in the order Seon-Bul-Yu (受天地之虛無仙之胞胎

受天地之寂滅佛之養生 受天地之以詔儒之浴帶 冠旺兜率虛無寂滅以詔, abbreviated, 『전경』교운1장66절 / Jeongyeong, Gyouun 1:66) represents the process by which the human is born from the formless into the formed—the unfolding of the Great Ultimate proceeding from Kun to Qian; whereas that "Heaven opens at ja, Earth unfolds at chuk, Humanity arises at in" (천개어자 지벽어축 인기어인) appears in the order Yu-Bul-Seon (道傳於夜天開於子 轍環天下虛靈 教奉於晨地關於丑 不信看我足知覺 德布於世人起於寅 腹中八十年神明, abbreviated, 『전경』공사3장39절 / Jeongyeong, Gongsa 3:39) may be said to represent the Great Ultimate's descent from Qian to Kun.

- 419) Heaven-Earth-and-the-four-directions, and man-woman-husband-wife, speak of yin-yang in terms of the notion of substance (實體), whereas day and night (晝夜), cold and heat (寒暑), or motion and rest (動靜) and coming and going (往來) understand yin-yang from the perspective of waxing and waning (消長). Fixed position (定位), mutual expectation (待對), opposition (對立), confrontation (對峙), relativity (相對), and firmness-and-yielding (剛柔) are spoken of from the perspective of substance, while flowing movement (流行, yuhaeng), coming and going (往來), interweaving (錯綜), and transformation (變化) are spoken of from the perspective of waxing and waning (消長). (이상익, 『역사철학과 역학사상』, 성균관대학교출판부, 1996, 128~129)
- 420) Theories explaining the relation between cycles and the Five Phases include superstring theory and spin theory. In superstring theory, it may be said that, as seen in Witten, who unified the five string theories into one, the five string theories each correspond to one of the Five Phases (브라이언 그린, 『우주의 구조』, 박병철 역, 2005, 승산, 513~517쪽, 이승수, 2008, 188쪽에서 재인용); and in spin theory, it is said to be SPIN 3/2 (earth—neutrino), SPIN 1/2 (water—electron), SPIN 1 (metal—photon), SPIN 0 (wood—scalar meson), and SPIN 2 (fire—graviton). (박용규, 2006, 42쪽)
- 421) Resonance in a system is a metaphor for how the "whole" changes through the "fluctuation" produced by the individual (個) within the whole, on account of something that individuals (個) feel together. As information about the state of the whole is transmitted to and shared among all individuals (個) within the system, resonance between individual and individual becomes easy to occur. This state of resonance signifies what is necessary for the system to carry out self-organization. That is, when individual and individual resonate through the sharing of information, the process of positive feedback is accelerated, making self-organization more likely to arise. (이광모, 장순희, 2004, 363쪽) Daedae (mutual opposition/complementarity) may be said to resemble resonance in its image of facing and waiting upon each other.
- 422) Bifurcation refers to the new creation of an unpredictable order, as with emergence; and co-evolution, unlike one-sided evolution, refers to evolving together through resonance. (이광모, 2004, 363-369쪽)
- 423) A stable structure in which symmetry is formed is called an equilibrium structure, and a structure in which symmetry is broken is called a dissipative structure. For an equilibrium structure to move toward a dissipative structure, there must be fluctuation. Fluctuation is a being akin to junghwa (centered harmony); fluctuation, which may be called recursion (feedback), is amplified or canceled in its motion by positive/negative feedback loops. (최창현, 박찬홍, 2007, 205쪽) An overly balanced (junghwa) Four Pillars chart leads to a stable life, but a biased—
- 424) The butterfly effect, shaped like a taegeuk (Great Ultimate), is a kind of attractor phenomenon. The attractor phenomenon is a characteristic known by the metaphor of order within chaos, an order arising from the interlocking of deviation-amplifying feedback (positive feedback) and deviation-canceling feedback (negative feedback). The attractor has the characteristic of moving infinitely along a designated path without exceeding a particular range, like the shape of infinity; and because it does not exceed its orbit, it is also called path-dependence. (이광모, 장순희, 2004, 364쪽) Because the loop of infinity can be grasped at its center, this too may be called junghwa (centered harmony). The Confucian principle of ceaselessly spurring oneself on to transform a person likewise resembles the attractor.
- 425) It is said that the triple taegeuk (samtaegeuk) existed first in Korea. The triple taegeuk is already depicted on the tomb of King Gongmin. (류승국, 『한국 사상의 연원과 역사적 전망』, 성균관대학교 출판부, 2009, 526쪽)
- 426) The world forms not a dualistic structure but a triadic structure. Three is the sacred number not of Koreans alone but of all East Asians. (이항녕, 『현대문명과 대순사상』, 일심, 2004, 95~99쪽) In Korea, China, and Buddhism, the number three represents centrality and totality. (이상언, 「숫자3에 대한 관념」, 『한국문화의 원본사고』, 민속원, 1997, 421~469쪽)
- 427) Janus is a Greek deity in whose single body both man and woman exist; it became especially famous when the holon—the quantum-mechanical conclusion of modern science—was designated as Janus. (아서 퀘슬러 『야누스』, 범양사, 1993) The holon may be called a particle theory combining mind and matter that can replace the existing particle models of atom and electron; the image of mind and matter joined as yin and yang into a single particle accords very closely with the meaning of the taegeuk (Great Ultimate).
- 428) 나카자와 신이치, 『사랑과 경제의 로고스』 (동아시아, 2004) 171~175쪽.
- 429) The ouroboros may be a symbol of the circular reasoning that resolves Russell's paradox. (김상일, 『수운과 화이트헤드』, 지식산업사, 2001, 70쪽) The ouroboros appears in world cultures as a symbol of chaos and healing. (박규태, 「혼돈의 힘 : 소외신화 우보로보스 치유」, 『대순사상논총』, Vol.16 No. 대진대학교 대순사상학술원, 2003, 58~62쪽)
- 430) The principles of yin-yang may be summarized as follows. First, any thing exhibits symmetry. Second, the universe possesses essential elements that are both symmetrical and asymmetrical. Third, in the simplest form of yin-yang, the negative pole and the positive pole differ and have their own inherent direction of rotation. Fourth, the positive pole

turns to the right, in the same direction as the clock's hands, and the negative pole advances to the left, counterclockwise; and sixth, yin and yang form a spiral, multilayered structure. The symbolic system of the cyclical principle of the Changes is the cyclical structure of chaos and cosmos. The origin of the cyclical principle of the Changes is the "Limitless" (Mugeuk); when the "Limitless," the source of existence, is regarded as chaos, yin-yang becomes cosmos. (유경환, 『음양오행설에 나타난 순환체계』, 『한국문화의 원본 사고』, 민속원, 1997, 486~487쪽)

- 431) The Buddhist network of dependent origination is expressed as Indra's Net. (신용국, 『인드라마의 세계』, 하늘북, 2003, 62~66쪽) It is said that galaxies and the universe form a proportional relation by the number 10 to the 30th power, and that this already appears in the various citations in the Buddhist scriptures that mention an immeasurable universe. (정윤표, 『프랙탈우주론』, 『한국정신과학회 학술대회 논문집』 Vol.2 No.-, 한국정신과학회, 1995, 3쪽)
- 432) Kim Ji-ha, together with Deleuze, calls the combination of the chaotic and the cosmic fractal (相同性, self-similarity) "chaosmos." (심광현, 『흥한민국』, 현실문화연구, 2001, 76쪽) Kim Ji-ha holds that Korea's triple taeguk (samtaegeuk), which does not exist in China, better expresses chaos and cosmos. (김지하, 『흰 그들의 미학을 찾아서』, 실천문화사, 2005, 294~309쪽) Kim Ji-ha expresses chaosmos as yullyeo (the pitch-pipe pitches, cosmic rhythm) (김지하, 『울려란 무엇인가』, 한문화, 1999, 281~285쪽), and yullyeo is also mentioned in the 『전경』. (石上梧桐知發響 音中律呂有餘和, abbreviated, 『전경』행록4장5절 / Jeongyeong, Haengrok 4:5)
- 433) Because the universe cycles as a complexity system (complexity science), it becomes a single life possessing rhythm. Therefore, in all affairs there is a timely and fitting moment, as with spring, summer, autumn, and winter, and the person who works in accordance with the timing succeeds. The cycle of the Five Phases is like the self-regulating mechanism for maintaining the homeostasis of an organism, and the universe is connected by invisible strings. Spring-summer-autumn-winter is a complexity science that began 3,000 years ago, and Confucius's particular emphasis on benevolence (仁) is just like the emphasis on initial conditions in complexity science. (박창현, 『사이언스사주』, 행복찾기, 2006, 121~130쪽, 181~187쪽, 221~222쪽)
- 434) The Jeongyeong (Correct I Ching) explains the principle of "Heaven opens at ja" (天開於子). In the Sibil-ilon (十一一言) of the Jeongyeong, the principle of the cosmic opening (gaebyeok) of Heaven and Earth is discussed centering on the Earthly Branches, and the fact that the Earthly Branches of the Former Heaven begin with ja and chuk is discussed as follows: "The six waters of the ten-earth (十土六水) are the unchanging Earth; the one-water and five-earth (一水五土) are the unchanging Heaven. The governance of Heaven opens at ja, and the governance of Earth unfolds at chuk. The chuk cycle is five-and-six, and the ja cycle is one-and-eight." ("The six waters of the ten-earth are the unchanging Earth, and the one-water and five-earth are the unchanging Heaven. The governance of Heaven opens at ja, and the governance of Earth opens at chuk.") (김항, 정역, 심오일언, 제이십이장, 이현중, 『정역의 干支 度數 원리(1)』, 『동서철학연구』 Vol.27 No.-, 한국동서철학회, 1998, 59쪽)
- 435) The basis for heoryeong (虛靈, the empty-numinous) can be found in the Confucian classic 『대학집주』 (Collected Commentaries on the Great Learning), where Zhu Xi states, "Bright virtue is that which a person obtains from Heaven, empty and numinous and not benighted (虛靈不昧), so as to possess all the principles and respond to the myriad affairs (明德者, 人之所得乎天, 而虛靈不昧, 以具衆理而應萬事者也)." Heoryeong (虛靈) is thus an account of the Heaven-endowed original nature possessed by humans, referring to the substance of the mind whereby anyone can become a sage, which was called bright virtue (myeongdeok). It becomes the basis for the moral transformation effected by the Confucian sage. (이경원, 2011, 373~374쪽) Heoryeong (虛靈) is an abbreviation of heoryeong-bulmae (empty-numinous and not benighted); contrasted with the function (用) of the mind (心), which is perception (知覺), it refers to the substance of the mind (心), especially the substance in its unaroused state (未發). Both empty-numinous and perception are the mind (心) in its unaroused state (未發), and they became the object of the cultivation (涵養) practice in the Nak school (洛論) position of late-Joseon Confucianism, as in Kim Chang-hyeop and others. By the time of Jeong Yak-yong, when Western civilization had entered, plants have the life-intent (生意) but no perception, and animals have perception but no numinous brightness (靈明); thus the numinous-and-subtle function (靈明神妙之用)—that is, the numinous brightness (靈明) or divine brightness (sinmyeong, 神明)—took over the role that perception had held in Zhu Xi's learning. (한국사상사연구회, 『조선유학의 개념들』, 예문서원, 2002, 93쪽) Divine brightness (sinmyeong), like the bathing-capping stage (yokdae), may be seen as having proceeded from the unaroused (未發) to the aroused (已發). The unaroused refers to the state not yet manifested, and the aroused to the state manifested.
- 436) Perception (知覺) is the activity of awakening pursued by Buddhism, and it is also the aim of Buddhism to attain liberation by awakening to the Buddha-nature that everyone possesses. (이경원, 같은 책, 374쪽) Gwaksi ssangbu (櫛示雙臍): when the World-Honored One entered nirvana beneath the twin sala trees (娑羅雙樹) at Kushinagara (kusinagara), he was placed in the coffin; Kasyapa (Gaseop), hearing of the World-Honored One's nirvana in another region, arrived there and wept in grief, whereupon the World-Honored One showed his two feet outside the coffin, thereby transmitting his mind to Kasyapa—this is the ancient tale (古事). (곽철환, 『시공불교사전』, 시공사, 2003, 53쪽) If Daoist and Buddhist thought are discussed in terms of subject and object: Daoist thought sought, from the side of the object of cognition, to attain awareness of a world in which subject and object are united; whereas Buddhist thought may be said to have sought, from the side of the cognizing subject, to attain awareness of a world of personality in which subject and object are united. Confucian thought, by contrast, does not center on awareness itself but, by elucidating existence itself as the ground of the possibility of awareness, centers—on that basis—on awareness and practice. Thus Daoist, Buddhist, and Confucian thought, forming a temporal succession, constitute the birth period, the growth period, and the maturity period. (이현중, 『역학적 패러다임을 통한 한국철학의 사적 이해』, 『동서철학연구』 Vol.16 No.-, 한국동서철학회, 1998, 13쪽) Heoryeong (empty-numinous) and perception, too, in terms

of object and subject, may be understood as the elucidation of existence, namely sinmyeong (divine brightness). Moreover, birth-growth-long-life relates to gestation-nurture-bathing/capping (po-tae, yang-saeng, yok-dae).

- 437) The tale of Laozi's birth. It is said that around the time Laozi was born, his mother, strolling beneath a plum tree, gave birth to him through her left armpit. Because she had carried him in the womb for seventy-two years, the child already had the appearance of white hair. For this reason he was named Laozi (老子, "Old Child"), and because he was born beneath a plum (李) tree, his surname was made Li (李). (장언푸, 『한 권으로 읽는 도교』, 김영진 역, 산책자, 2008, 35쪽)
- 438) Sinmyeong (divine brightness) is frequently mentioned in the first half of the 『장자』 (Zhuangzi). Representatively: "Now that divine brightness is utterly refined and partakes in the myriad transformations; though things already pass through death, life, square, and round, none knows its root. Spreading everywhere, the myriad things have of old firmly existed (今彼神明至精 與彼百化 物已死生方圓 莫知其根也 扁然而萬物自古以固存)" (『장자』, 知北遊 제22). Divine brightness, being utterly refined, can transform into any object whatsoever, and is the source of the shape and the life-death transformations of all the myriad things. It fills the entire universe and is the substance of the myriad things, which has existed of itself from ancient times. (이경원, 2011, 374쪽)
- 439) (한유, 『進學解』, 『현토종역 고문진보(후집, 부문장계법』, 전문문화연구회, 2010, 183~185쪽) This refers to Confucius's diligent wandering throughout the realm of the Chinese continent amid war, until the tracks of his wheels remained everywhere.
- 440) 元亨利貞天地之道仁義禮智人神之道 — Origination, prosperity, benefit, and firmness are the Way of Heaven and Earth; benevolence, righteousness, propriety, and wisdom are the Way of humans and gods. (운합주-Unhapju, 『전경』교운2장42절 / Jeongyeong, Gyouun 2:42)
- 441) Seon (仙, immortality) should, in this view, be defined from the combination of two perspectives: a worldview and a view of the human. As a worldview, it is "a this-worldly value-orientation grounded in a religious consciousness of transcendence"; as a view of the human, it is "a consciousness of respect for the human as the subject who realizes that value"; the harmonization of these is regarded as Seon (仙). (이경원, 2011, 376쪽) The conceptual distinction among Seon (仙), the Way of Immortality (Seondo, 仙道), and Daoism (Dogyo, 道教) reduces to the question of the relation between Korean Daoism and Chinese Daoism. In Korea, where every religion became organized, Korean Daoism alone failed to become organized. Some attribute the failure of Korean Daoism to organize—despite the strong Daoist elements in Korea's new religions—to the influence of the strong Maitreya (Mireuk) faith. This essay uses Seondo (仙道) as a concept that, on the basis of Korea's indigenous Seon (仙) tradition, also encompasses the Daoism that came in from China. Korea's tradition of Seon (仙) lies in the point that the faith tradition concerning "Haneunim" (the Lord of Heaven) was unusually strong in Korea. (김용휘, 『한국선도의 전개와 신종교의 성립』, 『동양철학연구』 Vol.55 No.-, 한국학중앙연구원, 2008, 138, 141-142쪽, 157) Unlike the creationism of the Western Religion (Seogyo), with Xuanwu (Hyeonmu) signifying the North Star and so on, the Daoist worldview is grounded in a theory of emanation. (양창삼, 1994, 404~406쪽)
- 442) In 『전경』공사3장39절 (Jeongyeong, Gongsas 3:39), 德布於世人起於寅 腹中八十年 ("virtue is spread to the world, Humanity arises at in, eighty years in the belly"), the reason the Way of Immortality (Seondo), which corresponds to in (寅), corresponds to ja (子) in the gestation-conception-nurture-growth-bathing-capping (po-tae-yang-saeng-yok-dae) sequence is that Heaven (天) and Humanity (人) stand in a substance-function (cheyong) relation.
- 443) In Daesoon thought, too, there is a passage in which Heaven and the human can be seen as standing in the relation of substance and function. "The flourishing fitting to affairs lies with Heaven and Earth and certainly not with humans; yet without humans there is no Heaven and Earth, and so Heaven and Earth give birth to humans and employ humans. If, having been born a human, one does not partake in the time when Heaven and Earth employ humans, how can one be called a human being? (事之當旺在於天地 必不在人 然無人無天地 故天地生人用人 以人生不參於天地用人之時 何可曰人生乎)" (『전경』교법3장47절 / Jeongyeong, Gyobeop 3:47) In the above passage, it is stated that Heaven and Earth seek to employ humans.
- 444) If one draws out the yin-yang trigrams from the center, the Eight Trigrams examined above miraculously coincide, and become precisely the Fuxi (Bokhui) Eight Trigrams. (최동환, 『천부경』, 삼일출판사, 2006, 246쪽) When the human is born from Kun to Qian, from nonbeing to being, as in the He tu, within the mother's womb (Former Heaven; gestation and nurture) the process runs in reverse, and after birth (after the bathing-capping stage) it runs forward.
- 445) When Heaven made Heaven and Earth—that is, when proceeding from Qian to Kun—it runs reversely (逆到) in the order of Confucianism (Yu), then Buddhism (Bul) and Seon. Fire (火) and water (水) represent the operation of Earth (地) and the operation of Heaven (天), respectively. Through water's property of flowing downward, it represents the inverse-generating, reverse-completing (倒生逆成) operation of the Way of Heaven (天道), which begins in Heaven (天) and is completed in Earth (地); and through fire's property of rising upward, it represents the reverse-generating, inverse-completing (逆生到成) operation of the Way of Earth (地道), which begins in Earth (地) and is completed in Heaven (天). (이현중, 『『서경』의 역학적 이해』, 『동서철학연구』 Vol.35 No.-, 한국동서철학회, 2005, 153쪽)
- 446) "Bul-ji-hyeongche" (佛之形體) is said to mean that Buddhism has only form but no substance. (佛之形體仙之造化儒之凡節, 『전경』공사3장39절 / Jeongyeong, Gongsas 3:39) The Zhouyi (Jueok) may be said to elucidate the Way of the Changes (易道) centering on the Way of Humanity (人道), and the Jeongyeok to elucidate the Way of the Changes centering on the Way of Heaven (天道). The Way of Buddhism lies in between. (이현중, 같은 책, 6쪽) "Bul-ji-hyeongche" may be said to be a phrase abbreviating hyeong-ji-che (形之體, the substance of form)

into two characters to fit the rhyme. For a Buddhist awakening to be derived, an explanation is possible only by speaking together of form (形) as ever-arising-and-perishing phenomenon and substance (體) as the unborn-and-undying suchness (眞如, jinyeo). Here substance connects with the quiescent extinction (jeokmyeol) that is Buddhist awakening. (이경원, 2011, 381~382쪽) Indeed, in Buddhism it is said that all dharmas make form from the mind (계환, 『홍명집』, 동국역경원, 2008, 113쪽), and the very heart of the heart of the 『금강경』 (Diamond Sutra), a principal Buddhist scripture, can be summarized as: form is not substance, so do not be deceived by form. (법상, 『금강경과 마음공부』, 무한, 2007, 123~124쪽) Accordingly, the "form" (色) of the 『반야심경』 (Heart Sutra) is sometimes translated as hyeongche (shape/form). (서병후, 『반야심경에서 배우는 깨달음의 원리』, 넥서스북스, 2005, 374쪽) Form (hyeongche) was a key concept shared by both Confucianism and Buddhism in their disputes (김태완, 『올곡문답』, 역사비평사, 2008, 355쪽), and in Buddhist logic, form was regarded as a key element of judgment. (곽철환, 『유십과』, 『시공불교대사전』, 2003, 544~545쪽) Modern quantum mechanics, too, holds that the appearance of the universe's countless wavelengths as form originates from the will within the mind of the human or the observer. (김상운, 2011, 148~151쪽)

- 447) 受天地之虛無仙之胞胎 受天地之寂滅佛之養生 受天地之以詔儒之浴帶 冠旺兜率虛無寂滅以詔 (『전경』교운1장66절 / Jeongyeong, Gyouun 1:66)
- 448) 巳酉丑金之位也 巳中有生金 在南方 酉中有旺金 在西方, 丑中有死金 在北方 ("Sa, yu, and chuk are the positions of metal; within sa there is generating metal, in the south; within yu there is flourishing metal, in the west; within chuk there is dying metal, in the north") (소길, 『오행대의』, 이승수, 2003, 393쪽). Things in different positions but of the same energy are called the three harmonies (samhap). (유소홍, 『오행, 그 신비를 벗긴다』, 국학자료원, 2008, 358쪽) Wood, fire, metal, and water form three harmonies (三合) and are distributed among the twelve Earthly Branches. The three harmonies are the principle by which, centering on ja-o-myo-yu (子午卯酉) among the twelve Branches, the generation-flourishing-storehouse (生旺庫) is formed. For example: wood—hae-myo-mi; fire—in-o-sul; metal—sa-yu-chuk; water—sin-ja-jin. In the case of fire—in-o-sul, the sun is generated at dawn, so it is the in hour, flourishes most at the o hour, and sets (storehouse, 庫) at the sul hour. In the case of metal—sa-yu-chuk, the metal energy begins at the sa hour, is most flourishing at the yu hour, and disappears at the chuk hour. In popular lore it is frequently used in reading marital compatibility (gunghap) or the three calamities (三災). Thus chuk is earth (土), but among the earths it is an earth bearing metal energy; and when seasonal change must pass through earth, by passing through chuk it amounts to passing through metal energy. Since earth represents the harmonizing action (junghwa) rather than the matter of the actual world, earth may be said to appear as metal. In order to proceed from water to wood, it may be said to make the movement of one-yin-one-yang. The three harmonies are so called because they cancel the bad and make the good even better. Conjunctions (hap) and clashes (chung) are a higher-dimensional climatology; in particular, conjunction shows an ecosystem formed by symbiosis. (박찬홍, 『사이언스 사주 : 四柱學은 기후생물학이며 복잡계과학이다!』, 행복찾기, 2006, 241쪽)
- 449) Because the human is in the process of being born, in the unaroused (未發) state within the mother's womb it undergoes gestation and nurture (po-tae yang-saeng), running in reverse from water to metal; and in the aroused (已發) state, having emerged from the mother's womb, it makes the movement of the Great Ultimate—running forward as wood-fire—in a form like the new-eul (乙) shape. The principle by which the Luo shu emerges from the He tu is likewise the same as the principle of a baby emerging from the mother's womb in reverse. Han Jang-gyeong elucidated the meaning of the arrangement of the He tu and Luo shu by applying the process of a baby being born. (한장경, 2001, 556~566쪽) Heaven, by contrast, gives birth to the human, and so, fitting it to the rules, it diligently plans with the energy of bathing-capping and proclamation (yokdae-ijo, 以詔) (the Way is transmitted, 道傳), quiescently nurtures and makes form (the teaching is upheld, 敎奉), and performs the creative transformation of compressing into emptiness so as to bring about gestation (virtue is spread, 德布)—a reverse running. In the He tu and Luo shu, the order in which actual things are generated differs from origination-prosperity-benefit-firmness (元亨利貞). In the He tu, spring-summer-autumn-winter proceed as origination-prosperity-benefit-firmness, but the Luo shu proceeds in the order of mutual conquest, hence water-fire-metal-wood; and in numerological studies it proceeds as water-fire-wood-metal, as seen in 1.6 water, 2.7 fire, 3.8 wood, 4.9 metal. The 『전경』, in saying "Bul-ji-hyeongche, Bul-ji-yangsaeng," hints that the Way of Buddhism is connected with the metal energy that nurtures form. The Four Symbols were regarded in the West and in India, too, as the four great elements: earth, water, fire, and wind. Since the Five Phases, like a complexity system, are determined within a single context, the meaning that the Five Phases carry in each religion may differ according to context. Here the Five Phases have been indicated from the perspective of the cited authors.
- 450) In the study of the Changes (yeokhak), temporality and spatiality are strictly distinguished. The Four Books of Confucianism, too, in accordance with the strict distinction of the study of the Changes, are said to have been written such that the Doctrine of the Mean (Jungyong) is described from the standpoint of temporality and the Great Learning (Daehak) from the perspective of spatiality. When Confucianism and Buddhism, too, are distinguished by temporality and spatiality, junghwa (centered harmony) may be said to be temporality and hoegwi (return) spatiality.
- 451) The Jeongyeok divides gestation-conception-nurture-growth-bathing-capping (po-tae-yang-saeng-yok-dae) into the seven stages of gestation-conception-nurture-growth-completion-conclusion-return (po-tae-yang-saeng-seong-jong-bok, 成終復). (정역22장, 이현중, 「陰陽 五行 原理의 『正易』의 理解」, 『주역연구』 Vol.4 No.-, 한국주역학회회, 1999, 184쪽)
- 452) The ground of existence for the Way of Humanity (人道) is the Way of Heaven (天道); because the Way of Heaven has been subjectivized as the human's original nature, the Way of Humanity is formed on the basis of the Way of

Heaven. (이현중, 「주역의 성명지리」, 『범한철학』 Vol.29 No.-, 범한철학회, 2003, 158쪽) Since the relation between the Way of Heaven and the Way of Humanity is a substance-function (cheyong) relation, Heaven elucidates the Way in the order of Yu-Bul-Seon, while the human cultivates the Way in the order of Seon-Bul-Yu.

453) 한규성, 『역학원리강화』 (예문지, 1997, 232~236쪽)

454) The Changes (易) can be understood not only as a logical structure but also as an algebraic system. The Eight Trigrams and the sixty-four hexagrams can each be assigned algebraic values (김승호, 『주역원론』 (1-6) 선영사, 2009); and Terence McKenna, who made the order-changes of the sixty-four hexagrams into a mathematical formula to create the Time-Novelty Zero graph, is internationally known. (Terence McKenna, 『The Invisible Landscape: Mind, Hallucinogens, and the I Ching』, Harper SanFrancisco, 1994)

455) Yin-yang is said to have six properties: mutual opposition, mutual dependence, mutual waxing and waning, mutual transformation, differentiation, and the law of substance and function (體用). (이성환, 김기현, 2002, 93~97) These six properties of yin-yang coincide with the properties of cyclical circulation. The six characteristics of yin-yang are very similar in nature to the Five Phases. As in the image of the fountain, wood-fire-metal-water are expressed according to the part of the cycle being represented, and this may be said to coincide with Five Phases theory. Yin-yang and the Five Phases are theories that originated in different places and were combined during the Warring States period. The ease with which yin-yang and the Five Phases could be combined may be attributed to the fact that both addressed different aspects of cyclical circulation, so that they could ultimately be merged into a single theory. Since each religion addressed one aspect of the cycle, when we say that religions too possess the character of the Five Phases, the four characteristics can be thought of as connected. Because the Five Phases are cyclical, they can change at any time in different contexts, just as in complexity science. This essay first makes clear that the interpretation of the sequence po-tae-yang-saeng-yok-dae (胞胎-養生-浴帶) mentioned in the Jeongyeong as water-earth-wood is merely the viewpoint of this essay. Because the Five Phases emphasize an analogical character relative to context, the Five Phases of a religion may be interpreted differently according to changes and interpretations of viewpoint, and the assignment of the Five Phases may likewise be interpreted differently.

456) In the West, the gesture in which a man removes his hat and greets a woman by lowering his hand from above downward is said to be a form of greeting that remained from the era of the D pa kara Buddha (Yeondeungbul).

457) The number 一元數六十 (the unitary origin number sixty) is said, in the Jeongyeong (Correct I Ching), to be a principle of divine spirits symbolizing the personal character of Heaven and Earth that is revealed through the harmonious unity of their virtues (合德). (이현중, 「圖書원리의 내용인 曆數원리」, 『철학논총』 Vol.24 No.-, 새한철학회, 2001, 272쪽)

458) Jeongyeong, Gongsa 3:41

459) December 26 as the day of rebirth (再生身) signifies, as December 4, the birth of the Lord of the Way (Doju), who would fulfill the full measure (滿度) of the one-year cycle. (Daesoon Jichim, Chapter 1)

460) (이현중, 「역도 천명의 형식과 체계」, 『범한철학』 Vol.16 No.-, 범한철학회, 1998, 204쪽)

461) If "unitary conjoining" (一合) is understood to mean that things can be merged into one like a circle, then it signifies that Yu-Bul-Seon were from the very beginning each one part of the circle (圓). (儒佛仙一合之精, Jeongyeong, Haengrok 2:42)

462) The West is constitutionally strong in the orientation of the metal phase (Venus), so it has a high critical consciousness and strong pride; it is not cowardly, seeks to become a leader, is cold, rational, and decisive, and is not greatly shaken by change, with politics organized as a policy-centered party system. The East, by contrast, is good-natured, benevolent, and flexible, with person-centered politics. (권일찬, 「주역에서 본 동서양문화의 비교연구」, 『한국정신과학학회지』 Vol.12 No.1, 한국정신과학학회, 2008, 22쪽)

463) 최홍주, 『음양오행』 (unpublished), cited from [http://blog.daum.net/fungsu2000/108에서]([http://blog.daum.net/fungsu2000/108에서])

464) Muhammad (Mahomet) sought to establish, for the first time in Arabia, a community called the "umma." (신정근, 『동양철학의 유혹』, 이학사, 2010, 155쪽) Western Religion (Seogyo) and Islam are similar in that they seek to form a community, but the reason the two are so opposed may be that Islam, with its Daoist tendency like water, and Western Religion, which flares up like fire, also have attributes that do not harmonize.

465) The reason complexity principles appear can be interpreted, as quantum mechanics has shown, as being because the universe operates like a hologram phenomenon. (마이클 텔보트, 『홀로그램우주』 (정신세계사, 1999))

466) The first text to mention the Five Phases was the "Hongfan" (洪範) chapter of the Book of Documents (書經), which described the Five Phases as the functional properties of five materials as follows: "Water (水) soaks downward (潤下), fire (火) blazes upward (炎上), wood (木) bends and straightens (曲直), metal (金) can be freely bent (從革), and earth (地) produces grain (稼穡)." (존 핸더슨, 『중국의 우주론과 청대의 과학혁명』 (문중앙 역, 소명출판, 2004, 24쪽)) The "Hongfan" spoke not of the Five Phases in a philosophical sense but of the Five Phases as materials; and since it is the established view that the "Hongfan" "Dayumo" is today acknowledged to belong to the 『古文尚書』 (Old Text Book of Documents) and is a forgery (偽書), it lacks validity. (소재학, 2005, 66쪽) Five Phases theory was subsequently developed by Zou Yan, Dong Zhongshu, and Liu Xiang and Liu Xin, father and son.

467) There have also been reports of cases in which yin-yang and the Five Phases were practically applied to economic thought, stock-price analysis, games, and so on with demonstrable effect. (김태규, 『음양오행으로 살펴본 세상사』, 동학사, 2002) A report compiled from interviews seeking out Korea's masters of yin-yang and the Five Phases likewise shows cases in which reality and yin-yang-Five Phases theory matched remarkably well. (조용현, 『사주명리학 이야기』,

생각의나무, 2009) There are also cases that analyze reality persuasively from the standpoint of I Ching studies.  
(김석진, 『우리의 미래』, 대유학당, 2009)

- 468) Mou Zongsan, China's representative comparative philosopher, says that "Western philosophy understands the personal God through the notion of 'substance' (實體), whereas Chinese philosophy understands the Way of Heaven (天道) through the concept of function (作用, function). When existence is viewed from the standpoint of such function, the originating principle of Qian (乾元) is the principle of creativity, and the originating principle of Kun (坤元) is the so-called principle of preservation." (모종삼, 『동양철학과 아리스토텔레스』, 소강, 2001, 84쪽)
- 469) The substance-function (體用) relationship between Heaven and humanity (天人) is said to appear clearly in the relationship between the Four Books (四書) and the Classic of Changes (易經). Examining the relationship among the Four Books, the Zhouyi (周易), and the Jeongyeok (正易): on the basis of the way of the three ultimates (三極之道) clarified in the Jeongyeok, the way of the three powers (三才之道) clarified in the Zhouyi is formed, and the Four Books clarify this way of the three powers centered on the way of humanity. Examining the contents of the Four Books, if the Analects (論語) clarifies it centered on learning, the Mencius (孟子) clarifies it centered on practice; the Great Learning (大學) synthesizes learning and practice and clarifies it from a spatial standpoint centered on things, while the Doctrine of the Mean (中庸) clarifies it from a temporal standpoint centered on the nature of the noble person. (이현중, 『역경과 사서』, 역락, 2004, 267쪽)
- 470) From the standpoint of cyclical circulation, it may be said that Mencius's benevolence-righteousness propriety-wisdom-faithfulness (仁義禮智信) is the four-sprout (四端) configuration of bathing-crowning-wood, whereas the benevolence-righteousness propriety-wisdom-faithfulness of the Jeongyeong is the four-sprout configuration of office-flourishing-earth (冠旺-土); this is where they differ.
- 471) If the role of the center (中) of Qian and Kun (乾坤), which circulates Heaven and Earth, is well expressed in the sincerity (誠) of the Doctrine of the Mean (中庸), then the role of rectitude (正), which mediates so that the circulation of Heaven and Earth is maintained, may be said to be well expressed in the rectification of the mind (正心) of the Great Learning (大學).
- 472) Not to receive partial love or partial hatred is called benevolence (不受偏愛偏惡曰仁). (Jeongyeong, Gyobeop 3:47)
- 473) Not to receive wholesale affirmation or wholesale negation is called righteousness (不受全是全非曰義). (Jeongyeong, Gyobeop 3:47)
- 474) Not to receive sheer force or sheer convenience is called propriety (不受專強專便曰禮). (Jeongyeong, Gyobeop 3:47)
- 475) Not to receive unbridled acuteness or unbridled cleverness is called wisdom (不受恣聰恣明曰智). (Jeongyeong, Gyobeop 3:47)
- 476) 『현토역전 서경집전』 성백호 편, 전통문화연구회, 2010, 57쪽) Fire (火) and water (水) symbolize, respectively, the function of Earth (地) and the function of Heaven (天). Through water's property of flowing downward, it symbolizes the inverted-generation-and-reverse-completion (倒生逆成) function of the Way of Heaven (天道), which begins in Heaven and is completed in Earth; and through fire's property of rising upward, it symbolizes the reverse-generation-and-inverted-completion (逆生倒成) function of the Way of Earth (地道), which begins in Earth and is completed in Heaven. Wood symbolizes the principle of beginning-life (始生), and metal symbolizes the principle of growth-to-maturity (長成). Through wood's property of stretching straight forth, it symbolizes the principle of beginning-life; and through metal's hard nature, it expresses the principle of growth-to-maturity. Thus wood was expressed as bending-yet-straight (曲盡하게 곧음) and metal was defined as following transformation (從革). Earth, as sowing-and-reaping (稼穡), indicates the place where wood-fire-metal-water begin and end, marking it as the subject that governs (主宰) the beginning and end (始終) of life. (이현중, 「『서경』의 역학적 이해」, 『동서철학연구』 Vol.35 No.-, 한국동서철학회, 2005, 153쪽)
- 477) I employ the four meanings (四義) of birth, growth, gathering, and storing (生長斂藏); this is precisely transformation through non-action (無爲而化). (Jeongyeong, Gyobeop 3:27)
- 478) Origination, prosperity, benefit, and steadfastness are the Way of Heaven and Earth (元亨利貞天地之道), (remainder omitted, Jeongyeong, Gyoum 2:42, Unhapju)
- 479) In the West, Empedocles, and in Buddhism, hold that, similarly to the Five Phases, the four great elements of earth, water, fire, and wind constitute the elements of the universe and circulate. The four great elements earth-water-fire-wind (地水火風) correspond to the metal-water-fire-wood (金水火木) of the Five Phases. (권택영, 「엠펜페도클레스의 "리조마타"와 라캉의 자연철학」, 『한국문화이론과비평』, 한국문화이론과비평학회, Vol.35 No.-, 2007, 106~110쪽)
- 480) (opening omitted) The merchant's role is that of the scholar; the worker's vocation is that of the farmer; the scholar's merchant and the farmer's worker are vocations. Beyond these, other merchants and workers reside (text presumed missing here); the myriad things take their life from this. Shame and dissipation, the Way of the divine (羞 放蕩 神道統); the qi of spring is release (放), the qi of summer is dissipation (蕩), the qi of autumn is the divine (神), the qi of winter is the Way (道); all are unified by qi (統以氣之), (remainder omitted, Jeongyeong, Gyoum 1:44)
- 481) The six functions and three virtues (六用三德), (middle omitted), the function of Heaven and Earth is none other than conception-gestation-nurture-birth-bathing-girding-capping-flourishing-decline-illness-death-burial (胞胎養生浴帶冠旺衰病死葬而已). (Jeongyeong, Jesaeng 43)
- 482) Lacan's lifelong research—which made a landmark contribution in structuring Freud's theory so as to render it comparable, verifiable, and applicable—is said to have been a process of elucidating the circulation of Empedocles's

earth-water-fire-wind. Freud too held the circulation of Empedocles's earth-water-fire-wind as a hidden motif. Lacan began with the imaginary order, the mirror stage, and concluded with research that passed through the symbolic and the real to arrive at Joyce's ego. (권택영, 2010, 52~63쪽) The cyclical structure of the human unconscious that Lacan elaborated provides a psychological foundation for other domains of the humanities and social sciences.

483) 권택영, 『인간과 자연』 (경희대학교출판부, 2010, 34~38쪽)

484) 克 and 剋 are distinguished from each other. In I Ching studies, mutual restraint (sanggeuk) is written 相剋, but in traditional Korean medicine it is written 相克. In the Hyeonmugyeong it is written 相克 (Jeongyeong, Gyoum 1:66), and although both 克 and 剋 carry the sangsaeng sense of "to endure and overcome," 剋, which has an additional knife radical (刀), as compared to 克, truly seeks to eliminate the opponent in order to annihilate it, whereas 克 carries the stronger sense of restraining the opponent in order to make it prosper. Summer is called the age of sanggeuk and so geuk is interpreted as 剋, but if the geuk of sanggeuk were 剋, it would contradict the purport of growth (長) in birth-growth-gathering-storing, which seeks to nurture things. In Daesoon thought, geuk may be said to be 克. Yet even though sanggeuk is restraint for the sake of nurturing the opponent, in the Later Heaven geuk disappears and it becomes the Jeongyeong (Correct I Ching). Just as the lesser yang (소양) has more energy stored up than the greater yang (태양), so, according to the principle of cyclical circulation, the Later Heaven is the age in which, upon entering the phase of autumn, there is no longer any need to store up the energy of the myriad things through sanggeuk.

485) Unlike the sanggeuk sequence of the Five Phases, the "Hongfan" of the Book of Documents (書經) explains the Five Phases in the order water-fire-wood-metal-earth, like the cyclical sequence of daedae-yuhaeng-junghwa-hoegwi; and this is also similar to the seven-day creation of Heaven and Earth in Genesis or to the sequence of the Big Bang in modern science. On the first day, darkness was submerged in the deep waters (水) and light (火) was created, which is similar to the Big Bang (fire 火) arising from a black hole (water 水, black 黑); on the second day, Heaven and Earth were divided, dividing yin and yang; on the third day, all grasses and trees (木) were planted, which, as the beginning of life, is similar to the phenomenon of photosynthesis; and on the fourth and fifth days, the sun and moon, the seasons and the stars (metal 金) were made, and all the fish of the sea and birds were made, which is similar to the emergence of all plants and animals through the evolution of life. On the sixth day, at last, humanity (earth 土), which would mediate among all these things at the center, is born. (최창현, 박찬홍, 2007, 106~108쪽) The fact that origination-prosperity-benefit-steadfastness (元亨利貞) is the law of Heaven and yet the "Hongfan," Genesis, and the universe appear in the order water-fire-wood-metal rather than wood-fire-metal-water may be said to be related to the point that origination-prosperity-benefit-steadfastness is a law of time, while Heaven-Earth-humanity is a law of space. In the East there is a tradition of viewing time and space together, calling it the cosmos (宇宙) or, reversed, (宙宇); therefore, when the Five Phases operate as a law of time, they operate as wood-fire-metal-water, but on the spatial side, where existence is generated from nonexistence, the universe may be said to operate in the cyclical order of daedae-yuhaeng-junghwa-hoegwi, that is, the order water-fire-wood-metal-earth. Confucianism has always valued simultaneously the spatial three powers of Heaven-Earth-humanity and the temporal four virtues of origination-prosperity-benefit-steadfastness, and it likewise classified its scriptures as the Four Books and Three Classics. The creed of Daesoon thought, too, appears as the Four Tenets and the Three Essentials.

486) Spring, summer, autumn, and winter seem to turn of themselves, but when passing from summer to autumn, and when the weakest wood restrains earth (木 restraining 土), someone who is the master of yin and yang is required—this is the core meaning expressed by the He Tu and Luo Shu (River Chart and Luo Writing) and by the Cheonggye Pagoda. (신윤기, 「人然, 自然, 天然, 그리고 超然」, 『상생문화』 2,3호, 전국대진연합회, 1995, 13-14쪽) That thunder is required when passing from summer to autumn, and that one cannot cross over alone, is hidden in various words denoting autumn, such as white (白), speech (說), Dui (兌), and the You hour (酉). (신윤기, 「가을 이야기」, 『상생문화』 8호, 전국대진연합회, 1997, 36~39쪽) In fact, the Baopuzi (抱朴子), the foremost classic of Daoism, is said to express the definition of the Five Phases in just three characters, 土克水—that earth restrains water. (五行之義 土克水也 葛洪, 『포박자』 내편, 중화서국, 1985, Vol.9, 320쪽) The reason the definition of the Five Phases can be "earth restrains water" is that, among the four elements, water is the root of the remaining fire, water, and wood, and, as Thales said, fire, water, and wood are merely transformed states of water. (한동석, 『우주변화의 원리』, 대원출판, 2003, 72쪽) In the Five Phases sequence of the Luo Shu as well, earth (土) is the strongest, as in earth→water→fire→metal→wood→(earth). Therefore, among the four elements, the only being that can master water, the strongest, is the absolute earth (土); and since the Five Phases circulate only when the absolute earth restrains wood and restrains water, the earth-restrains-water (土克水) that is the core of the Five Phases may be said to be the definition of the Five Phases. The Cheonggye Pagoda, in which a nine-story cloud-shaped pagoda covers the Four Guardian Deities, may be said to be a cosmic model in which earth-restrains-water is typically manifested. (신윤기, 「人然, 自然, 天然, 그리고 超然」, 『상생문화』 2,3호, 전국대진연합회, 1995, 13-14쪽) The definition of the Five Phases, having in modern times become nearly impossible to recognize in its original purport owing to the excessive individualization of fate-calculation studies (命理學), is said to have been revived through Daesoon thought. In fact, in the Jeongyeong the characters im (壬) and mu (戊), which symbolize water, are said to appear in the palms. (And one day the Supreme Lord said, "I am the Maitreya. The six-jang golden divine being (六丈金神) of the Maitreya Hall (彌勒殿) at Geumsan Temple (金山寺) received the wish-fulfilling jewel in its hand, but I held it in my mouth." Then the Supreme Lord drew out his lower lip and showed it to the disciples, and there was a red dot on it; the Supreme Lord's countenance closely resembled the golden Maitreya of Geumsan Temple, with a round white-tuft jewel (白毫珠) between his eyebrows, and the disciples saw that there was the character im (壬) on his left palm and the character mu (戊) on his right palm. Jeongyeong, Haengrok 2:16) In the Hyeonmugyeong as well, it is said that, except for earth (土), only wood, fire, metal, and water await their time and are completed (待時而成). (opening

omitted, 水火金木待時以成 水生於火 故天下無相克之理, remainder omitted, Jeongyeong, Gyoung 1:66) Furthermore, the Jeongyeong is said to consist chiefly of content in which electricity transforms water. (신윤기, 「종교와 과학」, 『상생』 10호, 전국대진연합회, 1997, 34-35쪽) Passages in the Jeongyeong relating to water, the sea, clouds, and thunder are said to include such content as the works for circulating water-qi (Gongsa 3:21), the True Man of the Sea Island (海島真人) (Gyoun 2:55), "the sea is all electricity" (Gyoun 2:55), and the snake-head-and-dragon-tail (蛇頭龍尾) (Gyoun 1:5).

- 487) (opening omitted, 水火金木待時以成 水生於火 故天下無相克之理, remainder omitted, Jeongyeong, Gyoung 1:66) In the Jeongyeong it appears as follows: 易逆也極則反 土極生水 水極生火 火極生金 金極生水 木極生土 土而生火 (Jeongyeong, Chapter 2). It says, "The Changes (易) are reversal (逆); when they reach the extreme, they return," and as its concrete content it says that when earth reaches its extreme it generates water, when water reaches its extreme it generates fire, when fire reaches its extreme it generates metal, when metal reaches its extreme it generates wood, and wood generates earth. (이현중, 「陰陽 五行 原理의 『正易』의 理解」, 『주역연구』 Vol.4 No.-, 한국주역학회, 1999, 184쪽) "Awaiting the time and being completed" (待時以成) shows that water, fire, wood, and metal do not circulate linearly but resonate in a complex-systems manner in keeping with time.
- 488) 에드가 모렐, 『20세기를 벗어나기 위하여』 (고재정 역, 문학과지성사, 1996), 205-206쪽
- 489) In a cyclical worldview, the starting point of reality is not substance but resonance (感應). (프랑수아 줄리앙, 2003, 55~69쪽)
- 490) The conditions under which complexity phenomena arise are said to be non-equilibrium and nonlinearity, that is, a state of limited instability in which there is always fluctuation. The grounds that the system of the four symbols is complexity science can be understood, it is said, through the world of daisy flowers that Lovelock, famous for the "Gaia theory," put forward in response to criticism of the Gaia theory. When a simulation gradually raising the sun's heat was conducted on a planet having, like yin and yang, only black daisies that only absorb light and white daisies that only reflect light, the white and black daisy flowers are said to have maintained a constant temperature, tracing a sine curve like spring-summer-autumn-winter. (F. 카프라, 『생명의 그물』, 김용정, 김동광 역, 범양사, 1998, 152쪽) The Gaia system that Lovelock discovered is likewise said to coincide with Five Phases theory. The Earth is the cyclical action of sunlight (fire 火), water (water 水), photosynthesizing bacteria (wood 木), and rock weathering (metal 金). (최창현, 박찬홍, 2007, 194)
- 491) As for emergence, the more that is socially shared, the greater the fluctuation becomes; and once such an occasion for interaction is created, emergence arises through processes of mutual adjustment and self-regulation without external direction. What emergence implies is that self-organization cannot be imposed from outside. (이광모, 장순희, 2004, 363쪽)
- 492) 이광모, 장순희, 「복잡성이론의 적실성에 대한 연구」, 『한국사회와 행정연구』 Vol.15 No.1-, 서울행정학회, 2004, 369쪽; for explanations of each concept, see pp. 357-366.
- 493) In the Jeongyeong as well, cases are frequently mentioned in which initial conditions transform the myriad things. In the cases of Danju, Jinmuk, and Matteo Ricci (Imadu), unlike ordinary people, the ripple effect of their grievance (won) expands infinitely. In the case of Danju, the Supreme Lord said in the seventh month: "I shall carry out works to resolve the grievances (won) accumulated from of old, to eliminate all misfortunes arising from grievance, and to achieve eternal peace. Just as the body moves when one scratches one's head, if the grievance of Danju (丹朱), the son of Yao (堯)—the beginning of the human record and the first chapter of the history of grievance (冤)—is resolved, then the knots and tangles of grievance accumulated over thousands of years from him onward will be resolved. Deeming Danju unworthy, Yao gave his two daughters to Shun (舜) and transmitted the realm to him; Danju harbored grievance and in the end caused Shun to die (崩) at Cangwu (蒼梧) and caused the two queens to drown in the Xiaoxiang River (瀟湘江). From this the root of grievance was planted in the world, and as the generations shifted, the seeds of grievance spread and spread until now they fill Heaven and Earth, so that humankind has come to ruin. Therefore, to save humankind from ruin, the works for the resolution of grievance (Haewon) must be carried out." (Jeongyeong, Gongsa 3:4) As in this passage, a great person, just as a single flick of the finger can destroy a warship a thousand li away, brings about changes so great that, if one trusts in Heaven and rectifies one's mind, even Heaven fears.
- 494) 이광모, 「복잡적응시스템(CAS)으로서의 거버넌스특성에 관한 연구」, 『한국지방자치학회보』 Vol.15 No.4-, 한국지방자치학회, 2003, 100쪽
- 495) 최창현, 이광모, 「복잡성과과학 도가 사상의 비교연구」, 『학술저널』, 한국행정학회, 2001, 150쪽.
- 496) Self-organization is a concept that focuses on how order at a higher (whole) dimension is generated from interactions at lower (part) dimensions. This category includes: emergence, which has qualities that cannot be explained simply as the sum of individual behaviors and that arise from the interactions among independent agents; hierarchy, which links the macro and the micro in a loosely interconnected manner; self-similarity, which refers to a structure in which part and whole resemble each other and which possesses a fractal structure; feedback, which holds that the paradoxes that actually exist must be understood as a self-organizing process between mutually complementary deviation-amplifying loops and deviation-counteracting loops; and the attractor, which presents the image that order within chaos, when drawn as a figure in phase space, never departs from a certain boundary and that, although it exhibits random behavior, randomness occurs only within a certain boundary. (이광모, 최창현, 2000, 149~150쪽)

- 497) Evolution is a concept that focuses on how a system evolves over the course of time randomly and unpredictably, yet as if it were intelligent. This category is explained in terms of: sensitivity to initial conditions, whereby a trivial change in initial conditions can exert an enormous influence on the system's evolution; bifurcation, whereby sudden and dramatic qualitative change occurs as a result of small change; path dependence, whereby history and chance become important factors in evolution because, when environment and trivial events combine at a bifurcation point, one cannot know what emergent result will actually occur; criticality, whereby a complex system triggers enormous change when it is in a critical state; and co-evolution, whereby each constituent element becomes mutually dependent through mutual causality and, influencing one another together, sustains the system. (이광모, 최창현, 2000, 149~150쪽)
- 498) Also, when the Supreme Lord was setting out for Jeongeup with Gong-u, he said, "Search out the astronomy and geography (天文地理) with your mind," whereupon Gong-u bowed his head and thought of the transformations of wind and cloud (風雲造化). Suddenly the Supreme Lord turned to Gong-u and said, "You are thinking wrongly; search again," and Gong-u, startled, did not know what to do until he repented of having thought wrongly. He again searched the astronomy and geography with his mind, and they arrived at Jeongeup. That night the Supreme Lord, gazing out at the falling snow and rain, reproached Gong-u, saying, "Because of your one wrong thought, the heavenly qi (天機) is not uniform." (Jeongyeong, Gongsu 1:33) The above passage expresses the sensitivity of the mind and the universe.
- 499) When the behavioral pattern of a complex system undergoes sudden and qualitative change, and when this change occurs as a result of small change, this is called bifurcation. (이광모, 장순희, 2004, 364쪽)
- 500) A fractal refers to the self-similarity latent in nature. A fractal denotes the phenomenon of 'self-similarity,' in which a part has the same structure as the whole. (이광모, 장순희, 2004, 366쪽)
- 501) Now I have remodeled Heaven and remodeled Earth as well, and I have arranged the degree-numbers (dosu) so tightly that not a drop of water can leak through; thus, as each thing returns to its own limit, a new framework will open up (Jeongyeong, Gyobeop 3:4). The Reordering Works of Heaven and Earth (Cheonji Gongsu) can be understood from the perspective of complexity science.
- 502) In complex systems, feedback-loop processes are regarded as important. Causality is not linear but circular. The relationship between cause and effect is understood as a feedback loop of mutual causality. Negative feedback is important for explaining the stability of a system by offsetting deviations, while positive feedback is an important characteristic for explaining a system's fluctuations according to its sensitivity to initial conditions. (이광모, 장순희, 2004, 363쪽)
- 503) Coevolution refers to interdependent species evolving together while influencing one another. The theory of coevolution moves beyond the logic of survival of the fittest, in which an individual's mutation is selected by the environment, and shows that actual evolution has been a process of mutual evolution in which the individual evolves the whole and the whole evolves the individual. (이광모, 장순희, 2004, 366쪽) Coevolution does not mean that individual and individual evolve while influencing each other, but that the whole and the individual evolve each other.
- 504) 최창현, 박찬홍, 2001, 139쪽
- 505) 이은선, 『잃어버린 초월을 찾아서』(모시는 사람들, 2009) 58~84쪽
- 506) A phase transition (相轉移) is a change in the phase (相, phase) of a substance brought about by external control variables such as temperature or pressure; a representative example is the transformation of ice into water or water vapor. (최창현, 박찬홍, 2007, 176쪽)
- 507) 최창현, 박찬홍, 2001, 139쪽
- 508) 최창현, 박찬홍, 2001, 18~26쪽. The four elements surrounding a complex system are similar to the roles of Heaven, Earth, the human, and the divine (cheon, ji, in, sin).
- 509) 정한교, 『칼라이너 : 그는 누구였나』(분도출판사, 1985)
- 510) 수잔 델린, 『도형심리학을 알면 대화가 즐겁다』, 김세정 역, 2007
- 511) 오미라, 『도형심리로 '통'하는 관계심리학』, 북셀프, 2010
- 512) 황태연, 『공자와 세계』, 1권, 389~455쪽, 2권, 473~910쪽
- 513) 전홍석, 2009, 310쪽
- 514) Psychoanalytic analysis of the unconscious through sexuality (性) connected with yin-yang causes one to view oneself through the principle of circulation, and therefore functions as a positive psychology with respect to character. Existing psychology, like economics, has leaned toward the view that human nature is evil rather than good, and so it may be said to have frequently produced inefficient results. The view that human nature is evil emphasizes matter over mind and prefers accumulation over circulation. Looking at the recently introduced Hawaiian secret of Ho'oponopono, it is said that, premising the goodness of human nature, it achieved outstanding results by using a traditional Hawaiian method that enables the circulation of the unconscious simply by having people quietly observe themselves. (조 바이텔, 이하레아카아 휴 렌 『호오포노포노의 비밀』, 눈과마음, 2008) In the West and in our country as well, many cases demonstrate a paradigm shift toward the circulation of the unconscious. Reported examples include Eckhart Tolle, an ordinary citizen who one day suddenly awakened to the principle of circulation, came to see himself rightly, and is now called a Buddha of the twenty-first century (『지금 이 순간을 살아라』, 양문, 2008); Byron Katie, who looked at her own mind and, from a hysterical housewife, came to be regarded along with Tolle as a world-renowned

spiritual teacher (『네가지 질문』, 침묵의향기, 2003); Jang Hwi-yong, a former executive at a large corporation who is now active in the field of mental science in his later years (『보이는 것만이 진실은 아니다』, 양문, 2001); and Neale Donald Walsch, a radio host who suddenly fell into homelessness and came to commune with the God who beholds himself (『신과 나는 이야기』, 아름드리, 2003), among others.

- 515) 필 멀런, 『무의식』, 이제이북스, 2004. 86~91쪽.
- 516) Western science, through a reductionist method, breaks things apart and analyzes causes subtractively until it arrives at the atom and the electron, whereas the East, through a holistic method, combines all things together and discovers the smallest unit, namely yin-yang and the Five Phases.
- 517) 김서영, 「정신분석의 새로운 패러다임에 대한 일고찰」, 『라캉과 현대정신분석9권』, 한국라캉과 현대정신분석학회, 266~270쪽)
- 518) Kim Seung-nam criticizes both Lacan's concept of unconscious desire grounded in lack, based on the logos-centrism that begins with Plato, and the concept of desire of Deleuze-Guattari, who criticize Lacan and emphasize infinite production, arguing that both, as concepts of desire grounded in the Western tradition, are concepts that fail to adequately reflect the concept of Haewon (resolution of grievances) in Daesoon thought. (김승남, 「대순사상의 해원과 인존에 관한 연구」, 대전대학교 박사논문, 2011, 61~68쪽) This paper, on the basis of Kwon Taek-young's interpretation of Lacan, which holds that Lacan's concept of desire was on the whole grounded in the circulation of earth-water-fire-wind, regards Lacan's lack as the existence of 'earth (土)' in the circulation of the Five Phases. (권택영, 『인간과 자연』, 경희대학교출판부, 2010, 53~63쪽)
- 519) The 'id' refers to the desire that appears unbeknownst to a person who deceives the mind and is even deceiving himself. The id is generally said to arise from repressed sexual desire, but from the perspective of the theory of circulation it may be said to arise from repressed circulation. Like the bed of Procrustes in Greek mythology, who forcibly fitted people to the bed, when one blocks the circulation of one's own desire that ought to circulate, the desire does not disappear but hides and then reappears. Because it hides and cannot be seen, it can be called the unconscious, and because the process of circulation is driven by the force of nature, it can be said to have greater influence than consciousness. Freud saw the cause of mental illness as lying in the repression of this 'id,' and the discovery of the 'id' is Freud's greatest achievement. As for the character of the id, Jung later, seeking to bring it closer to circulation, tried to find it in a factor larger than sexuality and parted ways with Freud, while Lacan tried to find it in the structure of language; but it may be said that, when Matte Blanco found the cause of the occurrence of the unconscious in symmetry, it was revealed that the unconscious originates from circulation. Lacan, by once again explaining the unconscious through the circulation of discourse, richly reveals the character of the 'id.' Lacan, utilizing the structure of language, clarifies the 'id' and regards it as the existence in which the 'mirror stage' is concealed and which constitutes the 'imaginary' of consciousness. The 'id' may be said to be similar to the English impersonal pronoun 'it.' If one connects the circularity of the unconscious, namely symmetry, with economy, symmetry can be called gift-giving and asymmetry exchange. Because symmetry is circulation, in order to receive more one must first give, and so unconscious symmetry has always appeared as economic gift-giving. Symmetry reflects not only the unconscious but the circulation of all of nature, and so symmetry grounded in the circulation of nature becomes pure gift-giving.
- 520) The 'ego,' the 'id,' and the 'superego' may be said to be a spatial expression of the structure of consciousness, like Heaven, Earth, and the human. Just as Heaven (cheon) represents the father-Heaven-reason-the law of the symbolic, the 'id' represents the mother-like 'desire-Earth-the real.' The 'ego,' like the human (in) who mediates between 'Heaven' and 'Earth,' plays the role of the consciousness that mediates between the 'id' and the 'superego.' Until Freud discovered the 'unconscious'—that is, the world of yin, the world of circulation—and until the workings of the unconscious were known, the 'ego' was what we regarded as our very self, and in actual situations it often loses its proper function, pushed aside by the unconscious.
- 521) The 'superego' is also similar to the unconscious in that it cannot be controlled at will, but rather than spurring on circulation and desire as the 'unconscious' does, it functions, on the contrary, as an obsessive idea that controls more strictly than the ego.
- 522) That the arche (substance, arche) that the West had so long sought ever since Greek philosophy is the 'earth (土)' that governs circulation is the discovery of Lacan, who carries on the tradition of Kant's antinomies and the thing-in-itself, and this may be said to be the reason Lacan's discovery produced such a worldwide resonance.
- 523) In Anti-Oedipus, Deleuze and Guattari vigorously criticize Lacan's interpretation of desire as 'lack' under the European tradition, and regard 'desire' as infinite production. However, as Baudrillard aptly criticized, whether it is Foucault's power or Deleuze-Guattari's desire, what produces infinitely is merely the shadow of capitalism, and there can be no desire or power without circulation. In the end circulation is the issue, and circulation comes down to the problem of 'lack' and of the 'absolute Other' that makes circulation possible; thus Lacan's interpretation of desire, which adhered to circulation, may be said to be the more realistic account of desire. Deleuze and Guattari, too, held that capitalism operates through two machines, paranoia and schizophrenia, upon a body without organs; and the body without organs is precisely the domain of the absolute Other that makes circulation possible. That said, Deleuze and Guattari's view of desire as a machine and Foucault's view of power as production may be said to be very apt discoveries. That desire is a machine is because what arouses desire in the human being is connected, as in Durand, with the divine beings (sinmyeong, 神明) depicted as animals and machines. In the Jeongyeong as well, human desire appears as something brought about by machine-like divine beings (sinmyeong).

- 524) Spring among the Five Phases corresponds, in Lacan's system, to the air of Empedocles. Empty air, like the number '1,' is that from which all things first arise, and this resembles the human imaginary. (권택영, 2010, 26-27쪽) Like the stage in which an infant imagines its own omnipotence before a mirror, the imaginary, as Matte Blanco stated, possesses symmetry and circulates everything.
- 525) Summer among the Five Phases corresponds, in Lacan's system, to the fire of Empedocles. Fire, like the number '2,' symbolizes all things in an orderly manner, and this resembles the symbolic, which corresponds to the human superego. (권택영, 2010, 27-31쪽) Air gives birth to fire. The infant of the imaginary, realizing that it is a being that is castrated, or that lacks objet a, or that cannot circulate by itself, substitutes itself with the symbolic in order to circulate itself. The symmetry by which it circulated itself in the imaginary becomes asymmetry in the symbolic, and it comes to circulate itself not by its own circulation but by riding on the circulation of a third party.
- 526) What is thought to be the real in the symbolic may, like the imaginary, also be a being that one has oneself imagined. It may seem that the superego or the symbolic, which prohibits everything, could prohibit everything, but the real world does not go as the symbolic wills. The being that was symbolized by fire in Lacan becomes the real as the 3 in which the air that is 1 and the fire that is 2 are combined. (권택영, 2010, 31-34쪽) From the standpoint of symmetry, the real becomes pure gift-giving that supplies energy through the circulation of nature, and so it becomes a world as still as death. In the case of Kristeva, the real becomes the semiotic, which becomes the nurturing ground of the symbolic and the imaginary, and the return to the real becomes the return to the origin (wonsi banbon). (권택영, 1999, 57~81쪽)
- 527) Lacan, in the circulation of spring-summer-autumn-winter, may be said to have construed it broadly as: the symbolic-the whole, the real-winter, and the imaginary-spring, autumn, winter (Lacan's Taegeukgi, p. 264). The symbolic, the imaginary, and the real must be examined in connection with symmetry; the symbolic provides the frame for everything, and broadly speaking spring, summer, and autumn all belong to the imaginary, but going further into the interior, it may be said that autumn is the real, spring is the imaginary, and summer is the symbolic. (권택영, 2010, 26~38쪽) From 1973, over three years, Lacan learned Daoist thought from the Chinese François Cheng and became fascinated with 0, 1, 2, 3. (권택영, 2010, 57쪽) Lacan, in organizing the three topographies of the real, the symbolic, and the imaginary, took his cue from the principle of the Dao (道). According to Roudinesco, who understood Lacan's life best, Lacan cited Laozi in order to define the real within the framework of his knot theory. (권택영, 『라캉 장자 태극기』, 민음사, 2003, 253~254쪽)
- 528) (권택영, 2003, 268쪽) If Freud is the one who discovered the circularity of the 'unconscious,' then Lacan may be said to be the one who discovered the mutual-conquest (sanggeuk) nature of 'circulation.' Considering the commonalities between Lacan's four discourses and the mutual conquest of the Five Phases: (1) Lacan always sees desire as 'lack,' which is similar to the absence of 'earth' in the circulation of the Five Phases; (2) the order of the four discourses is fixed, like that of the Five Phases (just as mutual generation is cut off in metal→water→wood→fire, the order a→\$→S1→S2 in the four discourses is fixed); (3) Lacan developed the four discourses from the circulation of Empedocles' earth-water-fire-wind, and the commonality between the earth-water-fire-wind theory of Empedocles, Pythagoras, and Buddhism and yin-yang and the Five Phases has been studied. The constituents of Lacan's four discourses—a, \$, S1, S2—all have mutually conquering elements, like the mutual conquest of the Luo Shu. In Lacan, a, \$, S1, S2 were interpreted respectively as truth (jouissance), the subject, power, and knowledge; applying these to economy, thought, justice, freedom, utility, and community, just as truth (jouissance), the subject, power, and knowledge oppose one another in the four discourses to become the discourses of the analyst, the hysteric, the master, and the university, so the countless debates among community-utility-social contract-libertarians and clashes in actual society arise.
- 529) When the subject, knowledge S2, operates toward the object a, the subject \$ is born, and the S1 produced at that time is the master signifier. The university discourse teaches objective knowledge to students. The student, as the object of knowledge, becomes the subject and produces the master signifier. (권택영, 2003, 262-263쪽)
- 530) When the master signifier S1 produced in the university discourse operates toward the object knowledge S2, the object of desire and enjoyment, a, is born, and at this time the truth becomes the castrated subject \$. The master dominates knowledge, and at this time the surplus-jouissance a, the object of enjoyment, is produced, and the master meets death. (권택영, 2003, 262-263쪽)
- 531) When the castrated subject \$ operates toward the object, the master signifier, the intellectual S2 is generated, and at this time the truth becomes objet a. The subject of the hysteric's discourse is a subject who knows death. He doubts the master's capacity for enjoyment, namely jouissance, and converts him into knowledge. And he produces the object a. (권택영, 2003, 262-263쪽)
- 532) The analyst's discourse in turn receives the objet a that the hysteric's discourse has produced. The subject of the analyst's discourse itself becomes objet a and operates toward the object \$, becomes the master signifier S1, and gives birth to its child S2. The knowledge S2 that the analyst produces is a knowledge that knows hatred. The analyst himself becomes the patient's objet a (the subject supposed to know) and treats the patient as the master. And he produces knowledge. The knowledge here is a 'mythical knowledge' different from the knowledge of the university discourse. To summarize the above process: S2 (knowledge) gives birth to S1 (power), power gives birth to a (pleasure), and its end is death (\$). (권택영, 2003, 262-263쪽)
- 533) Under the Western tradition that defines desire as lack, Lacan designates as a the ultimate object that cannot be grasped yet is always sought, and denotes by \$ the subject of the unconscious that is alienated from it. (강응섭, 2011,

- 534) If the subject alienated from the ultimate object  $a$  is the divided subject  $\$$ , then the subject that lacks the ultimate object  $a$  is  $S1$ . The  $s$  is the  $s$  of subject (Subject).  $S1$  denotes the empty, and although it denotes by a signifier that which cannot be signified, it is called the master signifier because it plays the role of master. (강응섭, 2011, 290쪽)
- 535) The knowledge signifier  $S2$  is the remaining product apart from the master signifier. (강응섭, 2011, 289쪽)
- 536) Under the Western tradition since Plato, Lacan views desire from the standpoint of lack. What is derived from the opposed effects of  $S1$  and  $S2$  is  $a$ , the object of desire and the object of anxiety and surplus-enjoyment. (강응섭, 2011, 290쪽)
- 537) When the sender sends a message to the receiver, the receiver, as a result of the directive, provides a 'product.' But because what the receiver has produced is not voluntary, there is no true communication with the sender. The sender, too, although obtaining a product by means of his directive, has a product alienated from truth. Here the relationship between 'sender' and 'receiver' is separated ( $\rightarrow$ ), and 'truth' is alienated ( $\neq$ ) from the 'product.' Here ( $\rightarrow$ ) signifies 'separation' and ( $\neq$ ) signifies 'alienation.' (강응섭, 「라캉에 따른 히스테리 주체와 기독교의 신앙고백」, 『한국조직신학논총』Vol.31 No.-, 한국조직신학회, 2011, 290쪽) In semiotics, circulation can be expressed as sender, receiver, product, and the sender's directive (or truth).
- 538) (강응섭, 「종교의 형식과 내용에 관한 라캉적 에세이」, 『철학과 현상학 연구』Vol.42 No.-, 한국현상학회, 2009, 106~107쪽)
- 539) It may be said that the subject  $\$$  is the subject that seeks freedom (the individual-economic domain), power  $S1$  is the utilitarian discourse oriented toward power, knowledge  $S2$  is the university discourse oriented toward community (the community-ethical domain), and the object  $a$  is the ideal of justice (the individual-ethical domain). Freedom, utility, community, and justice correspond to  $\$$ ,  $S1$ ,  $S2$ , and  $a$  in the domain of thought as well.
- 540) Einstein's theories of relativity describe the symmetry of space spread throughout the entire universe. Today, however, physicists think that Einstein did not say everything. If we find a newer and grander symmetry, we may be able to break through the long-standing obstacle that blocks the fusion of quantum mechanics and gravity. Indeed, scientists now conjecture that, in addition to the ordinary spatial dimensions that relativity describes, there are further minute quantum spatial dimensions. If so, the universe contains more symmetry than Einstein recognized. Expressing nature's invariance to include these new dimensions will require a new theory of symmetry, which physicists call 'supersymmetry.' (툼 지그프리트, 『우주 또 하나의 컴퓨터』, 김영사, 2003, 317~318쪽)
- 541) Not only is there symmetry between person and person and between thing and thing, but the development of science holds that there is a symmetrical relationship between person and thing as well. Science, which has been thought to be a truth proper to itself and independent of economy and society, is said in fact to be merely a human method of alliance with things. In the end, contemporary sociology of knowledge is revealing that the most fundamental matter—how one regards things or wealth—determined the methodology of science. Ultimately, scientific knowledge too is in a symmetrical relationship with things, and this is the most fundamental symmetry. (브루노 라투르, 『인간-사물-동맹(행위자네트워크이론과 테크노사이언스)』, 이음, 2010)
- 542) 나카자와 신이치, 『사랑과 경제의 로고스』(동아시아, 2004), 172쪽
- 543) 나카자와 신이치, 같은 책, 121쪽
- 544) And one day Sangje said, 'I am the Maitreya. The six-jang golden divine image (六丈金神) of the Maitreya Hall (彌勒殿) at Geumsansa Temple (金山寺) received the wish-fulfilling jewel (cintamani) in its hand, but I hold it in my mouth.' And Sangje showed his disciples his lower lip, on which there was a red spot, and his disciples saw that Sangje's august countenance closely resembled the golden Maitreya image at Geumsansa, that there was a round white-tuft jewel (白毫珠) between his eyebrows, the character im (壬) on his left palm, and the character mu (戊) on his right palm. (Jeongyeong, Haengrok 2:16)
- 545) He had Gyeongseok write on a sheet of paper the words "Gang Il-sun of Gaengmang-ri, Udeok-myeon, Gobu-gun, Jeolla-do, Commander of the Western Spirits of Honam (全羅道古阜郡優德面客望里 姜一淳湖南西神司命)" and then had it burned. At this time Sin Won-il petitioned the Supreme Lord, saying, "I pray that you may swiftly pacify the world," and the Supreme Lord replied, "In order to undertake the affairs of the world, I now intend to depart." (Jeongyeong, Haengrok 5:33)
- 546) It is said that 'Tae (兌)' is a word denoting joy and symbolizes autumn. The word 'seol (說)' is likewise said to speak of 'autumn,' and may be regarded as expressing cyclical return. (Sin Yun-gi, 「가을 이야기」, 『상생문화』 8호, 전국대진연합회, 1997, 36-39쪽) Honam (湖南) means "south of the lake," and the lake may be said to carry the same meaning as 'Tae (태)' and 'Taek (택),' which signify 'autumn' in the I Ching. If the eight provinces of the Korean peninsula are taken to correspond to the eight trigrams, then in the overall context Honam may be said to be connected with 'Tae' and with 'autumn.'
- 547) This emerges from the difference in the modes of thought through which Buddhism and Confucianism view cyclical return: namely, the difference between rupture and continuity, and between transmigration and ongoing movement. Whereas Confucianism inquires into the everyday, in Buddhism there is a rupture and a leap between the worldly self and the buddha-self. The cyclical return of Confucianism is an ongoing movement that continually develops, whereas transmigration, the cyclical return of Buddhism, is an object to be severed. (François Jullien, 2003, pp. 198-203) The reason Buddhism is called the religion of autumn arises from the difference in the modes of thought through which Buddhism and Confucianism view cyclical return as rupture.

- 548) C. G. Jung, 『연금술에서 본 구원의 관념』 (술, 2004), 15~16쪽
- 549) In Daoism the condensing energy of the danjeon (cinnabar field) has traditionally been expressed as 'metal/gold (金).' Taeul (太乙) means that which has nothing higher above it, and golden flower (金華) is precisely light, which existed even before birth, the supreme and true energy. (Lü Dongbin, 『태을금화종지』, trans. Go Seong-hun and Lee Yun-hui, 여강출판사, 2005, 16~17쪽)
- 550) Great wisdom is one with Heaven and Earth, possessing the energy of spring, summer, autumn, and winter; the next is one with the sun and moon, possessing the principle of the crescent, full, waning, and new moon; and the next after that is one with the spirits, possessing the way of fortune and misfortune, calamity and blessing (大智 與天地同有春夏秋冬之氣 其次 與日月同 有弦望晦朔之理 又其次 與鬼神同 有吉凶禍福之道). (Jeongyeong, Jesaeng 43)
- 551) In the 『정역』 (Jeongyeok), the 『서전』 (Seojeon), and the 『전경』 (Jeongyeong), the sage-kings Yao and Shun are depicted as discerning the profound workings of the sun and moon and transmitting them to one another. (On the twenty-third day of the twelfth month of the jeongmi year, the Supreme Lord called upon Sin Gyeong-su at his home. Concerning Yao's "observing the images of the sun, moon, stars, and constellations and respectfully bestowing the seasons upon the people (曆像日月星辰敬授人時)," the Supreme Lord said, "Without the sun and moon, Heaven and Earth are an empty shell; without one who knows them, the sun and moon are but a vain shadow (虛影). Because Tang Yao discerned the law of the sun and moon and taught it to the people, the grace of Heaven and the principle of Earth were first given to humankind." The remainder is omitted. Jeongyeong, Gyoung 1:26) That the Jeongyeong emphasizes the preface to the Seojeon may be said to emphasize not only the mind but also the importance of the law of the sun and moon. (The Supreme Lord always said, "If you read the preface to the Seojeon (書傳序文) many times, you will attain the Dao; if you read the upper chapter of the Great Learning (大學上章) repeatedly, you will achieve sudden and thorough comprehension." The Supreme Lord's father, though unable to read it many times as instructed, read it ceaselessly, so that his wisdom grew bright and he often relieved the misfortunes of the villagers. Jeongyeong, Gyobeop 2:26) The law of the sun and moon, as shown in cyclical return, emphasizes that the sun and moon do not circulate automatically but require the intervention of an absolute being. The meaning of "grasping the mean (中)" found in the preface to the Seojeon contains the sense of resonating with the will of the absolute, 'earth (土),' in cyclical return. (精一執中, 建中建極 — "refine and unify, grasp the mean; establish the mean, establish the ultimate.") Even when the Five Phases are viewed as a pentagonal movement within a circle, in the case of the Five Phases with a fixed reference point, the action of earth (土) is interpreted as the concept of the "mean (中)" that serves merely to change direction. When the Five Phases are explained as a pentagonal movement within a circle, as in quantum mechanics, when earth (土) merely observes from the standpoint of an outside observer there is no reference point, so the cycling of the Five Phases proceeds smoothly; but from the standpoint of an internal participant, when a reference point arises, the cycle cannot proceed without the mediating action of earth. Moreover, 'earth' becomes five when viewed from the outsider's standpoint, but is rationally distributed among the four seasons when viewed from the insider's standpoint. (cited again from So Jae-hak, 『음양론에 있어 '중'의 개념 도입에 관한 연구』, 2008; So Jae-hak, 2008, 21, 28쪽) As for the relationship between the eight trigrams and the crescent, full, waning, and new moon, it is said that the new and full moon (the 1st and 15th days) correspond to Geon and Gon; the new crescent (the 8th and 23rd days) to Noe and Pung; the upper and lower crescents (the 3rd and 18th) to Gam and Ri; and the dark moon (the 13th and 28th days) to Gan and Tae. (五度 而月魂生申 初三日 月弦上亥 初八日 月魄成午 十五日 望先天月分于戌 十六日 月弦下巳 二十三日 月窟于辰 二十八日 月復于子 三十日 晦后天 月合 中宮之中位 一日朔, cited again from 『십오일언』, 『정역』, Lee Seung-su, 2008, 100, 218, 226쪽)
- 552) The Book of Changes (Zhouyi) states in the Shuogua (說卦) chapter and in the hexagrams Noehwapung and Sanjibak, among others, that the movement of the sun and moon is carried out according to the principle of calendrical numbers, but the Jeongyeok states more concretely that the seasons and solar terms (時候氣節) are the governance of the sun and moon. It is said that time is formed by the virtue of the sun and moon and the apportionment (分) of Heaven and Earth. (時候氣節 日月之政, 『정역』, 제팔장; Lee Hyeon-jung, 『陰陽 五行 原理의 『正易』의 理解』, 『주역연구』 Vol.4 No.-, 한국주역학회, 1999, 9-10쪽.) In the Book of Changes, 'spirit (sin)' is mentioned three times while 'gwisin (ghosts and spirits)' is mentioned continually; since 'spirit' is mentioned in the guise of a singular God related to creation, in the case of the Book of Changes the spirit appears as the singular God, the Supreme Lord, dwelling in the sun, while gwisin appear as the divine beings who receive the Supreme Lord's command and dwell in the moon. (Han Jang-gyeong, 『주역정역』, 삶과 꿈, 2001, 222~223쪽) Therefore knowing the principle of the sun and moon may be said to come next after the wisdom of wielding the energy of Heaven and Earth. (其次 與日月同 有弦望晦朔之理, Jeongyeong, Jesaeng 43)
- 553) The symbolism of the Cheonggye Pagoda can be extended to all formless time and space. (Sin Yun-gi, 『人然, 自然, 天然, 그리고 超然』, 『상생문화』 2,3호, 전국대진연합회, 1995, 13~15쪽)
- 554) The influence of the sun and moon is beyond description. To cite only the most important point: why the moment of a baby's birth becomes a decisive juncture determining the course of this life can be understood only by knowing the workings of the sun and moon. Eugen Jonas claims that by reckoning where the moon stands in the sky at the time of conception, one can accurately predict the sex of the fetus. (Lyll Watson, 『초자연』 1편, trans. Park Mun-jae, 인간사, 1991, 110-125쪽)
- 555) According to Laozi, all things manifest in this world in the form of mutually opposing paired concepts, that is, in the form of daedae (correlative opposition). Laozi possesses a Laozian doctrine of pre-established harmony comparable to that of Leibniz. (Kang Sin-ju, 2004, 223~225쪽) The importance of correlativity (daedae) lies in the fact that, owing to correlativity, the modern ontology of identity is transformed into a contemporary ontology of difference, and the

modern science that cannot admit exceptions becomes the abundant science of the twenty-first century that includes contingency. (Kang Sin-ju, 2004, 186~189쪽)

- 556) This is because Eumyang Hapdeok may be said to be the act of bringing yin and yang into alignment at the initialization condition so as to reach a bifurcation point, as seen in the World Cup cheering example [Figure 3.15], a case from complexity science.
- 557) Jeongyeong, Gyoum 1:66
- 558) From Hollywood films to video games today, the criterion that distinguishes the new generation from the older generation, and the East from the West, may be said to be a matter of perspective: whether a collective problem is seen as an individual problem or as a collective problem. It is said that the East and the older generation, who once viewed collective problems only as collective problems, are now finding a new outlet by resolving collective problems as individual problems under the influence of Hollywood films and Westernization. In Korea there has long existed literature in which an individual resolves a collective problem, such as the 『박씨전』 (Tale of Lady Bak) and the works concerning An Yong-bok in relation to Dokdo, and this is reflected today in films such as 『태극기 휘날리며』 (Taegukgi). An Yong-bok sublimated into a national task the effort to resolve the Dokdo issue, which he had begun on account of his personal poverty. (Kwon Do-gyeong, 『안용복 문화콘텐츠의 존재양상과 독도 영유권분쟁 대응사적인 의미』, 『한국언어문학』, Vol.66. No.-, 한국언어문학회, 2008, 209~210쪽, and interview)
- 559) This is because, by the nature of the Five Phases, libertarianism may be regarded as akin to 'water,' as in <Table 3.5>. As shown in [Figure 3.16], for the hysteric discourse and liberalism to proceed to utilitarianism there is the tension of wood-overcoming-earth and earth-overcoming-water (mokgeuk-to, togeuk-su); in the movement from receiver to product there is the sanggeuk (mutual conquest) relationship between freedom (water) and community (fire); and again, in proceeding to social contractarianism, the position of truth, there is a circulatory obstacle arising from position. Therefore, to overcome the obstacles in each domain, circulation can be set in motion only by passing through Eumyang Hapdeok, the initializing balancing action. The same principle applies to the other economic ethics and discourses.
- 560) It may be said to resemble the hysteric discourse's inability to speak the truth. (Kang Eung-seop, 2009, 108~11)
- 561) Economic motivation was regenerated through the re-initialization work of imposing necessity upon gambling, which arises by chance.
- 562) It is said that the core of Daoist thought is the concept of self-organization spoken of in complexity science. Cyclical return is not repetition; cyclical return is the ceaseless creation of novelty. Laozi presented a science that includes contingency earlier than the contemporary complexity science of the twenty-first century. (Choi Chang-hyeon and Lee Gwang-mo, 『복잡성과과학과 도가 사상의 비교연구』, 『학술저널』, 한국행정학회, 2001, 153쪽)
- 563) The definition of a complex system as one in which "the sum of the parts is greater than the whole" becomes the key to solving the problem of utilitarianism, which takes the sacrifice of a minority for granted. Haewon Sangsaeng becomes the fluctuation of a complex system, such that the energy of a single person can obstruct the energy of Heaven and Earth, thereby resolving the grievances of the minority.
- 564) It is said that the content of loyalty and filial piety as discussed by scholars since the Yusin regime has caused the thought created to support the centralized authority of the Chinese Han dynasty (漢代) to be mistaken for the fundamental thought of our nation and people. (Kim Chung-yeol, 『김충열 교수의 유가윤리강의』, 예문서원, 1994, 15쪽) In Daesoon thought, loyalty, filial piety, and chastity are said to form the center of the moral human ideal among the moral, faith-based, and ideal human models. (Ju Hyeon-cheol, 『대순사상(大巡思想)의 인간론 소고(小考)』, 『대순회보』 Vol.126 No.-, 대순진리회 여주본부도장, 2011, 101~108쪽)
- 565) As for Nietzsche's eternal recurrence and Buddhist transmigration and rebirth, the latter may be seen as having influenced Nietzsche, a representative thinker of modern Western philosophy. Nietzsche likens humanity's awakening to eternal recurrence to the spirit that was a camel becoming a lion of the desert through the confirmation of the death of God. The death of God, who until now has bestowed all meaning and value upon human existence, is equivalent to realizing that human existence is brought about not by divine creation but by the Buddhist law of cause and effect. Realizing the eternal recurrence in which good and evil are determined not by God but by human retribution for one's deeds, Nietzsche learns from the Buddhist doctrine of transmigration a way of affirming life. (Kim Jin-hwan, 『불교의 윤회전생과 Nietzsche의 영겁회귀에 대한 고찰』, 『논문집』, 건국대학교, 1974, 15쪽)
- 566) Sinin Johwa appears as the feedback that maintains circulation, as seen in the World Cup cheering example [Figure 3.15], a case from complexity science. As seen in the World Cup cheering example, feedback is not only negative feedback but also positive feedback, and in the case of positive feedback it can bring about rapid, large-scale development.
- 567) It may be called a feedback action. The feedback action of clarifying what is wrong appears on the surface to be negative feedback, but as a result it comes to play a role akin to positive feedback that praises good conduct, thereby changing society very quickly in a highly positive direction.
- 568) Viewed through Lacan's four discourses, social contractarianism may be regarded as 'metal' by the nature of the Five Phases, as in <Table 3.5>, and therefore coincides with the 'analyst's discourse.' As shown in [Figure 3.16], for the 'analyst's discourse' and social contractarianism to proceed to liberalism, the receiver, there are mutually opposing elements, and in proceeding to utilitarianism or communitarianism, sanggeuk (mutual conquest) and positional obstacles appear, so that circulation continues only when Sinin Johwa, the maintaining action of circulation, takes

place. For Lacan, 'metal' is the Real, so only the Real can accurately deliver positive and negative feedback in accordance with reality.

- 569) Applying the same rule even to one's parents may be regarded as powerful feedback.
- 570) Ansim (peace of mind) and Ansin (peace of body), the creed of Daesoon truth, can also be interpreted in terms of the principle of cyclical return. Ansim and Ansin may be related to the state of balance that seeks to reach the center of the circle, while Seong-Gyeong-Sin (sincerity, reverence, faith) may be related to the ceaseless will to set the circle circulating. The seong (誠, sincerity) of Seong-Gyeong-Sin is used in the Doctrine of the Mean together with do (道, the Way) and jung (中, the mean).
- 571) Confucius held that, in all relations between the natural world and human society, reaching junghwa (equilibrium and harmony) is the most normal and ideal state. It may be said that the aim of Confucius's economic thought, too, was to bring all the constituent elements of society into junghwa through the economy. Confucius's economic thought is represented by a stance of junghwa (中和) in the relationship between rulers and common people. The content of Confucius's pronouncements consists for the most part of the character and qualities that a capable ruler must possess and, through these, the preservation of the lives and property of the common people. The doctrine of the mean was not the exclusive possession of Confucius in the Spring and Autumn period; it was already contained in the phrase "sincerely grasp the mean (允厥執中)" used when the sage-king Yao abdicated to Shun. Yet it may be said that the conflict-ridden circumstances of Confucius's age made the doctrine of the mean all the more necessary. (Lee Yeong-chan, 「공자의 경제사상과 노동관」, 『한국학논집』 Vol.38 No.-, 계명대학교한국학연구소, 2009, 89~90쪽)
- 572) Viewed through Lacan's four discourses, junghwa-oriented utilitarianism may be regarded as 'wood' by the nature of the Five Phases, as in <Table 3.5>, and therefore coincides with the 'master's discourse.' As shown in [Figure 3.16], for the 'master's discourse' and utilitarianism to proceed to communitarianism, the receiver, there are mutually opposing elements, and in proceeding to liberalism or social contractarianism, sanggeuk (mutual conquest) and positional obstacles appear, so that circulation continues only when Haewon Sangsaeng, the maintaining action of circulation, takes place. For Lacan, 'wood' is the Imaginary, so only Haewon Sangsaeng can accurately play the role of the attractor of emergent action.
- 573) Today, those who advocate loyalty-filial piety-chastity, capitalism, and communism, the utilitarian economic ideologies, are regarded by postmodernists as ideologues or metaphysicians who assert grand narratives.
- 574) In complexity science, junghwa refers to performing the action of an attractor in order to reach the bifurcation point at which emergence from disorder into order begins, as seen in the World Cup cheering example [Figure 3.15].
- 575) If, after Eumyang Hapdeok—the balancing of yin and yang across the whole environment—Sinin Johwa took only defensive measures through positive or negative feedback, then Haewon Sangsaeng, like the master's discourse in <Table 3.5>, refers to actively leading change oneself, taking the initiative even when reluctant amid difficult circumstances. In particular, the act of creating a fluctuation in the complex system by resolving the grievances of the minority—the weak point of utilitarianism—and thereby bringing great change to the entire system may be called Haewon Sangsaeng.
- 576) The Eastern view of nature possesses a continuity of being compared to the Western view of nature. The West, too, before the establishment of modern science, was similar to the East. Just as Buddhism transformed through diverse themes such as the harmony of paternity and maternity, the worldview of the Book of Changes, unlike modern science, emphasizes the continuity of being, so that the property by which goods move of their own accord may be called the yuhaeng (flowing) property of goods. (Tu Weiming, 「존재의 연속성: 중국의 자연관」, in J. Baird Callicott and Roger T. Ames, eds., 「자연 그 동서양적 이해」, trans. Lee Jeong-bae and Lee Eun-seon, 종로서적, 1989, 103~136쪽) The yuhaeng view of goods may be said to be equivalent to a free communitarianism that integrates communitarianism and its polar opposite, liberalism. William James said, "The community stagnates without the impulse of the individual; the impulse dies away without the sympathy of the community." In Korea's period of enlightenment, the communitarianism of Western Religion (Seogyo) was a family-based communitarianism and liberalism that excluded those outside Western Religion, and it won the ardent support of the middle class (jungin) and merchants. (Lee Gyeong-jik, 「자유주의와 공동체주의의 만남: 한국사회와 기독교」, 『기독교사회 윤리』 Vol.6 No.-, 한국기독교사회윤리학회, 2003, 137, 149~150쪽)
- 577) Viewing Dotong Jingyeong through complexity science, it can be seen, as in [Figure 3.15], as a process in which order is created out of disorder and settles into a new order. If Haewon Sangsaeng is, as a fluctuation, the act of seeing the truth and overcoming difficulty even when one is in a hard situation, then Dotong Jingyeong carries the sense of attuning oneself to what has been brought forth by the system through emergence.
- 578) Today, those who advocate loyalty-filial piety-chastity, capitalism, and communism, the utilitarian economic ideologies, are regarded by postmodernists as ideologues or metaphysicians who assert grand narratives.
- 579) Human beings were originally important beings, but they are reborn once again as injon (human nobility). (Go Nam-sik, 「統合의 三界觀과 地·人관계의 人尊 論理」, 『대순사상논총』 Vol.14 No.-, 대전대학교 부설 대순사상학술원, 2002) Since human beings may be said to stand in a mother-son relationship with the earth, for the son to honor the mother-earth may be regarded as the process of overcoming the Oedipus complex and being reborn as a true adult. (Jeong Un-chae, 2005, 10쪽)

## IV. The Value of Daesoon Thought's Cyclic Economic View

### IV. The Value of Daesoon Thought's Cyclic Economic View

#### 1. Eumyang Hapdeok and the Recovery of Economic Motivation

Daesoon Thought's cyclic economic view—Eumyang Hapdeok (Harmonious Union of Yin and Yang), Sinin Johwa, Haewon Sangsaeng, and Dotong Jingyeong—is practically applied, respectively, to the economic problems of the recovery of economic motivation, the regeneration of economic ethics, the harmonization of economic ideology, and the overcoming of the environmental crisis. The daedae-type (polarity, 待對的) libertarian view of wealth grounded in Eumyang Hapdeok contributes to the recovery of economic motivation; the hoegwi-type (return, 回歸的) social-contractarian view of distribution grounded in Sinin Johwa, to the regeneration of economic ethics; the utilitarian view of labor grounded in Haewon Sangsaeng, to the harmonization of economic ideology; and the yuhaeng-type (flow, 流行的) communitarian view of goods grounded in Dotong Jingyeong, to the overcoming of the environmental crisis.

First, examining the daedae-type (polarity, 待對的) libertarian view of wealth grounded in Eumyang Hapdeok in relation to economic motivation: the daedae-type libertarian view of wealth restores, through the power of circulation, the loss of economic motivation that libertarianism—which developed today's Taoist capitalism—unintentionally brought about.

Taoism, which was originally established to solve the problem of economic motivation, namely the expansion of freedom, was pressed down by the power of Confucianism and inclined toward circulation theory; while in this state it was transmitted to the West, where it combined with the active philanthropic spirit of Western Religion (Seogyo) and developed into a libertarianism like Protestantism, greatly stimulating humanity's economic motivation. However, the economic motivation of humanity that libertarianism stimulated, owing to the lack of circularity in Western Religion, in fact greatly regressed and degenerated into a gambling capitalism in which material desire is bloated and spiritual motivation is feeble. Owing to the spiritual wounds brought about by a mutually contending (sanggeuk) libertarianism, humanity loses the economic motivation of the expansion of freedom; the upper classes are buried in casino capitalism and ordinary people in lottery capitalism. Modern people living in capitalism entrust their fate to chance, like gambling, barely enduring each day and realizing no positive freedom whatsoever.

In response to humanity's crisis of economic motivation, Daesoon's daedae-type libertarianism—unlike libertarianism, which defined freedom solely as the freedom to purchase goods in the market—proposes, based on the circularity of the economy, the revival of the primordial power of freedom, namely the reform of the basic structure of institutions, as an alternative to the contemporary crisis of economic motivation. Daesoon's daedae-type libertarianism, first, emphasizes the cyclic thought of recovering economic motivation in Taoist capitalism; second, diagnoses the problem of libertarianism's recovery of economic motivation as a crisis of circularity; third, presents Eumyang Hapdeok as an alternative to the crisis of economic motivation of the libertarian view of wealth; and fourth, shows what form

daedae-type libertarianism—libertarianism transformed by the thought of Eumyang Hapdeok—takes.

First, examining how Daesoon's daedae-type libertarianism emphasizes the cyclic thought of recovering economic motivation in Taoist capitalism: in Daesoon Thought, since wealth is the result of circulation, as long as it does not obstruct circulation, the desire for wealth is greatly emphasized by polarity (daedae, 待對性).<sup>580)</sup>

My work is the work of living well when others are dying, and of enjoying glory and fortune when others are living well. (Jeongyeong, Gyobeop 1:6)

The above passage clearly presents that the recovery of economic motivation—the expansion of freedom—is a fundamental human desire, and that this desire becomes an important virtue all the more emphasized even when compared with others. In particular, it strongly calls for pursuing, as a human being, real life and the expansion of freedom in the form of glory and fortune.<sup>581)</sup> Because of the classical Eastern notion of the "cultivator of the Way (doin)," people often misunderstand Daesoon's view of wealth as a denial of wealth; but as long as circulation is presupposed, Daesoon Thought's view of wealth is more affirmative than the libertarian view of wealth.

Next, examining how Daesoon's daedae-type libertarianism diagnoses the problem of libertarianism's recovery of economic motivation as a crisis of circularity: in Daesoon Thought, since education is the key pivot for economic circulation, it strongly criticizes a utility-centered education that abandons circulation and inclines toward worldly interests such as official posts and emolument.

「Establishing schools widely in this world to teach people is meant to bring about a great civilizing of all under heaven and, entrusting this to the works of the Three Realms, to resolve the grievances of gods and humans (神人). Yet the school education of the present makes learners sink only into the base utility of official posts and emolument; therefore, attainment of the Way (seongdo) has come to take place outside the board.」 So saying, he finished his words. (Jeongyeong, Gyouun 1:17)

The above passage shows that libertarianism, by emphasizing freedom, contributed to receiving and expanding Taoist capitalism, which had failed to develop properly under the pressure of Confucianism; but by ignoring society—the basis of freedom—and excessively emphasizing freedom, it in fact tore down society, the basis of freedom, tearing down even basic freedom and greatly impoverishing economic motivation. In particular, it points out that, by operating the school—whose function is the reform of social institutions, the essence of freedom—for the personal aim of official posts and emolument, it decisively destroyed the entire economic cycle.

Next, examining the alternative that Daesoon's daedae-type libertarianism presents for the crisis of economic motivation of the libertarian view of wealth: contrary to libertarianism, which prioritizes profit over ethics between ethics and profit, daedae-type libertarianism presents Eumyang Hapdeok, which prioritizes ethics. Eumyang Hapdeok refers to the same principle as that of the Taegeuk, in which, taking the fire above and the water below, one reverses the upper and lower order so that water comes to be above and fire below, thereby restoring the balance of forces so that circulation occurs automatically.<sup>582)</sup> If the foundational ethics is water and profit is fire, then daedae-type libertarianism—unlike libertarianism, which places fire

(profit) above water (ethics)—practices the hexagram Jicheontae (地天泰), placing water (ethics) above fire (profit).

In the Great Learning (Daehak) it is said, 「Things have roots and branches, affairs have ends and beginnings; to know what comes first and what comes after is to be near the Way (物有本末 事有終始 知所先後 卽近道矣)」; and again, 「That what should be treated generously is treated meagerly, while what should be treated meagerly is treated generously—this has never been the case (其所厚者薄 其所薄者厚 未之有也)」. Take this as a mirror and work accordingly. (Jeongyeong, Gyobeop 2:51)

In all matters one must first make the root generous and treat the branch as secondary and meager; yet people today, like one who treats the root—ethics and morality—as meager and secondary while treating the branch (末), namely wealth, as generous and primary, are warned that they will fail. The Great Learning, which the Jeongyeong emphasizes, takes morality as the root (本) and wealth as the branch (末), warning that placing wealth above morality will bring great crisis. Yet modern people, prioritizing wealth—the very tip of the branch (末端)—over virtue, are unwittingly fostering crisis.

Next, Daesoon's daedae-type libertarianism shows what form daedae-type libertarianism—Western libertarianism transformed by the thought of Eumyang Hapdeok—takes.

Our work is the study of making others prosper. It suffices to take only what remains after others have prospered. When Jeon Myeong-suk (Jeon Bong-jun) rose up, he held in his heart the wish to make commoners into nobles and the lowborn (賤人) into the honored; therefore, after death he fared well and became the magistrate of the Joseon netherworld. (Jeongyeong, Gyobeop 1:2)

The above passage shows that Daesoon's daedae-type view of wealth can produce, through individual power and without borrowing the power of society, the same effect that social security provides. Moreover, unlike the Western libertarian view of wealth, which regards an individual's wealth as that person's ability, Daesoon's daedae-type libertarianism is a needs-based principle in which ability is exercised according to others' needs, and it shows that the merit (gongdeok) of working for others also becomes wealth. It likewise shows that, by polarity (daedae), ethics is prioritized over material things.

In the Taoist and libertarian views of wealth, social justice can obstruct individual freedom. Taoism expressed the benevolence and propriety of Confucianism as what comes last—the Dao (道)—when nature loses its proper function.<sup>583)</sup> For Calvin, wealth was proof of God's predestined salvation, a matter in which no one else should interfere. Taoism, Calvinism, and libertarianism all call for minimal state intervention and hope for social welfare that does not constrain individual freedom. The dilemma of promoting social security without violating libertarianism is the core problem of capitalism. In the daedae-type view of wealth, even the individual who provides social security does not incur loss. In Daesoon Thought, for me to prosper, I need only give first. Because the universe circulates, the wealth (財富) I have given returns to me in some form. To increase daedae-type wealth, one need only change a single order: from returning after others have given, to giving first before others give. When one knows the order for accumulating daedae-type wealth, one can be said to be near the Dao (道).

The reason libertarian recovery of economic motivation failed is that the freedom which libertarian recovery of economic motivation pursues collided with the justice of social contractarianism, the communal interest of utilitarianism, and the communal excellence of communitarianism, so that doubt about freedom arose.<sup>584)</sup> In daedae-type libertarianism, the human image of making others prosper in order that I myself may prosper shows a human image that has recovered economic motivation by embracing social contractarianism, utilitarianism, and communitarianism all together.

The process by which daedae-type libertarianism resolves the economic problem of economic motivation, located on the individual–economy side, can be represented in the following table.

|                                                                                                                                                                                                                                                                            |  |  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|--|
| ₩<Table 4.1₩> Daesoon Thought's daedae-type view of wealth                                                                                                                                                                                                                 |  |  |
| Details   Related Jeongyeong passage                                                                                                                                                                                                                                       |  |  |
| -----   :-----   -----                                                                                                                                                                                                                                                     |  |  |
| Acknowledgment of the libertarian view of wealth   Real-world success becomes an important purpose of life.   -The study of enjoying glory and fortune when others are living well (Gyobeop 1:6)                                                                           |  |  |
| Problems of the libertarian view of wealth   -Abuse of the scope of freedom (no Eumyang Hapdeok) -Prioritizing profit over ethics -Utility-centered rather than character-centered education   -School learning skewed toward official posts and emolument (Gyoun 1:17)    |  |  |
| Solution to the problems of the libertarian view of wealth   -Eumyang Hapdeok -Changing the order so that, rather than receiving and then giving, one gives first and then receives.   -To know what comes first and what comes after is to be near the Way (Gyobeop 2:51) |  |  |
| Daesoon's daedae-type libertarian view of wealth   -Ability-based vs. needs-based -Social justice also becomes wealth as merit (gongdeok) -By polarity, ethics is prioritized over material things   -The study of making others prosper (Gyobeop 1:2)                     |  |  |

## 2. Sinin Johwa and the Regeneration of Economic Ethics

Examining the hoegwi-type (return, 回歸的) social-contractarian view of distribution grounded in Sinin Johwa in relation to economic ethics: the hoegwi-type (return, 回歸的) social-contractarian view of distribution regenerates, through the power of circulation, the disappearance of economic ethics that social contractarianism—which developed today's Bodhisattva capitalism—unintentionally brought about.

Buddhism, which was originally established to solve the problem of economic ethics, namely the realization of justice, was pressed down by the power of Confucianism and inclined toward circulation theory; while in this state it was transmitted to the West, where it combined with the active philanthropic spirit of Western Religion and developed into a social contractarianism like Kantianism, greatly stimulating humanity's economic ethics. However, the economic ethics of humanity that social contractarianism stimulated, owing to the lack of circularity in Western Religion, in fact greatly regressed and degenerated into an ethical nihilism in which ethical desire is bloated while its real-world reflection is paltry. Owing to the spiritual impoverishment brought about by an inflexible social contractarianism, humanity loses the economic ethic of the expansion of justice; the upper classes are buried in extreme relativism and ordinary people in anomie. Modern people living in capitalism compromise with injustice, are wounded in their

ethical self-esteem, barely endure each day, and realize no positive justice whatsoever.

In response to humanity's crisis of economic ethics, Daesoon's *hoegwi*-type social contractarianism—unlike Western social contractarianism, which defined justice solely as the justice of not being worse off than others in the market—proposes, based on the circularity of the economy, the revival of the primordial power of justice, namely the reform of the basic structure of institutions, as an alternative to the contemporary crisis of economic ethics. Examining Daesoon's *hoegwi*-type social contractarianism as discussed thus far: it, first, emphasizes the cyclic thought of recovering economic motivation in Bodhisattva capitalism; second, diagnoses the problem of social contractarianism's regeneration of economic ethics as a crisis of circularity; third, presents *Sinin Johwa* as an alternative to the crisis of economic ethics of the social-contractarian view of distribution; and fourth, shows what form *hoegwi*-type social contractarianism—social contractarianism transformed by the thought of *Sinin Johwa*—takes.

First, examining how Daesoon's *hoegwi*-type social contractarianism revives Bodhisattva capitalism's circulation-valuing view of distribution to stimulate economic ethics: in Daesoon Thought, since distribution is the result of circulation, as long as it does not obstruct circulation, the desire for distribution is greatly emphasized by return (*hoegwi*, 回歸性).

Sangje invariably used honorific speech even toward lowly persons. Whenever Kim Hyeong-ryeol saw Sangje using honorific speech toward his own hired hand Ji Nam-sik, he was greatly embarrassed and requested, 「This man is my hired hand; please lower your speech to him.」 Thereupon Sangje said, 「That man is your hired hand; what relation is he to me? In this countryside, since it has been a habit from childhood, it will be hard to change your speech; but when you go to other districts, treat whomever you meet with respect. Henceforth there is no distinction of legitimate and illegitimate birth, nor of noble and base.」 (Jeongyeong, Gyobeop 1:10)

The above passage acknowledges the social-contractarian view of distribution concerning basic justice. Basic justice also leads to fair equality of opportunity.<sup>585</sup> As in the dependent-arising theory of Buddhism, such as karmic retribution (cause and effect), in Daesoon Thought too—a circulation theory—opportunity comes around fairly, taking as its cause that which had been cast aside and had no name. Fair equality of opportunity becomes the ground of the social basis of self-respect. Korea's past status system rivaled India's, yet Korea has almost no remaining status system compared with India, where the caste system persists, and is counted among the most democratized nations even compared with advanced countries such as Britain, the United States, and Japan. At the time the Jeongyeong was recorded, abolishing the distinction of legitimate and illegitimate birth and of noble and base was hard to believe, yet history flowed in a direction consistent with the Jeongyeong. Because of the classical Eastern notion of "respect for elders," people often misunderstand Daesoon's view of distribution as a hierarchical one; but as long as circulation is presupposed, Daesoon Thought's view of distribution is more active than the social-contractarian view of distribution.

Next, examining how Daesoon's *hoegwi*-type social contractarianism diagnoses the problem of social contractarianism's regeneration of economic ethics as a crisis of circularity: in Daesoon Thought, since fairness (公正) is the key pivot for economic circulation, it strongly criticizes social-contractarian human affairs (*insa*) that deny communal participation, settling merely for outward appearances.

After all matters had thus been resolved, Sangje said to Gyeong-o, 「Knowing that you had seventy nyang, I requested it; why do you deceive me so?」 He, with a serious face, replied, 「I truly had none.」 The very next day, robbers (hwajeok) broke into Gyeong-o's house and he lost all that money. Hearing of it, Sangje said, 「Knowing that a grudge-spirit (cheoksin) had attached to that money, I requested it in order to save the multitude of beings; yet he would not listen.」 (Jeongyeong, Haengrok 3:16)

The above passage shows that social contractarianism, by emphasizing justice, contributed to receiving and expanding Bodhisattva capitalism, which had failed to develop properly under the pressure of Confucianism; but by ignoring community—the basis of justice—and excessively emphasizing individual duty, it in fact tore down society, the basis of justice, tearing down even basic justice and greatly impoverishing economic ethics. In particular, it points out that, by operating goods—whose function is the reform of social institutions, the essence of justice—solely for the personal aim of profit, it decisively destroyed even individual economic circulation.

Next, examining the alternative that Daesoon's hoegwi-type social contractarianism presents for the crisis of economic ethics of the social-contractarian view of distribution: contrary to social contractarianism, which prioritizes the individual's fulfillment of duty between the individual's fulfillment of duty and sanctions against violators, hoegwi-type social contractarianism presents Sinin Johwa, which prioritizes the ethic of sanctions against violators.<sup>586</sup> Sinin Johwa refers to the same principle as feedback (a return loop) in dominoes, where the first cause never disappears but grows larger or smaller and at the end necessarily returns to itself. If the ethic of sanctions against violators is the divine (神) and the individual's fulfillment of duty is the human (人), then hoegwi-type libertarianism—unlike social contractarianism, which places the divine (神, the ethic of sanctions against violators) above the human (人, the individual's fulfillment of duty)—practices Sinin Johwa, placing the divine (神, the ethic of sanctions against violators) on equal footing with the human (人, the individual's fulfillment of duty).

Sangje taught, 「If a human being cannot fill his desire, he bursts with indignation and falls into grave illness. Now I first set up the false law (nanbeop) and afterward send down the true law (jinbeop); releasing all matters, I leave them to each one's free will, so in all affairs make your mind upright. Crookedness is the root of all sin; truthfulness is the source of all fortune. Now I shall make the divine beings (sinmyeong) descend upon people and aim the carpenter's inkline at their minds, and set the judgment of right and wrong to the lightning. Whoever fails to set his mind aright and acts crookedly, when the ultimate energy (jigi) descends, his heart will burst and his joints will be wrenched apart. Though his fortune be good, it will be hard to get it past his throat.」 (Jeongyeong, Gyobeop 3:24)

In all matters one must first make generous the invisible realm of the divine (神) and treat the visible realm of the human (人) as secondary and meager; yet modern civilization, which makes the root—the realm of the divine (神)—meager while treating the branch (末), the realm of the human (人), as generous and primary, is warned that it will fail. Yet modern people, prioritizing human desire—the very tip of the branch (末端)—over the divine, are unwittingly fostering crisis.

Next, Daesoon's hoegwi-type social contractarianism shows what form hoegwi-type social contractarianism—Western social contractarianism transformed by the thought of Sinin

Johwa—takes.

(...) If you go to the marketplace or to a gathering and merely think, 'If they believed my words a path to life would open for them,' though they themselves do not know it, their divine beings (sinmyeong) will know it, and virtue will return to you.] (Jeongyeong, Gyobeop 1:2)

The above passage shows that Daesoon's hoegwi-type view of distribution is composed of a stricter distribution network—the divine beings (sinmyeong)—than social contractarianism. The hoegwi-type social-contractarian view of distribution is a more thorough view of distribution than social contractarianism; it is not a simple system in which output equals input, but a complex system in which what is put in comes out amplified or diminished. It therefore shows that "no-grudge (mucheok)"—ensuring that there is no resentment whatsoever at the outset—is very important.

In the Buddhist and social-contractarian views of distribution, individual freedom can obstruct the justice of society. Buddhism emphasized that the benevolence and propriety of Confucianism are futile discrimination, and expressed that what transcends discrimination is emptiness (空). For Kant, justice was proof of the individual's existence, a matter in which no one else should interfere. Buddhism, Kantianism, and social contractarianism all call for minimal state intervention and hope for social welfare that does not constrain individual freedom.<sup>587)</sup>

In the hoegwi-type view of distribution, both an individual's kindness and grudges (cheok) all return. Even the individual who provides social security does not incur loss. In Daesoon Thought, for me to prosper, I need only bestow first. Because the universe circulates, the wealth (財富) I have bestowed returns to me in some form. To increase hoegwi-type distribution, one need only change a single order: if one wishes to receive either kindness or grudges from others, one gives first. When one knows the order for accumulating hoegwi-type distribution, one can be said to commune with the divine beings (sinmyeong).

The reason social-contractarian regeneration of economic ethics failed is that the justice which social-contractarian regeneration of economic ethics pursues collided with the freedom of libertarianism, the communal interest of utilitarianism, and the communal excellence of communitarianism, so that doubt about justice arose. In hoegwi-type social contractarianism, the human image of believing that, though the other person may not know, the other's divine beings (sinmyeong) will know, and of making others prosper, shows a human image that has recovered economic ethics by embracing libertarianism, utilitarianism, and communitarianism all together.

The resolution of the problem of economic ethics through the hoegwi-type social-contractarian view of distribution can be summarized as follows.

₩<Table 4.2₩> Daesoon Thought's hoegwi-type view of distribution

| | Details | Related Jeongyeong passage |

| :---- | :---- | ----- |

| Acknowledgment of the social-contractarian view of distribution | -Basic liberties -Fair equality of opportunity -The social basis of self-respect | Treat whomever you meet with respect. (Gyobeop 1:10) |

| Problems of the social-contractarian view of distribution | -Absence of communication between individuals -No responsibility even if kindness goes unrepaired -Simple system |

Explaining that Gyeong-o would have the grudge-spirit-attached money taken by robbers (Haengrok 3:16) |

| Solution to the problems of the social-contractarian view of distribution | -Sinin Johwa -Eternal return -Complex system | Making the divine beings descend upon people and aim the inkline at their minds (Gyobeop 3:24) |

| Comparison of social contractarianism and Daesoon's view of distribution | -Daesoon is connected by a stricter distribution network than social contractarianism -A structurally thorough view of distribution -No-grudge (mucheok) is the initial condition of the complex system | Though they do not know it, their divine beings will know it (Yesi 1:43) |

### 3. Haewon Sangsaeng and the Harmonization of Economic Ideology

Examining the junghwa-type (neutralization, 中和的) utilitarian view of labor grounded in Haewon Sangsaeng in relation to economic ideology: the junghwa-type (neutralization, 中和的) utilitarian view of labor harmonizes, through the power of circulation, the discord of economic ideology that utilitarianism—which developed today's Confucian capitalism—unintentionally brought about.

Confucianism, which was originally established to solve the problem of economic ideology, namely the realization of the public good, was pressed down by Confucianism's own classical canon and inclined toward circulation theory; while in this state it was transmitted to the West, where it combined with the active philanthropic spirit of Western Religion and developed into a utilitarianism like capitalism and communism, greatly stimulating humanity's economic ideology. However, the economic ideology of humanity that social contractarianism stimulated, owing to the lack of circularity in Western Religion, in fact greatly regressed and degenerated into an ideology in which ideological propaganda is splendid while real-world development is paltry. Owing to the Cold War brought about by a utilitarianism without regard for the weak, humanity loses the economic ideology of the expansion of the public good; under capitalism it is buried in the maximization of the gap between rich and poor, and under communism in growth stagnation. Modern people living in capitalism fold up their ideals, are wounded in their human pride, endure each day with frustrated dreams, and realize no positive public good whatsoever.

In response to humanity's crisis of economic ideology, Daesoon's junghwa-type utilitarianism—unlike Western utilitarianism, which defined the public good solely as the public good of winning more votes than others in politics—proposes, based on the circularity of the economy, the revival of the primordial power of the public good, namely the enhancement of market efficiency, as an alternative to the contemporary crisis of economic ideology. Examining Daesoon's junghwa-type utilitarianism as discussed thus far: it, first, emphasizes the cyclic thought of harmonizing economic ideology in Confucian capitalism; second, diagnoses the problem of utilitarianism's harmonization of economic ideology as a crisis of circularity; third, presents Haewon Sangsaeng as an alternative to the crisis of economic ideology of the utilitarian view of distribution; and fourth, shows what form junghwa-type utilitarianism—utilitarianism transformed by the thought of Haewon Sangsaeng—takes.

First, examining how Daesoon's junghwa-type utilitarianism revives Confucian capitalism's circulation-valuing view of labor to stimulate economic ideology: in Daesoon Thought, since labor-production is the result of circulation, as long as it does not obstruct circulation, the desire for production is greatly emphasized by neutralization (junghwa, 中和性).<sup>588)</sup>

Entering the gi-yu (己酉) year, Sangje performed the Buried-Fire (maehwa, 埋火) reordering work and, while making the southeast wind blow for forty-nine days, on the forty-eighth day a certain person came and pleaded for his illness to be cured. Because Sangje was absorbed in the reordering work, he did not respond, and that person returned and harbored resentment. Thereupon the southeast wind ceased, and Sangje, realizing this, at once sent someone to console the sick person. At this time Sangje said, 「If even one person harbors a grievance (won), the energy of heaven and earth is blocked.」 (Jeongyeong, Gongsas 3:29)

The above passage shows that even the sacrifice of a few endured for the Reordering Works of Heaven and Earth (Cheonji-gongsas) can block the energy of heaven and earth—so that utilitarianism, which sacrifices the small (小) for the great (大), causes many problems. Since utilitarianism pursues the greatest happiness of the greatest number, it often sacrifices the small (小) for the great (大). Yet the above passage shows that, even though a few sacrifice for the interest of the many, the power of the few is by no means weaker than the power of the many. Because of the classical Eastern notion of "scholar-farmer-artisan-merchant (sa-nong-gong-sang),"<sup>589</sup> people often misunderstand Daesoon's view of labor as an evasive one; but as long as circulation is presupposed, Daesoon Thought's view of distribution is more affirmative than the utilitarian view of labor.

Next, examining how Daesoon's junghwa-type utilitarianism diagnoses the problem of utilitarianism's harmonization of economic ideology as a crisis of circularity: in Daesoon Thought, since efficiency is the key pivot for economic circulation, it strongly criticizes utilitarian politics that denies efficiency internal to the market system and politically puts forward other alternatives.

Wonil, hosting Sangje at his house, heard him speak of the Way of the sage and the arts of the hegemon-warrior (ungpae). It was as follows.

「To save lives and heal the world (濟生醫世) is the Way of the sage; to bring disaster upon the people and overturn the world (災民革世) is the art of the hegemon-warrior. Already all under heaven has long suffered the afflictions left by the hegemon-warriors. Therefore I shall now, by the Way of mutual life-giving (相生), transform the people and rectify the world. From now on, set your mind aright. One who studies to be a great person must always accumulate the virtue of cherishing life (hosaeng). How could it be fitting to wish to live by killing the myriad multitudes of beings?」 (Jeongyeong, Gyoun 1:16)

The above passage shows that utilitarianism, by emphasizing the public good, fell into the Confucian classical canon, ignored the individual—the basis of the public good—and, by excessively emphasizing only communal interest, in fact ignored the individual, the basis of the public good, tearing down even the basic public good and greatly impoverishing economic ideology. In particular, it points out that, by operating the arts of the hegemon-warrior—whose function is the reform of social institutions, the essence of the public good—solely for personal aims, it decisively destroyed even social economic circulation.

Next, examining the alternative that Daesoon's junghwa-type utilitarianism presents for the crisis of economic ethics of the utilitarian view of distribution: contrary to utilitarianism, which prioritizes the choice of the majority between regard for the minority and the interest of the majority, junghwa-type utilitarianism presents Haewon Sangsaeng, which prioritizes the ethic of regard for the minority. Haewon Sangsaeng includes a structure in which two or more different forces take cyclic benefit from one another. If the harm done to the minority by the majority is

called grievance (won, 冤), then the majority's regard for the minority can be called the resolution of grievance (haewon, 解冤), and the mutual life-giving (sangsaeng) that follows the resolution of grievance can be called Haewon Sangsaeng. Junghwa-type utilitarianism places the resolution of grievance (haewon, 解冤, the majority's regard for the minority) before grievance (won, 冤, the harm done to the minority by the majority).

When Jeon Bong-jun (全捧準), indignant at tyrannical rule (虐政), gathered the Donghak followers and raised a righteous army, the state of the times grew ever more turbulent, their anger soared to the heavens, and their momentum worsened by the day. At this time Sangje, knowing that the prospects of those Donghak troops were unfavorable, one summer day recited to many people the verse 「月黑雁飛高 單于夜遁逃 欲將輕騎逐 大雪滿弓刀」 (The moon is dark and the wild geese fly high; the Chanyu flees by night. About to pursue with light cavalry, heavy snow fills bow and blade), making clear that the Donghak troops would fail when the season of snow arrived, and urged many people not to join Donghak. Indeed, that winter the Donghak troops were crushed by the government army, and those who followed Sangje's words escaped calamity. (Jeongyeong, Haengrok 1:23)

In all matters one must first make generous the invisible fundamental realm and treat the visible realm as secondary and meager; yet a system like Donghak, which makes the root—examination of efficiency within the market—meager while treating only the branch (末), namely external cause-and-name beyond institutions, as generous and primary, is warned that it will fail. The Byeongse-mun (Text on the Illness of the Age) of the Jeongyeong warns that one who is ignorant of the momentum of all under heaven will fall into the energy of death.<sup>590</sup> Yet modern people, prioritizing the very tip of the branch (末端)—namely cause-and-name—over real benefit, are unwittingly fostering crisis.

Next, Daesoon's junghwa-type utilitarianism shows what form junghwa-type utilitarianism—Western utilitarianism transformed by the thought of Haewon Sangsaeng—takes.

On the twenty-third day of the twelfth month of the jeong-mi year, Sangje sought out Sin Gyeong-su at his house. Speaking of Yao's "observing the images of the sun, moon, and stars and respectfully granting the seasons to the people" (曆像日月星辰敬授人時), Sangje said, 「Heaven and earth, without the sun and moon, are an empty shell; the sun and moon, without one who knows (知人), are a vain shadow (虛影). Since Tang Yao (唐堯) discerned the law of the sun and moon and taught it to the people, the grace of heaven and the principle of earth were first granted to humankind.」 At this time Sangje taught "The sun and moon, without selfishness, govern the myriad things; the rivers and mountains, possessing the Way, receive the hundred deeds" (日月無私治萬物 江山有道受百行), and composed the Five Incantations (五呪), naming them the essence-fluid (津液) of heaven and earth. Those Five Incantations are as follows.

新天地家家長歲 日月日月萬事知

侍天主造化定永世不忘萬事知

福祿誠敬信 壽命誠敬信 至氣今至願爲大降

明德觀音八陰八陽 至氣今至願爲大降

三界解魔大帝神位願趁天尊關聖帝君 (Jeongyeong, Gyouun 1:30)

The above passage shows that, in Daesoon's cyclic economic view, the human being becomes a being who neutralizes (中和) from the central position and examines human affairs

from the center, and thus becomes a being who can change the given framework. It shows that, when the resolution of grievance (haewon) of junghwa-type utilitarianism takes precedence over utilitarian innovation, so that all innovation becomes the resolution of grievance, then the sincerity-reverence-faith (seong-gyeong-sin) needed to reach innovation all become longevity and fortune—that is, the source of value.

Daesoon's junghwa-type view of labor shows that, without borrowing individual power and through communal power, it can produce the same effect that social security provides. In the Confucian and utilitarian views of labor, communal interest can infringe upon individual interest. Confucianism criticized the emptiness (空) of Buddhism and the qi (氣) of Taoism as vain quietistic extinction (heomu jeokmyeol)<sup>591)</sup> and expressed that what transcends the individual is the Great Unity (大同).<sup>592)</sup> The public good was proof of the existence of the community, a matter in which every individual should be involved. Confucianism, capitalism, and communism all call for maximal state intervention and hope for social welfare that does not infringe upon the interest of the few. The dilemma of promoting the welfare of the few while maintaining utilitarianism is the core problem of capitalism.

In the junghwa-type view of labor, both the interest of the many and the interest of the few are regarded as one. Even the social majority that provides social security does not incur loss. In Daesoon Thought, for me to prosper, I need only give first. Because the universe circulates, the wealth (財富) the community has shown regard for returns to the community in some form, through the Mean that escapes extremes.<sup>593)</sup> To increase junghwa-type production, one need only change a single order: showing regard for the rights and interests of the minority first as well. When one knows the order for accumulating junghwa-type distribution, it can be said to become Haewon Sangsaeng.

The reason utilitarian harmonization of economic ideology failed is that the public good which utilitarian harmonization of economic ideology pursues collided with the freedom of libertarianism, the social justice of social contractarianism, and the communal excellence of communitarianism, so that doubt about the public good arose. In junghwa-type utilitarianism, the human image of believing that, though people may not know one's own sincerity, reverence, and faith, Heaven will know, and of making others prosper, shows a human image that has harmonized economic ideology by embracing libertarianism, social contractarianism, and communitarianism all together.

A summary of Daesoon's junghwa-type utilitarianism for resolving the problem of economic ideology thus far is as follows.

|                                                                                            |                                                                                                                                          |
|--------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| ₩<Table 4.3₩> Daesoon Thought's junghwa-type view of labor                                 |                                                                                                                                          |
| Details   Related Jeongyeong passage                                                       |                                                                                                                                          |
| :----   :----   -----                                                                      |                                                                                                                                          |
| Acknowledgment of the utilitarian view of labor   -Community prior to the individual       |                                                                                                                                          |
| -Communal interest prioritized as much as communal justice                                 | -Respect for innovation and efficiency   If even one person harbors a grievance, the energy of heaven and earth is blocked (Gongsa 3:29) |
| Problems of the utilitarian view of labor   -Ignoring qualitative distinctions, uniformity |                                                                                                                                          |
| -Prioritizing profit over ethics                                                           | -Ignoring the minority   Long having suffered the afflictions left by the hegemon-warriors (Gyoun 1:16)                                  |

| Solution to the problems of the utilitarian view of labor | -Junghwa-type circulation  
-Prioritizing Haewon Sangsaeng over innovation -Evaluating loyalty-filial piety-fidelity  
(chung-hyo-yeol) by sincerity-reverence-faith (seong-gyeong-sin) | Urging people not to join  
Donghak (Haengrok 1:23) |

| Comparison of utilitarianism and Daesoon's view of labor | -The human being is a being  
who innovates the framework itself -Labor by need, not by ability -Loyalty-filial piety-fidelity  
(chung-hyo-yeol) for the resolution of grievance | 福祿誠敬信 壽命誠敬信 (Gyoun 1:30) |

#### 4. Dotong Jingyeong and the Overcoming of the Environmental Crisis

Examining the yuhaeng-type (flow, 流行的) utilitarian view of labor grounded in Dotong Jingyeong in relation to the environmental crisis: the yuhaeng-type (flow, 流行的) communitarian view of goods overcomes, through the power of circulation, the environmental crisis that communitarianism—which developed today's Western capitalism—unintentionally brought about.

Western Religion (Seogyo), which was originally established to solve the problem of the economic environment, namely the realization of community, was pressed down by Western Religion's own dogmatism and inclined toward circulation theory; while in this state it combined with the active enlightening spirit of Yu-Bul-Seon transmitted to the West and developed into a communitarianism like socialism and social-welfarism, greatly stimulating humanity's economic environment. However, the improvement of humanity's economic environment that communitarianism stimulated, owing to the lack of circularity in Western Religion, in fact greatly regressed and degenerated into an environmental crisis in which material development is splendid while the natural environment is paltry. Owing to the environmental crisis brought about by a communitarianism without human regard for nature, humanity loses the ideal economic environment of the expansion of community and is buried in the crisis of the extinction of the human community. Modern people living in capitalism abandon countermeasures against the environmental crisis, endure each day with frustrated dreams and without hope for humanity's future, and realize no positive communal response whatsoever.

In response to humanity's environmental crisis, Daesoon's yuhaeng-type communitarianism—unlike Western communitarianism, which defined community solely as belonging to a community economically more advantageous than other communities—proposes, based on the circularity of the economy, the revival of the primordial power of community, namely a joint response to humanity's crisis, as an alternative to the contemporary environmental crisis. Examining Daesoon's yuhaeng-type communitarianism as discussed thus far: it, first, emphasizes the cyclic thought of overcoming the environmental crisis in Western capitalism; second, diagnoses the problem of communitarianism's overcoming of the environmental crisis as a crisis of circularity; third, presents Dotong Jingyeong as an alternative for overcoming the environmental crisis of the communitarian view of goods; and fourth, shows what form yuhaeng-type communitarianism—communitarianism transformed by the thought of Dotong Jingyeong—takes.

First, examining how Daesoon's yuhaeng-type communitarianism revives Western capitalism's circulation-valuing view of goods to stimulate the economic community's overcoming of the environmental crisis: in Daesoon Thought, since goods are the result of circulation, as long as it does not obstruct circulation, the desire to bestow community<sup>594)</sup> and goods is greatly

emphasized by flow (yuhaeng, 流行性).

In the seventh month of that year, the Donghak party members gathered at Wonpyeong. Kim Hyeong-ryeol, passing through this place to see Sangje, saw the Donghak party gathered, went to Sangje, and reported it. Sangje sent him to Wonpyeong to find out the purpose and conduct of that gathering. At Wonpyeong he ascertained that it was a gathering of the Iljinhoe, that they put forward the aim of "serving the nation and bringing peace to the people" (boguk anmin), and that the assembly site was Ganggyeong (江景) in South Chungcheong (忠南); he returned to Sangje and reported the facts. Hearing this, Sangje said, 「Let me make it so that henceforth they do away with plundering and harm to the people such as in the gabo (甲午, 1894) year, and that each of them uses his own property. I must first set the example.」 So saying, he sold the household belongings of his home and a little of his farmland and, with that money, went into Jeonju town and distributed it to passing beggars. From then on, the Iljinhoe members, instead of plundering, acted with their own property. By this affair the townspeople of Jeonju were moved by Sangje's deeds and heightened their reverence for him. (Jeongyeong, Gyou 1:15)

The above passage shows that Daesoon Thought acknowledges a philanthropic view of goods that uses individual property for common purposes, prioritizing communal justice as much as communal interest. Foreseeing that the Iljinhoe and Donghak, though they arose for common purposes, would sustain themselves by plundering the residents, Sangje showed a communitarian example in advance, thereby making the Iljinhoe too engage in communal affairs with their own money. Daesoon's yuhaeng-type view of goods, like the communitarian view of goods, shows that goods, even if individually owned, are beings that cannot be handled at an individual's whim. If Donghak took the sacrifice of a few for granted under the pretext of the great cause of community, Daesoon's image of sacrificing oneself for the great cause is sufficient to contrast with the Iljinhoe, so that even the Iljinhoe came to act with their own money. Because of the classical Eastern notion of "virtue as root, wealth as branch (德本財末)," people often misunderstand Daesoon's view of goods as one of non-possession; but as long as circulation is presupposed, Daesoon Thought's view of goods is more flow-oriented than the communitarian view of goods.

Next, examining how Daesoon's yuhaeng-type communitarianism diagnoses the problem of communitarianism's overcoming of the environmental crisis as a crisis of circularity: in Daesoon Thought, since excellence is the key pivot for economic circulation, it strongly criticizes communitarian politics that denies excellence internal to the market system and uses other alternatives as a political pretext.

One day, the disciples saw Sangje and asked, 「With Sangje's power, how could you have suffered the disturbance of Jang Hyo-sun?」 Sangje said, 「If a dispute arises within the religious order (教中) or within a household (家中), the divine government (神政) becomes disordered; if left as it is, great calamity comes upon the world. Therefore I received that energy and dissolved the calamity.」 (Jeongyeong, Haengrok 3:8)

The above passage shows that primary communities such as the family and the school take precedence over all organizations, and that the members of a community must hold firm conviction about the preciousness of the community.<sup>595</sup> Communitarianism, by emphasizing communal excellence—while it had failed to develop properly, having fallen into the dogmatism of Western Religion—contributed to receiving the Eastern Yu-Bul-Seon and

expanding the communal environment; but by ignoring the individual—the basis of the public good—and excessively emphasizing only communal excellence, it in fact tore down the individual, the basis of the public good, tearing down even the basic public good and greatly impoverishing the economic environment. In particular, it points out that, by operating goods—whose function is the reform of social institutions, the essence of excellence—solely for the personal aim of fame and profit, it is adversely affecting even cosmic circulation.

Next, examining the alternative that Daesoon's yuhaeng-type communitarianism presents for the environmental crisis of the communitarian view of goods: contrary to utilitarianism, which prioritizes the choice of the strong few between the tyranny of the few who are strong in profit and the response of the weak many, yuhaeng-type communitarianism presents Dotong Jingyeong, which prioritizes the ethic of regard for the weak many. Dotong Jingyeong can be said to be a circulation in which two or more systems act upon one another in a flowing (yuhaeng) manner.

If the common will of the weak many is called the Dao (道), then a world in which the harmony of the strong and the weak is achieved can be called Dotong Jingyeong. Unlike communitarianism, which is skewed toward the will of the weak many, yuhaeng-type (return-type) communitarianism simultaneously satisfies the demands of both sides.

Deep at night, Sangje took the disciples up a mountain in Taein town and performed a reordering work; afterward he said to them, 「The great divine beings of heaven and earth have gathered for this work; when they disperse there will surely be a terrible chastisement.」 As he finished speaking, unexpectedly a roar of the crowd arose from Taein town. The disciples, attending Sangje, came down from the mountain and looked: the crowd had rushed into the tavern of Sin Gyeong-hyeon (辛敬玄) and smashed all the household goods and liquor jars. Originally Sin Gyeong-hyeon, after starting his liquor business, had gained the favor of the town's young men and amassed money; but because he treated those young men coldly when they were in want, they, indignant at his heartlessness, attacked him. The next day Sangje went to Gyeong-hyeon's tavern, where the couple were weeping and about to move elsewhere. Sangje said nothing but asked Gyeong-hyeon's wife for liquor; the woman said, 「All the liquor jars have been smashed; what liquor could there be?」 He said, 「Bring the soju hidden in that chest.」 The woman, flustered, said, 「Before you, sir, nothing can be hidden at all,」 and poured out soju from a small bottle and offered it. Sangje admonished the couple, 「In all matters, right and wrong lie entirely with me, not with one's position. Henceforth think well in all matters and act. If you do so, your path ahead will open again and your business will flourish.」 As admonished, the couple stopped their move, mended their faults, and continued their business; before long their business flourished again. (Jeongyeong, Gyobeop 3:18)

In the above passage, the people who, though without power, were many and indignant at Sin Gyeong-hyeon's heartlessness—a community that had merely endured—exploded according to a change in a particular energy and attacked Sin Gyeong-hyeon's house. In all matters one must first make generous the invisible realm and treat the visible realm as secondary and meager; yet a person like Sin Gyeong-hyeon, who makes the root—examination of virtue (德) within the market—meager while treating only the branch (末), namely external cause-and-name beyond institutions, as generous and primary, is warned that he will fail. Yet Sin Gyeong-hyeon too, if he turns his mind well, was given the chance to come back to life.

Next, Daesoon's yuhaeng-type communitarianism shows what form yuhaeng-type communitarianism—Western communitarianism transformed by the thought of Dotong Jingyeong—takes.

Kim Gap-chil always acted with childish willfulness and stubbornness, but Sangje would coax him well and merely smile, never once scolding him, so that he grew worse and would not mend. Hyeong-ryeol, unable to bear it, scolded, 「Where is there such a wicked fellow?」 Sangje said to Hyeong-ryeol, 「Your words and deeds are not yet unraveled and still carry venom. 'When you set out to remove the bad, all is weeds; when you take a liking and look, all is flowers' (惡將除去無非草 好取看來總是花). Words are the cry of the mind, and deeds are the traces of the mind. If you speak well of others, it becomes virtue and you prosper, and the surplus virtue is pushed along and gradually becomes great fortune, reaching your own body; but words that slander others become harm to them, and the surplus harm is pushed along and gradually becomes great calamity, reaching your own body.」 (Jeongyeong, Gyobeop 1:11)

In a community, if one speaks well, the community's members all prosper together and it keeps growing; if one speaks ill in a community, the community keeps shrinking. Goods, too: what is bestowed to make others prosper has its surplus virtue pushed along to become greater and to flow (yuhaeng), while goods made to flow so as to make others fare ill have their calamity all the more amplified, flowing back to me.

Comparing the views of goods of Western Religion and Daesoon: the communitarian view of goods of Western Religion has lofty ideals, but with its anthropocentric thinking it fails to bring to life the hidden functions of objects. As Baudrillard revealed in *The System of Objects* (*Le Système des objets*),<sup>596</sup> just as objects are said to exist prior to the human being, in Daesoon's yuhaeng-type view of goods the divine beings (sinmyeong) are present and circulate together.

Daesoon's yuhaeng-type view of goods shows that, without borrowing individual power and through communal power, it can produce the same effect that social security provides. In the views of goods of Western Religion and communitarianism, communal excellence can infringe upon individual interest. Western Religion and ecologism both call for maximal state intervention and hope for social welfare that does not infringe upon the interest of the few.

In the yuhaeng-type view of goods, both the interest of the weak and the interest of the strong are regarded as one. Even the social strong who provide social security do not incur loss. In Daesoon Thought, for me to prosper, I need only give first. Because the universe circulates, the goods (財貨) the community has shown regard for return to the community in some form. To increase yuhaeng-type goods, one need only change a single order: showing regard first for the rights and interests of those who are many but weak. When one knows the order for accumulating yuhaeng-type goods, it can be called Dotong Jingyeong.

|                                                                                                                                                                                                                                |  |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| ₩<Table 4.4₩> Daesoon Thought's yuhaeng-type view of goods                                                                                                                                                                     |  |
| Details   Related Jeongyeong passage                                                                                                                                                                                           |  |
| :----   :----   -----                                                                                                                                                                                                          |  |
| Acknowledgment of the communitarian view of goods   -Acknowledging goods by need -Communal justice prioritized as much as communal interest -Bestowal valued as much as efficiency   I must first set the example (Gyoun 1:15) |  |
| Problems of the communitarian view of goods   -Free-riding -Betrayal by members -The unmeasurability of symbolic value   If a dispute arises within the religious order (敎中) or a                                              |  |

household (家中), the divine government (神政) becomes disordered (Haengrok 3:8) |

| Solution to the problems of the communitarian view of goods | -Utilizing the flow (yuhaeng) of objects rather than individual bestowal -Maintaining checks on the strong few -Emphasizing the importance of dialogue | A man who treated the young men coldly when they were in want was set right by the community (Gyobeop 3:18) |

| Comparison of communitarianism and Daesoon's view of goods | -The flowing (yuhaeng) circularity of objects themselves -The circulation of bestowal | If you speak well of others it becomes virtue and they prosper, and the virtue grows greater so that I prosper all the more (Gyobeop 1:11) |

The reason communitarian overcoming of the environmental crisis failed is that the excellence which communitarian overcoming of the environmental crisis pursues collided with the freedom of libertarianism, the social justice of social contractarianism, and the public good of utilitarianism, so that doubt about excellence arose. In yuhaeng-type communitarianism, the human image of believing that, though people may not know one's own merit (gongdeok), Heaven will know, and of making others prosper, shows a human image that can resolve environmental problems by embracing libertarianism, social contractarianism, and utilitarianism all together. A summary of Daesoon's yuhaeng-type communitarianism for resolving the environmental-crisis problem thus far is as in ₩<Table 4.4₩>.

## Footnotes

- 580) Yi Jeong-rip, who co-authored the Jeungsan Cheonsa Gongsagi with his elder brother Yi Sang-ho, expresses Daesoon Thought's affirmative view of wealth as jaebu seonsi (在富善視, viewing the presence of wealth favorably). (이정립, 『증산사상의 이해』, 인동, 1986, 157쪽),
- 581) It can be said that a distinguishing feature of Daesoon Thought among new religions is that, within Yu-Bul-Seon, Taoist characteristics appear especially strongly. The Taoist elements in Daesoon Thought are not peripheral but appear in core parts such as the divine positions (sinwi). (고남식 「증산(龜山)의 도가적(道家的) 경향(傾向)과 《무극도(無極道)》의 도교적(道敎的) 요소(要素)」, 『대순사상논총』 Vol.17 No.-, 2004, 3~14쪽)
- 582) The economic anthropologist Polanyi holds that, in fact, the market in today's economics has become a self-regulating market able to exist independently, separated from society. (원용찬, 「경제학의 방법론적 비판과 문화경제의 패러다임」, 『문화경제연구』 Vol.1 No.1 한국문화경제학회, 1998, 28쪽)
- 583) 大道廢焉有仁義 — When the great Dao declined, benevolence and righteousness (仁義) appeared. (『노자』, 김학주 역해, 명문당, 1996, 93~94쪽)
- 584) That the new patriarch of Seondo appears as Choe Je-u in Daesoon Thought suggests that Donghak took on the role of Taoism. The failure of Donghak in Daesoon Thought can be seen as a failure to develop the limitations inherent in libertarianism into daedae-type libertarianism. In Daesoon Thought, through two revelations, the grievance of Donghak's failure is resolved by the true Donghak of daedae-type libertarianism. (고남식 「대순사상에 나타난 동학의 위상과 증산의 참동학 전개」, 『대순사상논총』 Vol.16 No.-, 대진대학교, 2003)
- 585)
- 586) In Daesoon Thought, the divine (sinmyeong) appears as a spiritual background. The numinous nature possessed by the human being, even when understood as an external reality, always accompanies the human being and plays a role in helping the human being fulfill his functions. (이경원, 『한국 신종교와 대순사상』, 문사철, 2011, 172~174쪽)
- 587) Kant and Buddhism commonly regard freedom as a fundamental postulate of ethics. (김진, 『칸트와 불교』, 철학과 현실사, 2000, 56~59쪽)
- 588) Yi Jeong-rip expresses Daesoon Thought's affirmative view of labor as nongno jeongjeong (線路整正, ordering and rectifying the path of emolument). (이정립, 같은 책, 161쪽)
- 589) (...) 士之商職也 農之工業也 士之商農之工職業也 其外他商工留所 (... A scholar's commerce, a farmer's craft; that a scholar engages in commerce and a farmer in craft is called an occupation. Jeongyeong, Gyoung 1:44) Park Gyu-su, a leader of the enlightenment faction at the time, said: "Though people are distinguished as scholar-farmer-artisan-merchant (sa-nong-gong-sang), what matters is that the scholar (士) diligently takes up farming, raising the wealth of the land to become rich—does this not make him a farmer? And if the scholar refines and makes various materials and develops implements according to the people's needs, is he not an artisan (工匠)? If the scholar discerns the presence and absence of goods and trades them, circulating the rare goods of all directions

so as to live well, is he not a merchant? The body, as a vessel, is the scholar, but the occupation divides into farmer, artisan, and merchant according to the work one does." (박규수, 『환재집』, 「잡문」, 박기현, 『조선참모실록』, 역사의 아침, 2010, 262쪽) In light of the above passage, sa-ji-sang (士之商) can be said to be a passage emphasizing circulation, meaning that only when the scholar humbly conveys truth like a merchant and the farmer actively employs skill like an artisan, engaging in craft, does it become an occupation. Since sa-nong-gong-sang is also a fourfold (sasang) classification, it can be said that from the outset sa (scholar) was conceived as metal (金), decisive; nong (farmer) as wood (木), overflowing with productive power; sang (merchant) as fire (火), which manifests and circulates throughout the world; and gong (artisan) as the technology that concentrates all information and automates. Indeed, like religion, craft arose in Taoism by the principle of water overcoming fire (sugeukhwa) in southern China, where the Gonggong tribe (工共族), skilled in flood control and relations, dwelt; and commerce flourished, by the principle of fire overcoming metal (hwageukgeum), in the West, where the energy of Western Religion (fire) is strong. India has many religions (sa), and agriculture developed in China by the principle of wood overcoming earth (mokgeukto). In Daesoon Thought, a cyclic economic view, even a scholar who cannot fairly publicize his own insight cannot rely on others—not even for a bowl of water, and not even among parents and siblings. (Our practice is one in which one cannot borrow another's help even for a bowl of water without cause; so even between father and son or among brothers, do not depend on one another carelessly. Jeongyeong, Gyobeop 1:7)

- 590) (...) 知天下之勢者 有天下之生氣 暗天下之勢者 有天下之死氣 (... One who knows the momentum of all under heaven possesses the living energy of all under heaven; one who is ignorant of the momentum of all under heaven possesses the dead energy of all under heaven. ...) (Jeongyeong, Haengrok 5:38)
- 591) By the Song period (960–1279), Neo-Confucianism, after absorbing and learning from Buddhism, then discarded Buddhism. (윤영해, 「주자의 불교비판연구」, 서강대학교 박사논문, 1997, 40쪽) Heomu jeokmyeol (虛無寂滅) refers to the transcendent state of emptiness (heomu) in Taoism and the state of nirvana (jeokmyeol) in Buddhism; but Confucianism criticizes the emptiness (空) of Buddhism and the qi (氣) of Taoism as heomu jeokmyeol from the standpoint of criticizing individualism.
- 592) Daedong (大同, Great Unity) is well expressed in the Daedong theory of the "Liyun" chapter of the Book of Rites (Liji). Daedong is an age in which the great Dao is realized, when all under heaven belonged not to a single individual but to the public (cheonha wigong, 天下爲公). (이상익, 「유교와 자유민주주의」, 『정치사상연구』 Vol.3 No.-, 한국정치사상학회, 2000, 24~25쪽)
- 593) The Doctrine of the Mean (Zhongyong), a late arrival of Confucianism, was written with the intent to transform the age of extremes brought about by the Warring States period—following the collapse of the divine order that began with Chiyu—into an age of balance. (신정근, 『중용 극단의 시대를 넘어 균형의 시대로』, 사계절, 2010) Since Eric Hobsbawm diagnoses the modern age too as an age of extremes (에릭 홉스봄, 『극단의 시대』, 이용우 역, 까치, 1997), the Mean—that is, balance and Haewon Sangsaeng—becomes the most needed thought of our age. Britain's Giddens advocates a Third Way that harmonizes community and individual, structure and agency, as an alternative for modern risk society. Drawing on Simmel, who interpreted Weber's "iron cage" through the positive function of "societal differentiation," Giddens guards against the pessimism of Foucault and Weber, who interpreted modern society pessimistically. (김윤태, 「통합적 사회학의 가능성과 한계-앤서니 기든스의 사회이론」, 『사회와 이론』 Vol. No.11, 한국이론사회학회, 2007, 69~75쪽)
- 594) Yi Jeong-rip expresses Daesoon Thought's affirmative view of community as sadan sahoe (社團社會, association society). (이정립, 같은 책, 162쪽)
- 595) Daesoon Thought, which places Eumyang Hapdeok at the head of its tenets, gives the highest priority to the importance of the family. Just as in the Book of Changes (Zhouyi) all things, being male and female, are a complexity-science reflection of the family relationship, in Daesoon Thought, which substantiates the Book of Changes, its practical meaning appears all the more strongly. Just as family problems surface more as the social environment worsens, Daesoon Thought gives priority to emphasizing the problems and resolution of family relations in the turbulent enlightenment period. (고남식, 「개화기 강증산 전승에 나타난 가족관계의 문제점과 해결방식」, 『거레어문학』 Vol.26 No.-, 2001, 건국대학교, 27~28쪽)
- 596) 장 보드리야르, 『사물의 체계』 (The System of Objects) (지식을 만드는 지식, 2011)

## V. Conclusion

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Money is the treasury of human freedom and at the same time the yoke of freedom—an intractable thing that cannot be unraveled except through circulation.<sup>597)</sup> Yet, although the present is the age of capitalism, an age that most reveres wealth, it is relatively an age that conceals economics. This is because economics that has moved beyond the neoclassical school clearly reveals a secret of circulation regarding the operating mechanism of society that one would rather not disclose. The heavily skewed neoclassical, libertarian economics of supply and demand curves—which is generally regarded and taught as “economics”—conceals the secret of monetary circulation and its connection with Yu-Bul-Seon.

Modernity, which set out from the acquisition of freedom, has today reached a point where the meaning of freedom has faded, economic motivation has gone missing, economic ethics have disappeared, economic ideologies have collapsed, and even a serious environmental crisis is felt on the skin—yet there is no clear remedy. This is because environmental problems are the point at which all economic problems are concentrated in multiple layers. The problem of economic ideologies that divided the world into capitalism and communism now becomes a question of how efficiently one can respond to environmental problems.

The ultimate economic motivation of human beings lies in freedom. But freedom is possible only when circulation is presupposed. Freedom is grounded in a sound social contract; the social contract is grounded in the common good of the community; and the common good of the community is grounded in the very existence of the community. Therefore, in order to attain freedom one must pursue the common good. Today, libertarianism, which is exclusive toward society and community, has lost its proper function because problems have arisen in the three economic dimensions of justice, public interest, and community. Having lost community, humanity today finds that libertarian freedom has been commodified, and human beings are losing their economic motivation.

Daesoon Thought seeks to resolve today’s economic problems by circulating Yu-Bul-Seon. It is not satisfied, as communism is, with the formation of community, nor, as capitalism is, with freedom for the sake of freedom; rather it calls for forming community according to the principle of circulation and then once again walking the path toward freedom. For, as in Russell’s paradox, all things circulate and so can never settle upon any single one. Freedom matured through the circulation of community is what can become the ultimate economic motivation of human beings. Indeed, Daesoon Thought values both propriety and emolument,<sup>598)</sup> and calls for synthesizing the two—economy and ethics—stating that the sage and the hero (saint and warrior) must be combined so that the positions of ruler and teacher become one stream.<sup>599)</sup> Here the sage (聖) and propriety (禮) may be called ethics, and the hero (雄) and emolument (祿) may be called economy.

Daesoon Thought, which integrates economy and ethics, presents a cyclic economic view that offers the finest solution to environmental problems. First, Daesoon Thought, through the Taoist truth of Eumyang Hapdeok (Harmonious Union of Yin and Yang), frees the modern person—who has fallen into gambling capitalism and today has no desire to work for freedom—from gambling capitalism. One who has escaped gambling capitalism comes to think

of a Buddhist economic ethic, then a Confucian economic ideology, and finally a Western-Religion environment. Through its cyclic economic view, Daesoon Thought proposes that economic problems can be resolved: economic motivation through the daedae-type (polarity) libertarian view of wealth grounded in Eumyang Hapdeok; economic ethics through the hoegwi-type (return) social-contractarian view of distribution grounded in Sinin Johwa; economic ideology through the junghwa-type (neutralizing) utilitarian view of labor grounded in Haewon Sangsaeng; and environmental problems through the yuhaeng-type (flowing) communitarian view of goods.

In fact, Korea—on which Daesoon Thought is grounded—has recently, even amid the global economic crisis, overtaken the Japanese economy that many said it could never surpass, and the Korean Wave (Hallyu) that no one anticipated has set off a worldwide boom and astonished the world. It is said that until the eighteenth century Korea maintained an actual economic power second in the world after China.<sup>600</sup> The world wonders just what the secret of Korea's economy and culture is. The secret of a Korean economy and culture that has overtaken the once-strongest Japanese economy and culture in Asia cannot be explained by the Confucian capitalism or Bodhisattva capitalism once used to analyze the growth of Asian economy and culture. Since the Lehman crisis, humanity's economic problems have steadily worsened, yet the Korean economy alone enjoys a boom amid global recession. Korea's exceptional economic development offers one new answer amid the global economic crisis.

Like the cyclic thought of Daesoon, Korean thought has as its greatest characteristic the circular theory of the threefold union of Yu-Bul-Seon.<sup>601</sup> That a distinctly cyclic tendency appears in Korean thought can find one answer in Korea's indigenous equestrian (horse-riding) culture, which has recently come to light through China's Northeast Project.<sup>602</sup> Korea's equestrian culture, highlighted recently alongside China's Northeast Project, explains the environmental origin of the cyclic thought that Korean thought possesses.<sup>603</sup> It is said that historically Korea is the only nation that hunted by striking a moving tiger from a running horse. Korea's equestrian culture is also said to have become the foundation of the equestrian culture of Mongol Yuan.

Indeed, the ceaselessly circulating universe is like hitting a moving target from a running horse, so that a static reductionism such as that of the West does not apply, and a cyclic theory such as the theory of relativity is required. Korea is a nation filled with the Five Phases (ohaeng) and the Three Powers (samjae)—cyclic sciences—so much so that it is called the nation of the Five Phases, and not only because of Daesoon Thought.<sup>604</sup> Circulation can present answers that Western process philosophy (Whitehead, Deleuze, etc.) and depth hermeneutics (psychoanalysis, analytical psychology, etc.) cannot resolve. Along with the horse, the bird—which also symbolizes circulation—is said to occupy a large share of Korea's indigenous place-names.<sup>605</sup>

The theory of circulation is, moreover, possible only when there is community. Korea, which emphasized circulation, has become the nation that most treasures the family and the only remaining country in the Confucian cultural sphere in the world. The recent rise in Korea's suicide rate can be said to stem from the dissolution of the community of the family—accelerated by the loss of circulation, the temperament of reaching conclusions quickly as if from a running horse—and so the restoration of the family is most urgent. The human mind, too, manifests mental illness when circulation is paralyzed. Daesoon Thought, which

values the ancestral spirits in accordance with the idea of human nobility (injon), takes the family as the basis of economy and makes the family the foundation of all communal circulation.<sup>606)</sup>

In Daesoon's cyclic idea of human nobility, which values the family, particular attention is paid to the siru (steaming vessel) and the sot (cauldron), the source of the Korean household economy.<sup>607)</sup> From Wonhyo's thought of harmonizing disputes (hwajaeng), Korea possesses a tradition of the siru and sot that integrate all things cyclically.<sup>608)</sup> In Daesoon's idea of human nobility, the human being becomes the center of circulation and ripens all things as in a siru.<sup>609)</sup> It is said that the only being able to ripen all things as a siru does is the human being, who can perform self-referential feedback through the yin-yang of mind and body. The economics of circulation through the human being may be called siru economics. Siru economics, in which the human being at the center circulates all things, can become an Eastern alternative that surpasses the cyclic philosophies of the West—process philosophy and depth hermeneutics (psychoanalysis, analytical psychology, etc.). Indeed, Daesoon Jinrihoe, which practices Daesoon Thought, practices a cyclic economic view in medical care, social welfare, scholarship programs, and the like.

In studying a new cyclic economic view of Daesoon Thought, this paper has summarized existing economic thought within the overall framework of circulation. If each of Yu-Bul-Seon is an economics of partial circulation, then the cyclic economic view may be called the economic view that integrates Yu-Bul-Seon. Yin-yang and the Five Phases constitute another scientific principle, namely circulationism, and the cyclic economic view may be called a study that applies the scientific principle of yin-yang and the Five Phases to the field of economics. This paper may be summarized as follows.

First, Chapter I showed that existing prior research can be divided, within the framework of individual–community and economy–ethics, into the framework of libertarianism, social contractarianism, utilitarianism, and communitarianism. Chapter II examined the common characteristics by comparing Taoism with libertarianism, Buddhism with social contractarianism, Confucianism with utilitarianism, and Western Religion with communitarianism, since existing economic thought, viewed from the aspect of circulation, also shares common parts with Yu-Bul-Seon and Western Religion (Seogyo).

Chapter III concretely compared Daesoon's cyclic economic thought with the cyclic characteristics of Yu-Bul-Seon and Western Religion shown in Chapter II. Through this comparison, it examined how, in the economic cycle of saving–production–distribution–circulation, Daesoon's cyclic economic view can newly resolve problems that existing Yu-Bul-Seon and Western Religion cannot.

Chapter IV showed that the characteristics of Daesoon's cyclic economic view clarified in Chapter III become one method for resolving the contemporary economic problems derived in Chapter I—the crisis of economic motivation, the collapse of economic ethics, the confusion of economic ideology, and the environmental crisis.

In the Chapter V conclusion, it was shown that Daesoon's cyclic economic view is a case applying a new cyclic methodology of Daesoon Thought, contrasted with the reductionist methodology of existing science, and that when Daesoon's cyclic methodology is applied to various sciences in the future, new facts such as the cyclic economic view may be revealed.

It is said that ontogeny recapitulates phylogeny. The economic ethics of society as a whole can apply equally to the individual economy. This paper does not discuss in detail the concrete process by which a cyclic economic view can improve each individual's economic situation, nor its practice within Daesoon Thought, leaving these to a future task. Siru economics—a cyclic economics—is a Korean economics and can become a new economics capable of resolving the difficult problems that contemporary Korean economics cannot solve: the economic problems of the individual, and the last division of economic ideology of a humanity split by the DMZ.<sup>610)</sup> In a world where everything has been monetized, if money circulates, the freedom of humans and of all things can be attained.

A frame, which leaves a more powerful trace than a paradigm as a methodology of scholarship, survives—like a paradigm—regardless of the truth or falsity of individual facts.<sup>611)</sup> There may be room for disagreement as to whether the cyclic economic view of Daesoon Thought corresponds one-to-one with theories developed by reductionist methodology. Yet the cyclic frame of Daesoon Thought, which interprets and transforms the world fractally (in terms of self-similarity) through the circular theory of Eastern science left as a complexity science, will, together with the development of modern science, become an ever more spotlighted theory that fills the blind spots of reductionist scientific methodology.

Examining the cyclic economic view of Daesoon Thought thus far is not in order to claim that it is a thought superior to the economic thought of Yu-Bul-Seon and Western Religion, or that only Daesoon Thought possesses a cyclic economic view. It is rather because, in overcoming the problem of self-interpretation that today drives countless people to suffering and suicide, the cyclic economic theory can become a new therapy. The modern person, however low-income, lives a life more abundant than any past emperor ever enjoyed, yet no one feels happier than the past emperors. As Frankl, who survived the Nazi camps, said, in the end a person's happiness and survival depend on self-interpretation and the discovery of meaning, and what one's frame of self-interpretation is determines happiness.

Most people's economic views are likely confined to the categories of libertarianism, utilitarianism, communitarianism, and social contractarianism, and are thereby wounded. Circulation is a frame of healing. Just as our old siru, like a pyramid, when it steamed spoiled food restored the spoiled food to normal, circulation calls forth a self-interpretation that gives courage to a wounded existence. Like the doctor who healed the protagonist of the film "Good Will Hunting" with the cyclic logic of "It's not your fault," the wounded modern person—recognized only by possessions and abilities—needs a siru that can circulate the wound.<sup>612)</sup> The cyclic economic view of Daesoon Thought imparts the complexity-science principle of circulation to existing cyclic philosophical therapy and literary therapy, revealing the time when all things emerge anew and the hidden identities of oneself and others, thus scientifically healing the soul.

As the world grows ever more complex and high-tech, accepting oneself and others becomes increasingly difficult, and the intensity of wounds grows ever stronger. Yu-Bul-Seon and Western Religion, which once set the frame of human thought, have long since vanished from the world's attention. But just as great thought always revives, with the emergence of complexity science and psychoanalysis, Yu-Bul-Seon and Western Religion are reviving—not as separate existences, but as beings that can exert power only when originally combined. Just as Einstein's theory of relativity subsumed Newton's theory, Yu-Bul-Seon and Western Religion

viewed as a whole are revealed to have been a complexity science and an economic thought, and they appear as a path of scientific self-interpretation by which one understands who one is. The path long thought to be straight was a path returning to oneself. The cyclic economic view of Daesoon Thought is an economic view that tells the ugly duckling it was, after all, a swan.

"If one governs matters great and small by the divine way (神道), then a profound and unfathomable achievement is accomplished; this is none other than transformation through non-action (無爲化). By rectifying the divine way and bringing all affairs into accord with the principles of righteousness, I shall set the boundless fortune of the earthly paradise; and as each degree (度數) comes round in turn, a new framework will open. Had Choe Punghyeon undertaken the past Imjin War, it would have taken no more than three days; had Jinmuk faced it, no more than three months; had Song Gubong undertaken it, it would have been pacified in eight months. This was only because the methods of Seon, Bul, and Yu differ. In the past the board was narrow and matters simple, so even using one method alone could rectify the great chaos; but today, with East and West intermingling, the board has widened and matters have grown complex, so without combining all methods one cannot rectify the chaos." (Jeongyeong, Yesi 1:73)

## Footnotes

- 597) To earn money, money is everything, but one must know that it is merely money—a thing used by the principle of circulation. (David Krueger et al., *What Is Money?*, trans. Han Su-yeong, Sia Publishing, 2011)
- 598) One day Sangje recited to Hyeongnyeol and told him to remember: 「夫用兵之要在崇禮而重祿 禮崇則義士至祿重則志士輕死 故祿賢不愛財賞功不逾時則士卒並敵國削」 (The essence of using troops lies in revering propriety and making emolument generous. When propriety is revered, righteous scholars arrive; when emolument is generous, scholars of purpose do not fear death. Therefore, if you grant emolument to the worthy without begrudging wealth and reward the meritorious without delay, the soldiers will unite and the enemy state will be broken. Jeongyeong, Haengrok 2:18; requoted from Daesoon Hoebo no. 24, p. 1, Daesoon Jinrihoe Publishing, June 15, 1991).
- 599) In ancient times the divine sages established the ultimate, combining sage and hero (聖雄) to govern and oversee both politics and edification; but from the middle ages onward, sage and hero diverged in their basis, politics and edification split, and finally, fragmented into many factions, the true law (眞法) could no longer be seen. Now, with the return to the origin (原始返本), the positions of ruler and teacher (君師位) will become one stream. (Jeongyeong, Gyobeop 3:26)
- 600) It is said that Korea's falling behind the mainstream of the world economy can be traced to the establishment of the one-party dictatorship of the Noron after Sukjong, beginning with the Injo coup, and to the rule of the in-law families after the death of Jeongjo. (Kwon In-ho, "The Modern Autonomy of Donghak Thought and the Gabo Peasant War," *Korean Ethnic Culture*, Vol. 39, 2011, p. 35)
- 601) Choe Chi-won's preface to the Nanrang Stele in the Samguk Sagi evaluates Korea's indigenous Seondo concisely yet pointedly, holding great value for the study of the history of Korean Seondo. In particular, the content that our Seondo encompasses the three teachings of Yu-Bul-Do carries all the more credibility and authority in that it is the evaluation of Choe Chi-won, an international scholar who had returned from activity in Tang China. (Im Chae-u, "A Critical Review of the Problem of the Relationship between Choe Chi-won and Taoism," *Seondo Culture*, Vol. 10, Kookhak Research Institute, Global Cyber University, 2011, pp. 36, 53–57.) During his time in Tang, Choe Chi-won came to understand Taoism through his superior, the military governor Gao Pian, and took particular interest in the way of the immortals. (Jang Il-gyu, "Choe Chi-won's Taoist Thought and Its Meaning," *Korean Thought and Culture*, Vol. 17, 2002.)
- 602) Go Seong-gyu, "Goguryeo, the Strongest Equestrian People that Even China Trembled Before" (Construction Economy, March 24, 2011, online report, <http://cafe.daum.net/gimadea>)
- 603) It is said that the origin of the Korean people is deeply connected to the Gonggong tribe, who in Chinese histories appear with Fuxi holding compass and ruler and who stood opposed to the Chinese. Interpreting the universe cyclically and taking the great serpent as their symbol, the Gonggong tribe are connected as far as Sumer and were related to the Scythians (Saka), an equestrian people who were the forerunners of the Shakya clan. (Jeong Hyeong-jin, *Hwanung Who Came from the Millennial Kingdom of Susiana*, Ilbit, 2006) Indeed, ancient bronze inscriptions, presumed to predate the oracle-bone script, recorded on bronze ware the history of Shennong and Yao-Shun-Yu. (Kim Jae-seop, *Old Joseon in Bronze Inscriptions*, Ubanjae, 2011; Kim Dae-seong, *The Secret of Bronze Inscriptions*, Cultureline, 2002) Similarities are also found between Sumerian script and Chinese characters. (Park Yong-suk,

Shaman Empire, Sodong, 2010, p. 279)

- 604) Korea has interpreted all things cyclically and scientifically through the Five Phases. This extends ceaselessly beyond objects to the domain of scholarship. The linear scholarship of the West, on coming East, is reinterpreted cyclically, and scholarly development occurs. It is important to edit, in an Eastern manner, the world of scholarship that the West has expanded schizophrenically. Daesoon Thought can become the pivot of Eastern scholarship. (Park Jeong-jin, *Korean Culture, Culture of Sentiment*, Mirae Munhwas, 1990)
- 605) It is said that the etymology of seunim (monk) is sae, meaning "the in-between." Korea's indigenous culture, symbolized by the sodo, used the "bird (sae)" as a symbol. The feathered cap (joukwan) of Silla was the emblem of Silla officials. Cranes, roosters, and phoenixes form the mainstream of Korean place-names. In particular, the rooster—which can be called the bird symbolizing autumn, signifying the month of yu (酉), the eighth month—is hidden throughout Korean place-names, as seen in Gyeryongsan. (Shin Yun-gi, "Autumn Story," *Sangsaeng Munhwa* no. 8, National Daejin Association, 1997) From the Neolithic, the serpent, the moon, and the bird symbolized circulation. Neolithic people likened the fetus emerging from the womb to a bird emerging from an egg, and regarded the moon being periodically born from darkness and the snake shedding its skin as circulation. (Jang Yeong-ran, "The Symbolic Aesthetics of Woman and the View of Nature in Primitive Myth," *Humanities Research*, Vol. 3, Hankuk University of Foreign Studies, 1998, pp. 73–80.)
- 606) Go Nam-sik, "Problems of Family Relations in the Gang Jeungsan Tradition of the Enlightenment Period and Their Modes of Resolution," *Gyeoreo Eomunhak*, Vol. 26, Konkuk University, 2001, pp. 27–28
- 607) The three legs of the cauldron (sot) are the substance (體) of heaven-earth-human, and the circle of the steaming vessel (siru) is the function (用) of heaven-earth-human, so the sot and siru can be said to stand in a yin-yang relationship.
- 608) The siru is a vessel in which separate grains of rice become one mass by being steamed into rice cake; its symbolic meaning is the gathering of all divided peoples and civilizational thoughts into one, making them return to unity. Jeungsan's religious thought is seen as having symbolically taken its sobriquet with the intent to make all the world's cultures and thoughts into one mass. (Yi Gyeong-won, *Korean Religious Thought*, Munsacheol, 2010, pp. 408–409)
- 609) Yu Dong-sik, known as a Korean Christian theologian, also expresses Korean culture as a bibimbap culture in a sense similar to the siru. Unlike Japanese culture, which dislikes mixing, Korea distinctively found taste and style in mixing. (Yu Dong-sik, *Folk Religion and Korean Culture*, Hyeondae Sasangsa, 1978, pp. 25–28) Korea's integrative character today is thought to be able to play an important role in the flourishing of world culture.
- 610) Korea had a tradition of indigenous economic thought from the Goryeo period down to Park Yeong-hyo. (Kim Byeong-deok, *A History of Korean Economic Thought*, Iljogak, 1977) Korean economic thought, like other Korean thought, has a harmonizing (wonyung) tradition. Korea's Silhak was concretized through the efforts of Yi Ik to understand Western science and Neo-Confucianism in a harmonized manner, together with the introduction of Western science. (Heo Jong-eun, "Seongho Yi Ik's Perception of the Human and Nature," doctoral diss., Sungkyunkwan University, 2009, pp. 171–177) Korean economic thought, which began with Silhak, can be said to have been revealed most clearly in Daesoon Thought.
- 611) The linguist Lakoff states: "To reframe is to change the way the public sees the world. It is to change what counts as common sense. Because frames operate through language, new frames require new language. To think differently, one must first speak differently." "Simply stating facts and showing that they contradict the opponent's claim cannot win. The frame beats the facts. The frame holds and the facts bounce off. Always reframe." (G. Lakoff, *Don't Think of an Elephant! —Know Your Values and Frame the Debate*, trans. Yu Na-yeong, Samin, 2006, pp. 18, 212; requoted from Hwang Hui-suk, "DMZ, How Shall We Speak of It—A Discursive Strategy for the Ecological Movement," *DMZ Studies*, Vol. 2, Daejin University DMZ Research Institute, 2011, pp. 18, 23) Lakoff, G. and Johnson, M. (1980), *Metaphors We Live By*, trans. No Yang-jin and Na Ik-ju, Seogwangsa, 1995.
- 612) Indeed, the Cheonji-gongsa (Reordering Works of Heaven and Earth) of the Jeongyeong, unlike existing religions that blame the calamities of reality on human fault, regards them as a structural problem of heaven and earth and holds that one must begin with the work of changing heaven and earth. (That the Three Realms were not opened anew was because, in the Former World, mutual contention (sanggeuk) ruled human affairs, so grievances accumulated in the world, and thus the three realms of heaven, earth, and human could not communicate with one another, and cruel calamities arose in this world. Jeongyeong, Yesi 1:8)

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## Abstract

## A Study on the View of Cyclic Economics in

### Daesoon Thought

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"Soon(순)" out of "Daesoon" has the meaning of "circulation" or "cyclic movement" which is the only way to make every one or every country the winner in any aspects of life including the aspect of economy. The well-known quotation from Daesoon Sutra that "The purpose of my discipline is to lead a life well when others die and to be blessed with glory and good fortune when others live well. " actually indicates that economics should be considered important in Daesoonism. Nowadays it is not easy to find many people who still remember that economics originated from the cyclic thought of religion. As Max Weber points out in his book of 『The Protestant Ethic and the Spirit of Capitalism』, the original concept of today's capitalism can be traced back to the asceticism of the Protestants, and few would deny that their work-ethics influenced development of capitalism a lot. Like Protestantism in the western world, Confucianism, Buddhism and Taoism in the eastern world also worked as a driving force for economic development. Thus, we can argue that thoughts of economics are closely related with thoughts of religions.

Rapid and solid economic development recently observable in Oriental countries such as Korea, Japan and China has led to re-considering those Oriental religions as new promising economic thoughts. The three major Oriental religions such as Confucianism, Buddhism and Taoism had been successful in establishing the good circulation from religion via ethics to economy: religion boosted ethics and ethics developed economy. But they eventually failed to function as a valid economy-boosting motivation when the modernization period approached. It was not because there were any theoretical limitations in those Oriental religions. The three religions came into conflict in many fields of life with the western religion of Protestantism which had begun to spread into the Oriental world quickly and overwhelmingly. The western religion was better prepared with a more complicated economy system of the modernized period and since. The old good circulation of the three Oriental religions were still remained unchanged for a new world economy system, and they were unable to deal with the economy problems of the new era of modernization.

Rapid and solid economic development of Korea, Japan and China, which have been accomplished through the long years of depression in the western world-based economy, has led economists to think of the strong possibility that the three traditional Oriental religions such as Confucianism, Buddhism could give birth to a new economic paradigm in the post modern world.

The thought of cyclic economy implied in Desoonism includes the following teachings: "Money is a thing gained and used according to the law of circulation. The greatest wisdom is like the other-nature. It has four seasons. It has aspects of spring, summer, fall and winter; the greater wisdom is like the sun and the moon. It shows the changes of the moon in the sky: birth, development, turn, and descendance. The great wisdom is like ghosts: it shows the four

fortunes of man." The cyclic view on economy in Daesoonism claims to save the world economy long in trouble by putting the world economy in the process of continuous circulation of the greatest wisdom which begins from winter(Taoism), through spring(Confucianism), and then through summer(Christianity) and to fall(Buddhism), and then again spring .... It is a new thought of economy ever claimed, but still on the traditional view of an economic thought based on religion.

Daesoonism says that Matteo Ricci(利馬竇) opened a new era of culture in the western world with the help of the Oriental god of civilization. It also says that national prosperity and military power in the current western world was possible because it had the economic ethics which consist of liberalism (adopted from Taoism), utilitarianism(adopted from Confucianism), the principle of social contract(adopted from Buddhism), and communalism(adopted from (western) Christianity). Daesoonism argues that today's problems of the four economic ethics which have been losing their valid functions can be dealt with by applying Daesoonism's post-modern principle of cyclic economy which has suggested to be the only solution to overcome the modern thoughts of zero-tolerance toward what is different from itself.

Religion, ethics and economy have often been argued before to be closely related with one another. But the argument that the four renowned religions on which ethics and economy are based are actually circulating like the seasons of a year is very creative and unprecedented. According to the Daesoonian circulation view of economy, the three of money, language and unconsciousness are in circulation for one another as are ethics and economy.

The Korean traditional medicine says that all diseases can be healed by maintaining a good blood circulation. The Daesoonian circulation view on economy can also give a new and appropriate solution to the modern economic problems we have been facing and suffering, such as lack of motivation, lack of ethics, baseless and zero-tolerant ideologies and environmental problems, all of which have been supposed to be caused by failure of economic circulation. All of them can be properly solved by putting the four religions in circulation according to the main purports of Daesoonism such as Eum Yang Hapdeok(the Consummated Virtue of Yin and Yang), Shin In Johwa(Harmony between Spirit and Mankind), Haewon Sangsaeng(Compatibility through Resolution of Grievances) and Dotong Jingyeong(The Truly United State of Dao).