

(a) The Heaven-Human Relationship of the Way of Humanity (人道) and the Way of the Divine (神道)

Heaven-Human Relationship of Indo and Sindo

The Mandate of Heaven and Divine Teaching in Daesoon Thought

- In Daesoon Thought, the Way of Humanity (人道) and the Way of the Divine (神道) are distinguished through the "Mandate of Heaven" (天命) and "divine teaching" (神教)
- The Supreme Lord (Sangje) sent down the Mandate of Heaven and divine teaching to establish the Great Dao, then withdrew them in the year Gapja
- The significance of the Advent in Human Form (人身降世), by which he resolved to descend into the world himself in the year Sinmi

Cf. the Jeon-gyeong (典經), "Yesi (Foreshadowing)" 1

The Core Difference between the Way of the Divine and the Way of Humanity

- The Way of Humanity (人道) is a human-centered, artificial way, while the Way of the Divine (神道) is a way of natural law effected by divine beings (神明)
- Because divine beings are constituent elements of Heaven and Earth, the Way of the Divine entails structural change
- The Way of the Divine, running parallel to the Reordering Works of Heaven and Earth (天地公事), appears in the form of a re-establishment of the Heaven-Human relationship
 - "If matters great and small are governed by the Way of the Divine (神道), a mysterious and unfathomable merit is accomplished... and as fortune comes round, a new foundation will open."

Cf. the Jeon-gyeong (典經), "Yesi (Foreshadowing)" 73

Comparison with Donghak Thought

Donghak Thought

- Emphasizes the emergence of Cheon-oe-cheon (天外天) but does not move beyond the scope of the Way of Humanity (人道)
- Its account of the existence and role of divine beings (神明) is insufficient
- Chooses the path of the Way of Humanity (人道), communicating with Cheon-oe-cheon (天外天) by doing one's utmost as a human being
- Evaluated as a more genuinely originaive modern intellectual movement than the French Revolution

Daesoon Thought

- Emphasizes the Advent of Human Form (人神降世) of the Ninth Heaven and gives weight to the Way of the Divine (神道)
- Seeks to re-establish the Heaven-Human relationship through communication with the divine beings of Heaven and Earth (天地神明) →
- Harmony of humanity and divine beings: "the human is yang, the divine is yin" (人爲陽 神爲陰)
- Going beyond the limits of Donghak Thought, emphasizes the parallel operation of the Way of the Divine (神道) and the Way of Humanity (人道)

Re-establishment of the Heaven-Human Relationship

- Daesoon Thought: re-establishes the Heaven-Human relationship through the harmony of the Reordering Works of Heaven and Earth (天地公事) and the Way of the Divine Heaven and Earth
- Seeking beyond the Way of Humanity (人道) emphasizes communication with divine beings union (天人合一)
- Distinction from Confucianism
 - Confucianism: "reverence yet keeping at a distance" (敬而遠之) — acknowledging divine beings (敬) but not drawing near them (遠之)
 - Daesoon Thought: seeks change through active communication and harmony with divine beings

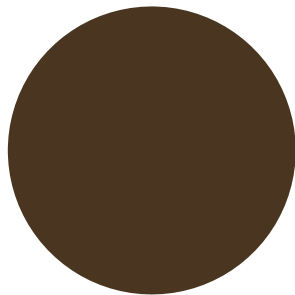
"In all matters great and small alike, grievances must be resolved by way of the Way of the Divine. If one first makes the degree-ordinances (度數) firm and harmonizes them, that becomes the foundation, and human affairs will come to pass of themselves."

Cf. the Jeon-gyeong (典經), "Gongsa (Reordering Works)" 1-3

The Harmony of Yin and Yang and the Role of Divine Beings

- Establishes the relationship whereby the human is yang (人爲陽) and the divine is yin (神爲陰) (典經), "Jesaeng (Aiding Life)" 43)
- Only when one knows how to use yin and yang can one truly be called human (人可用陰陽然後方可謂人生也)
- Only by communing (感通) with divine beings can the path of change be opened

"Only after yin and yang unite with each other is there a path of change" (陰陽相合然後有變化之道也)



divine beings (A

The Reordering Works of the Three Realms (三界公事) and Haewon-Sangsaeng

- The Supreme Lord's Reordering Works of the Three Realms: from Sanggeuk to Sangsaeng, harmonizing divine beings to resolve the grievances of all ages

"I shall set in order the degree-ordinances (度數) of Heaven and Earth, harmonize the divine beings, resolve the grievances of all ages, and by the way of Sangsaeng (相生) establish the paradise of the Later Heaven, so as to save the lives of the people of the world."

- Emphasizes the resolution of grievances through the Way of the Divine — "In all matters great and small alike, grievances must be resolved by way of the Way of the Divine"
- The limits of Donghak Thought and Western modernity: failing to understand the dimensions of divine beings and grievance, they ultimately cannot succeed
- The possibility of social transformation through the re-establishment of the Heaven-Human and Divine-Human relationships

Cf. the Jeon-gyeong (典經), "Gongsa (Reordering Works)" 1-3

Conclusion and Contemporary Significance

The Significance of Re-establishing the Heaven-Human Relationship of Traditional Thought

- Daesoon Thought re-establishes the Heaven-Human relationship through the Way of the Divine (神道), which, beyond the human-centered Way of Humanity (人道), emphasizes harmony with divine beings
 - Presents the possibility of social transformation through the transition from Sanggeuk to Sangsaeng Divine (神道)
 - A fundamental reinterpretation of human existence through relationship with the divine beings of Heaven and Earth (天地神明)
- Presents a new paradigm while embracing the Confucian, Buddhist, and Daoist traditions
 - Overcomes the limits of Donghak Thought and emphasizes a fundamental resolution of grievances through the Way of the Divine (神道)
 - The possibility, in modern society, of seeking a harmonious relationship with the divine beings and divine beings

"Only after yin and yang unite with each other is there a path of change" — the path of Heaven-Human union (天人合一) through the harmony of humanity and divine beings