

## (b) Dogijangjon (道氣長存) and Sangsaeng (相生)

---

Dogijangjon and Sangsaeng

# Conclusion

## Significance of the Concepts of Cheonji-Gwisin and Cheonji-Seonggyeongsin

The two concepts show the differing ways Donghak and Daesoon Thought interpret Heaven and Earth, and reflect the developmental course of modern Korean religious thought that leads from the Transcendent Heaven to divine beings (神明).

## Position in the History of Modern Korean Religious Thought

- Donghak Thought: emphasizes the gihwa (氣化) function of the Transcendent Heaven and attempts a modern transformation beyond Neo-Confucianism. Daesoon
- Thought: by adopting the concept of divine beings (神明), completes the religious modernity that Donghak could not achieve. Both
- thoughts pursue an indigenous modernity and form a modern religious thought distinctive to Korea.

## Future Research Directions

- Exploring the practical meaning of the concept of seonggyeongsin (誠敬信) and its potential for contemporary application; comparative study of the Eastern
- origins of Western modernity and of indigenous modernity.
- Examination of the East Asian religious-intellectual development of the Heaven-Earth relationship and of the concept of the Transcendent Heaven.

The concepts of Cheonji-Gwisin and Cheonji-Seonggyeongsin are an important key to understanding the multilayered development of modern Korean religious thought.

## V-4-(b). Dogijangjon (道氣長存) and Sangsaeng (相生)

A comparative analysis of the concepts of Dogijangjon (道氣長存) and Sangsaeng (相生) as they appear in Daesoon and Donghak Thought — a comparative analysis

# Table of Contents

- 1 Definition and Characteristics of the Concept of Sangsaeng
- 2 The Relationship between Yin-Yang and the Five Phases (陰陽五行) and Sangsaeng
- 3 The Meaning and Background of Dogijangjon
- 4 Differences in the Sanggeuk–Sangsaeng Perspective between Daesoon and Donghak Thought
- 5 Comparison of the Two Thoughts' Views on the West and Japan
- 6 Conclusion and Implications

# Definition and Characteristics of the Concept of Sangsaeng

- Sangsaeng (相生, mutual life-giving) is a concept discussed at the core of both Daesoon and Donghak Thought
- In Daesoon Thought the abstract concept of Haewon-Sangsaeng emerges — a mediating role grounded in ordering principle (條理), gihwa (氣化), and Earth (土)
- In Donghak Thought, Sangsaeng is relatively little emphasized

---

Dogijangjon and Sangsaeng — A  
Comparison of Daesoon and Donghak  
Thought

# The Relationship between Yin-Yang and the Five Phases (陰陽五行) and Sangsaeng

- Yin-Yang and the Five Phases (陰陽五行) are a core principle of Eastern thought
- Daesoon Thought: develops the Five Phases theory — including the harmonious union of yin and yang (陰陽合德) and the establishment of the Three Powers (三才) — and gives attention to the principles of Sangsaeng and Sanggeuk
- Traditional interpretation: the Five Phases are explained through an unchanging principle (理) centered on Earth (土), while outward change is explained through gi (氣)

---

Dogijangjon and Sangsaeng — A  
Comparison of Daesoon and Donghak  
Thought

# The Meaning and Background of Dogijangjon

- Dogijangjon (道氣長存) derives from a line in the Beginning-of-Spring (Ipchun) poem of Suun (Choe Je-u) of Donghak
- Original text: "道氣長存邪不入, 世間衆人不同歸"

"When the energy of the Dao (道氣) is long preserved, evil cannot enter, and one will not drift back along with the common crowd of the world."

- In the Jeon-gyeong (典經), Suun's 'Dogijangjon' is contrasted with Jeungsan's 'Jinsim-gyeonsu (真心堅守, firmly guarding the true mind)'
- A concept that emphasizes the meaning of countering force (Sanggeuk) with force

# Differences in the Sanggeuk–Sangsaeng Perspective between Daesoon and Donghak Thought

- **Daesoon Thought:** elevates Sanggeuk (相克) and Sangsaeng (相生) to the core principle of all things in the universe
- **Donghak Thought:** emphasizes the force of Sanggeuk (相克), as in "expelling the Japanese" (斥倭), yet ultimately offers a solution through Sangsaeng
- States that the balance and harmony of Sanggeuk and Sangsaeng are important
- **From the Jeon-gyeong (典經):** "Repaying evil with evil is like washing blood with blood."

---

Dogijangjon and Sangsaeng — A  
Comparison of Daesoon and Donghak  
Thought

# Comparison of the Two Thoughts' Views on the West and Japan

- Daesoon Thought: understands East and West as a Sangsaeng relationship and esteems both Seohak and Donghak as [teachings of] great sages

"東有大聖人曰東學 西有大聖人曰西學" (In the East there is a great sage: this is called Donghak; in the West there is a great sage: this is called Seohak)

- Donghak Thought: strong wariness toward the West, and emphasizes a Sanggeuk (oppositional) attitude toward Japan as well

A Sanggeuk-oriented view revealed in expressions such as "dog-like Japanese enemy"

- Resolving grievances with Japan: Daesoon Thought unbinds the enmity (척) accumulated since the Imjin War and points toward Sangsaeng through a historical resolution of grievances (解冤) with Japan

"At least treat them courteously and with generosity" — the path toward Sangsaeng

---

Dogijangjon and Sangsaeng — A  
Comparison of Daesoon and Donghak  
Thought

# Conclusion and Implications

- The intellectual development of Donghak and Daesoon seen through the concepts of Dogijangjon (道氣長存) and Sangsaeng (相生)
- The Sangsaeng philosophy of Daesoon Thought offers a way of resolving problems through harmony and reconciliation rather than confrontation
- The Dogijangjon of Donghak Thought reflects a national consciousness of resistance to foreign powers, whereas Daesoon Thought develops into a Sangsaeng-based worldview
- The contemporary meaning and value of the Haewon-Sangsaeng (解冤相生) philosophy of Korean traditional thought, seen through a comparison of the two thoughts