

(a) Innaecheon (人乃天) and Sinin-johwa (神人調化)

Innaecheon and Sinin-johwa

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Innaecheon (人乃天): Thought and Significance

Humanity is Heaven

A concept originating in early Donghak, it is a thought emphasizing the immanent value and sacredness of the human being. As Cheongdo-gyo interpreted Suun's thought, it developed into a concept representing Donghak's modernity.

Although Suun did not express it directly, it is a concept that maximizes the immanent aspect among the Heaven-human and Earth-human relationships of Donghak Thought expressed as the divine spirit within (內有神靈) and gihwa without (外有氣化).

Historical Context

In traditional society only the "Son of Heaven (天子)" was a being connected to Heaven, but the Innaecheon idea presented the revolutionary view that all people could possess a dignity equal to Heaven.

A pioneering expression of the philosophy of equality

- **Equality transcending status:** with the view that even lowborn people such as butchers (白丁) could become beings equal to Heaven, it challenged the traditional class system.
- **Gender equality:** the idea that women too could be revered as Heaven was a progressive view in a patriarchal society.
- **Age equality:** the concept that children too are revered as Heaven challenged the traditional age hierarchy.
- **Modern implication:** a concept consistent with Western modernity, it emphasizes the equal dignity of all humans.

Limitations and the Perspective of Daesoon Thought

Daesoon Thought held that Innaecheon alone could hardly achieve an equal world. It presents the view that true equality is realized gradually through requital of grace toward Heaven and Earth and through Haewon (解冤), rather than through transformation.

"In a pre-modern society where only the Son of Heaven (天子) could become Heaven, as a thought able to assert equality in the human

world—excluding the world of divine beings—it was a very advanced thought."

Sinin-johwa (神人調化) in Daesoon Thought

Harmony between the Divine and HumansThe Relationship between the Divine and Humans

Sinin-johwa (神人調化) is a concept unique to Daesoon Thought, combining the job of harmony (調和) and the hwa of creative transformation (造化); it values a harmonious relationship between divine beings and humans. **The grace of Heaven and Earth: Daesoon Thought points to humans and a modernity that have forgotten the grace of Heaven and Earth as the cause of the problem, and emphasizes reverence for Heaven and Earth.**

In Daesoon Thought, humans cannot become beings equal to Heaven; they must recognize the grace of Heaven and Earth and achieve harmony with it. 「事之當旺在於天地 必不在人」(the flourishing of an affair lies with Heaven and Earth, not necessarily with humans). **View of the Three Realms: within the Three Realms (三界) composed of the heavenly, earthly, and human realms, a new operation of Heaven and Earth is achieved through the harmonious relationship between divine beings and humans.** **Haewon and Sangsaeng: an equal world is seen as being realized gradually through Haewon (解冤) and Sangsaeng (相生) rather than through transformation.**

The role of divine beings: in Daesoon Thought, divine beings are beings 'utmost in truth' and participate together in the Reordering Works of Heaven and Earth (天地公事).

Sinin-uido (神人依導)

It is a thought that realizes a harmonious world not by humans becoming Heaven, but through a relationship in which the divine and humans rely on and guide one another. This is Daesoon Thought's view of humanity, distinct from Innaecheon.

Differences from Donghak Thought

Whereas Donghak maximized the immanent aspect of the human being, Daesoon Thought emphasizes the interaction and harmony between humans and divine beings. It holds not that humans become Heaven, but that Heaven, Earth, and humanity must achieve harmony within their respective roles.

"Sinin-johwa is the way to realize true equality and a harmonious world through a life that knows the grace of Heaven and Earth and achieves harmony with divine

beings."

Innaecheon vs Sinin-johwa: A Philosophical Comparison

Innaecheon (人乃天): the core of Donghak Thought — humanity is Heaven

- Emphasis on human dignity and equality
- Maximizes the immanent aspect (the concept of the divine spirit within)
- A human-centered worldview
- A transformative approach

Sinin-johwa (神人調化): the core of Daesoon Thought — harmony between the divine and humans

- Emphasis on the harmonious relationship between divine beings and humans
- Requit of grace and Haewon toward the grace of Heaven and Earth
- An integrated view of the Three Realms (Heaven, Earth, Humanity)
- A mode of gradual growth and harmony

Comparison of Philosophical Perspectives

Relationship between Heaven and humans Humans can become beings equal to Heaven Humans are different from Heaven and Earth and must achieve mutual harmony

Mode of realizing equality Aims at immediate realization through revolutionary change Gradual realization through Haewon and Sangsaeng

View of the Three Realms Little mention of the realm of divine beings, centered on the human realm Emphasizes the interaction of the heavenly, earthly, and human realms

Contemporary Significance

V. Comparison of the Indigenous Modernity of Donghak and Daesoon 489 / 549

Both thoughts are important philosophical legacies that demonstrate Korea's Indigenous Modernity. Innaecheon presented human dignity and equality from a modern perspective, while Sinin-johwa, amid science and techno—