

Dasoonjinrihoe(大巡眞理會) and Injon(The Supreme being of Man:人尊) Thoughts *

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《요 약》

본 연구는 대순진리회의 종교 사상에서 제시하는 바람직한 인간 관념인 인존사상을 통하여 그것이 내포하고 있는 교육적 가치성을 제고하는데 있다. 또한 본 연구는 대순사상 자체가 가지는 학문적 의의를 밝히고 그것의 교육학적 해석을 통하여 그 학문적 영역의 저변을 확대하는데에도 의미가 있다고 하겠다. 근세 조선후기사회의 종교·문화적 배경을 검토함으로써 대순사상이 당시대의 기층 민중들에게 어떠한 종교적 메시지를 전달하고 있는가를 살피고 또한 그 기본구조를 분석하여 대순사상이 제시하는 종교적 구도를 개념화 하고자 한다. 이러한 연구의 패러다임 위에서 대순사상이 지향하는 교육이념을 중심으로, 교육적 이상 실현의 가능성을 지닌 내재적 존재로서의 인존의 형성이론을 고구하여 교육적 인간상의 이상적인 모델을 확인한다. 또한 인존사상에서 표방하는 교육적 시사성이 현대 교육의 제문제에 어떠한 비전을 제시하고 있는지를 검토해 보고자 한다.

I. Introduction

Human beings often evade the real direction of their own identity. So they come to lose the point to direct the desirable life in the future. And they lose desirable direction for their life in the future. It is caused by the lack of their intellectual efforts and by the misfortune of the era in which they are living.

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Even though the years of our ancestors were not peaceful and wealthy, our present days are too confused. Rather it may sound political, it is evidently unhappy that we can use the term, 'totally difficult situation' without any quotation. Thus we are spiritual misfits who reflect the confusion of our era. In these days, some world-shaken events by which ex-presidents were prisoned, are fading in our memory. Unprecedentedly we are living in the confusing era so that we desire for the basis of certainty to get the foundation of innocent confidence and security. Religion is born in this tendency and developed by designing socially significant future. Also it gives us emotional will and social safety. In this sense, Daesoon thoughts³⁹⁾, formed in the latter period of 19th century, was caused by contemporary people's strong affection and will for life. Its central teaching can be very significant in the modern world which is similar to the situation of the end of 19th century.

Examining the great theme of this theses on the context of Daesoon thoughts, it will be 'Injon thoughts' questing for desirable concept of human beings in the afterlife. Therefore this paper will focus on the background of Daesoon thoughts and its basic structure and study its educational sense in the 'Injon thoughts'.

II. The Backgrounds of the Existence of

"Daesoon Thoughts(大巡思想)"

It can be said that the recent Chosun society was disordered on the whole. In this place, it can be focused on the religious and cultural backgrounds of the disorders. I would like to inform that the several religious situations are only admitted for this paper by reflecting the religious and cultural streams in recent Chosun era, not the ideological essence of religions.

First, Donghak(東學) which comes from Kyojoshinwonwundong(教祖伸冤運動) gave full of fascinations and expectations as a new religion to the common

39) Daesoon thoughts indicate a series of religious thoughts of Daesoonjinrihoe which is originated by Cheungshan. Daesoonjinrihoe worships him as the supreme God (九天應元雷聲普化天尊姜聖上帝). Also Cheungshan formed the religious stream as the next leader. Generally it is termed as 'Cheungshan thoughts', but named 'Daesoon thoughts' as a substitute. And "Daesoon indicate only religious act and it is termed 'Daesoon thoughts.' However they must be divided as different terms

people who want new religious values and political ideology. However, the failure of Donghak made the common people with some expectations questionable. Originally, the idea of Donghak Revolution(東學革命) admitted that of 'Koongul(弓乙)' and 'Chinin(真人)' to promote the morale of the military of Donghak. It can be believed that Chun, Bong-Joon(全捧準), who was from Kobu(古阜) and a leader of Donghak, was 'Chinin(a Perfect man: 真人)'. Therefore, the common people's expectations and faith on the military of Donghak are really great. But the failure of Donghak and the arrest of Chun Bong-Joon changed the expectation on Donghak to skepticism and emotional collapse.

The Western culture, which was flowed in Chosun on a full scale when the door of Chosun was opened after the failure of the isolation policy of Chosun, gave a great shock to the people with a conservative traditional culture of Chosun society. These kinds of cultural conflicts eventually made the common people some disgust and anathema against foreign countries and foreigners. These unkind feelings of Korean people spreaded out not only against the Catholic(西學, 天主教) but also the Protestant which was introduced to Korea near future (Yoo, Hong-Ryol, 1982: 817-832).

Furthermore, the traditional Korean religions--Confucianism, Buddhism and Taoism--couldn't deliver the spiritual comfort and valuable idea to overcome the critical circumstances of the days to the common people. Confucianism, which controlled the Chosun Society according to the government policy, kept some distance with the common people by promoting class consciousness through the party strife and the distinction between the high and the low. Buddhism kept on collapsing formally because of the religious policy of Chosun Dynasty and retired to its hermitage in the mountains. And Taoism degenerated into its changed religious way by joining together with traditional folk creed like Poongsoodocham(風水圖讖). In this sense, it can be said that the religious systems which is able to provide spiritual base for most of the common people do not exist in recent Chosun era(Chang, Dae-Hee, 1983 : 18-28).

Therefore, various social pathological events according to the historical and social change made the people long for new leading idea and spiritual shelter (Yoo, Byung-Duck, 1986 : 95-100). That is, it can be summarized that the first factor, which the new idea and religion should be shown up, is the people's consciousness on the crises of practical lives of the people.⁴⁰⁾ Social

40) On this contents, I refer to the chapter of "New Religion" in Korea Folks Dictionary, vol. 3 by the Institute for Korea Folks and Culture of Korea University

instability, ideological conflict, and corruption of moral values increased the people's despair and hopelessness on their lives, and aroused the crisis consciousness of the people. This consciousness spreaded up to the people to looking forward to coming out new religion. At this time, it can be told that this mood was influenced by the prophesy of Docham(圖讖), one of the key ideas of Cheonggamrok(鄭鑑錄), which became a popular traditional belief to the Korean people, Maldae(the end of the world:末代) such as Undoseol(drift of the world:運度說) from Yock(changes:易), and Sunkyungdaemang (place one's hope on a fairyland:仙境待望). The common people seemed to expect that new dynasty was to set up to be able to unify the world instead of collapsed Chosun Dynasty. This means that the common people recognized they confronted the practical crisis of changing time when Suncheon(the Actual World: 先天) was changing to Hoochon(the Ideal World: 後天), and the final judgement was very imminent according to Kaebyuk(Opening the New Heaven and the New Earth: 開闢). These kinds of new ideas might be taken place because the people hoped that the New Leader with almighty power showed up in the earth, overcome foreign powers and saved the people (Chang, Byung-Kil, 1984:2).

It can be agreed that the second factor is from dissatisfaction in the ideological solidarity of the existing religions. Because of the dissatisfaction on the existing religions, the influx of Catholic and the exchange of religious idea between the East and West, the Korean people look for the appearance of new religion. Confucianism, which led the political ideology and religious ideas at that time, lost its basic idea practicing ethical life by Sukichiin(cleaning up one's mind: 修己治人), was biased to only a declared axiom like Dohak(Study of Tao:道學) and Yehak(Study of Salutation:禮學)", made factions among ruling class for power, and found a moral justification for power and money of ruling class. Furthermore, Buddhism, the spiritual supporter of the common people for a long time, retired to its hermitage in the mountains, and became a kind of Shamanism hoping for just one's physical welfare. At this time, though Catholic was introduced, the increased number of the Catholic promoted the feeling of crisis among the people, and contributed to formulate another new religion looking for the advent of Messiah like the idea of the end of the world. Then, the common people hoped for the advent of their own national religion to compete and overcome Seohak(Western studies including Catholic: 西學). This idea of the national religion developed the chosen elitism which not only overcame the confronted problems of the people but also took the lead the whole world. The third factor might be the freedom and openness on religion. It was

Confucianism that was the national guiding idea in Chosun, and all the idea and learning except Chungjoohak(a chinese dualistic philosophy:程朱學), a school of Confucianism, was regarded as a heretic. Furthermore, a person who interpreted newly the Scripture of Confucianism ought to be punished by beheading. But the political instability and ideological division pushed the Confucianists to permit the common people believing in any religion including Catholic. At the same time, Cheonggamrok, which derived its origin from the beginning of Chosun, was widely accepted to the common people. It included the ideas of Chinin, Shindoeup(新都邑), Shipseungji(十勝地), Namchosun(南朝鮮) and so forth.⁴¹⁾ These ideas were deeply impressed on the common people's mind according to the unstable government system and social disorder of the late Chosun Dynasty.

Therefore, the religious and cultural condition of recent Chosun including various social structures should be changed for ideological unity, and the people of the lower classes needed new idea and belief system to give new directions from the chaos of the society in order to pursue their happiness and security. It is very practical use to overcome the situational limitation and to pursue actual comfort and religious usefulness which can be seen commonly in Mireukhasaengshinang(faith in the Maitreya:彌勒下生信仰), one of the common religious beliefs in ancient Korea. This is one of the very examples that the essence of religious beliefs at that time is related to and actualized in the fields of the people's actual life styles. That is, the Korean people, who consistently had simple traditional religious system, were looking forward to coming up new religion in which the people could find the meaning of their lives. In this situation, the Idea of Daesoon was appeared by Chengsan and impressed on the common people.

III. The Basic Structure of Daesoon Thoughts

Chengsan recognized so well the necessity of religious salvation of the common people who suffered from spiritual hardness. The religious necessity was shown by various ideas, and the concepts binding the ideas were

41) Chinin Idea means wishing for the advent of the messiahnic savior. Shindoeup Idea is the belief aiming for Utopia to construct new capital by the new Dynasty instead of old Chosun Dynasty according to the vicissitudes of tide. Shipseungji Idea is the consciousness on the shelter to guarantee one's security in wartime. And, Namchosun Idea means that the paradise will be built in the South, that is Chosun

represented as Daesoon. The people at that time told Cheungsan as follows.

When Sangje(the Supreme God: 上帝) was in Kucheon(the Highest Heaven: 九天), the Holy Spirit, Buddha, and Bodhisattva asked that only Sangje could set the World properly. Then Sangje came in at Cheonkyetap(tower of revelation from Heaven: 天啓塔) in Daebeopkook(大法國), one of the western countries, and watched carefully Samkye(the Heaven, the Earth, and the Human Beings: 三界). In the meantime, when Sangje met Mireukkeumsang(彌勒金像) at Keumsan Temple(金山寺) in Moak Mountain, he spent 30 years there... let down Cheonmyung(Commands of the Heaven: 天命) and Shinkyoo(神教). In 1864, he stopped Chunmyung and Shinkyoo, and decided to let Himself down to the Earth in 1871 (Jeonkyung, Yesi Ch.1: 311).

The contents mentioned above has full of significance and reflects fully the consciousness of sanctification to the new religious leader because of the religious vacuum. This sanctification was required not only in the urgent situation at that time, but also in the situation which showed social 'Anomie' at any time. According to the above mentioned sentences, Cheungsan did the religious action called as Daesoon before he as Sangje was appeared in the earth. (Chang, Byung-Kil, 1988: 60-61). This is the basic religious action of Cheonjigongsa(天地公事), the axiom of Daesoon thoughts. Daesoon which has significant implications with religious inspections of the conditions of the earth can be hypothetically defined as the actual religious action of Sangje who inspects the condition of the whole universe including Samkye, i.e., the Heaven, the Earth, and the Human Beings, studies the universal conditions, and eventually provides alternative plan for religious salvation. Daesoon was come true by religiously awakened Cheungsan, who showed hierophany in the end of Daesoon after inspecting Samkye through the holy marriage of Mrs. Kwon, His Mother in the vicinity of Him. The holy place was Dongto(the east land: 東土). This means that first of all "everything's eternal grudges"(Jeonkyung, Gongsa Ch.1/3 : 98) of the unhappy people like "the unknown week people buried under dire disasters"(Jeonkyung, Kwonji Ch.1/11: 265-266) must be solved. "Daesoon toward the Human World(hierophany: 聖顯)" was applied to the specialized place, that is, Chosun in the concrete. However, it has religious symbolic implications that the objects for salvation are all the human beings in the world. It is "Unhoe(運回)" and "Jooyou(周遊)" that include this idea.⁴²⁾

Cheungsan spreaded perfect law(眞法) "to open the New Heaven and the New Earth" and to establish new order in order to secure and salvage the human beings and Spirits in the state of disorder and cowardice. These are expressed in Jeonkyung as "Gongsa(公事)". This is perfect actions which was not made or succeeded by others, but established by Cheungsan Himself as Sangje. The originality of the the Samkyegongsa, the Cheonjigongsa is shown in several places of Jeonkyung (Jeonkyung, Gongsa Ch.1/1-2 : 97-98; Yesi Ch. 5-6 : 312).

Because all the human beings and lives are ruled by the principle of antagonism between each other in Suncheon(先天), the grudges are piled up and filled in Samkye. Then, the Heaven and the Earth are deviated from the ordinary path of righteousness, various disasters break out, and the world becomes wretched. Therefore, I am going to pay off everything's eternal grudges by making the rule of the Heaven and the Earth and by creating and harmonizing the work of Spirits, and salvage all the human beings and lives in the world by creating Sunkyung(a fairyland:仙境) of Hoocheon(後天) with Do (religious truth in Daesoon: 道) of Sangsaeng(living together: 相生). First of all, if the rule of the Heaven and Earth are firmly made and harmonious with the world, all the affairs on human beings can be harmoniously accomplished naturally. This is the Samkyegongsa. (Jeonkyung, Gongsa Ch. 1/3 : 98).

Like the above passage, we can logically see a phase of Cheonjigongsa. The basic necessity of Samkyegongsa has its origin in the pessimistic perspective on reality, ruled by antagonism between each other, filled with grudges, and finally deviated from the ordinary path of righteousness⁴³⁾. That is, because

42) When Daesoon is seen as an action, it is "Unhoe(運回)" and "Jooyou(周遊)" that include its religious meaning. Unhoe has a religious symbol to be promised on the revolution of life as an ideal action compromising 'Kobu(古阜)-Chunjoo(全州)-Chungup(井邑)-Taein(泰仁)-Soonchang(淳昌)' in Gongsa Ch. 3/39 of Junkyong. And, Jooyou, as shown in Haengrok Ch. 2/1-2/7 of Junkyong, includes the inspection on the actual circumstances which means round-the-Chosun trip in order to see the affairs of the world and the condition of human nature. For further study, see my article Ch. II-2 in Theses Collection of Daesoon

43) The contents of "Diary of Cheungsan's Disease", which was found after the demise of Cheungsan, reflect the pathological phenomena of human beings and society, and reveal "Cheonhakaebyungron(天下皆病論)", which means that all the world are

of the deviation of all the universal order from the substantial norm of action, the world becomes wretched and confused. In order to break through the disorder, Samkyegongsa is proceeded with the program as prearranged by 'arranging the rule over the Heaven and the Earth', 'paying off everything's eternal grudges by creating and harmonizing the work of Spirits' and 'constructing the new world of Hoocheon with Do of Sangsaeng. It means that the original essence is the universal disorder which comes from the human being's prejudice on material civilization⁴⁴⁾ and actual antagonism among all the lives. Therefore, the original problems should be solved by the reconstruction of the universal order called by Cheonjidosu(天地度數).

Futhermore, from now on it is needed that the religious traditions--Taoism, Buddhism, and Confucianism--and other laws and tactics must be changed, or if necessary, only the core of them can be used (Jeonkyung, Yesi Ch.13 :313-314). If then, the new religious ideal world, called by Hoocheon, must be opened and all the human being's order must be decided by adopting New Chinbupdosu(New system of the religious order by Cheungsan:眞法度數). This is the work of the great movement of heavenly bodies.

In sum, it is Samkyekaebyukgongsa(三界開闢公事) accomplished by Cheungsan that is the great work of construction which finishes the world of Suncheon, where all the human beings are in chaos of big disaster under the name of Kaebyuk, and it realizes Cheungsan's religious goal, that is Kwangjekwanggu(a Great relief:廣濟匡救) of all the human beings which opens the New World Order, Hoocheonsun -kyung(後天仙境). Therefore, Cheungsan, who was incarnated in Dongto as Sangje, dare to do decisive religious action in order to open Samkye of the new Heaven, Earth, and Human Beings. This action was started from the religious consciousness on reality ruled by the principle of antagonism, and the resolution for this actual contradiction means the reorganization of the world, the background of human lives. However, for this world reorganization, the resolution of antagonism from the internal depth of human beings and Spirits must be

afflicted with a disease. "病有大勢 病有小勢 大病無藥 小病或有藥 然而大病之藥 安心安身 小病之藥 四物湯八十貼……大病出於無道 小病出於無道 得其有道 則大病勿藥自效 小病勿藥自效……忘其父者無道 忘其君者無道 忘其師者無道 世無忠 世無孝 世無烈 是故 天下皆病……有天下之病者 用天下之藥 厥病乃愈…… 大仁大義無病……"(cf. Jeonkyung, Haengrok Ch.5/38:94-95)

44) "All the races and clans in the world founded their own cultures based on their own special ideas according to the transmission of their own life styles and experiences. But, as soon as demonstrated them, big disputes took place at last..." (Jeonkyung, Gongsu Ch.3/23 : 254)

required. Then, the history, which 'reforms the Heaven and the Earth', will be come true. The first origin over eternal grudges from Danju(丹朱) (Jeonkyung, Gongsu Ch. 3/4 : 130) must be resolved to solve the root of the grudge. Then, 'Sunkyung of Hoocheon by Do of Sangsaeng' could be set up, and all the human beings in the world' could be received the mercy by Cheung-san. Therefore, the human beings with the original human nature after solving grudge could enjoy the revised and reconstructed new world, that is Sunkyung of Hoocheon for coming 50 thousands years (Jeonkyung, Gongsu Ch. 2/17 : 121).

IV. Educational Ideology and Injon Thoughts in Daesoon Thoughts

Education is closely linked to the culture and environment of the society and the mechanical and organic educational view should be supplemented by the man's self awakening of the nature and mind.

Human beings learn social moral law through education, realize the existence of the absolute through the religious indoctrination and develop ideal self perfection. So, man can see himself through education and realize the practical method to reach the ideal perfection. If a man learns the concept of common and original ego, he keenly realizes his imperfection through self-reflection. We call it self-awakening. Human being, in view of Daesoon thoughts becomes to be aware of his fundamental self from ordinary self, and this process is called awakening. Through this process which is defined as Sangdal(achieving the main purpose: 上達) in Daesoon thoughts he pursues and fulfills his ideology.

In Daesoon thoughts, education is the process of pursuing maturity of oneself. In other words, education is to reach fundamental self from immature ordinary self through mental awakening. Especially, Cheung-san highly recognized Matteo Ricci as the pioneer of the East-West cultural exchange.

Cheung-san's disciples learned wisdom to overcome anxieties and crisis, and his indoctrinated disciples realized the need of social order restoration and pertinent human duties. It is unique that Daesoon thoughts affirm that human duties and social order restoration should be in accordance with the heavens discipline. This is the reason that Cheung-san ideal model of fundamental educator who awakens the core of the spirit as the supremeness and holiness. Also Daesoon thoughts suggest the ideal education which lead to

Sangdal.

Assuming the ultimate goal of education is the maturity and progress toward the virtue, completion of individual is the base of ideal society, and the completion of society means the attainment of ideal society.

In this point of view, educational goal of Daesoon thoughts is the matter of ideal model of human and society, and this matter could be resolved through Cheungsan's view of the world.

In Cheungsan's view, as mentioned in previous chapter, current world is the world of miseries governed by conflicts, annihilation, and endless dispute, and it should be reconstructed.

Suncheon view for the real world connotes an opportunity which builds up a new way of life and a new value system, by awakening ones inertia formed through accepting the reality without criticism. Finally, People, who are in spiritual anomie, will realize that present world will be changed to the world of Sangsaeng through Kaebuyuk by dint of the concept of future world.

Jeonkyung says that do your endeavor if you want happiness and blessed life. Seeing the fact that the effect of education can be maximized when educatee's spontaneity and educators' leadership are well matched, this word is very suggestive.

Based on these facts, the direction of the educational doctrine of Daesoon thoughts is to build up future a fairyland, world of Sangsaeng, through the Kaebuyuk, present world which is governed by conflicts.

The object of the education is human being, and education is the matter of how it coincides with its goal, the possibility and methodology of achieving its goal. In this point of view, the educational ideologies of Daesoon thoughts is to accomplish the desirable man for the future, which is summarized as Injon thoughts.

The meaning of Injon in Daesoon thoughts is that man plays the major positive role in the universe which includes the Heaven, the Earth and Man. And this Cheungsan's philosophy changed the basic understanding of man. Modern education encounters many problems because modern view of man restricted human being as man itself and by-passes the aspects of intrinsic self-awakening of man. But our ancestors define the human being as not only human itself but also 'the interaction between men, and the co-existence with its surroundings'(Kim, In-Hoe, 1980:23). That is, human being and the world in which he exists.

The word Hongikingan(devotion to the welfare of mankind: 弘益人間) is used as a broad meaning which includes the world of men. And it is because that our cultural way of thinking does not separate individuals from the whole,

nor separates the existence of the individuals irrelevant to the whole.

The way of thinking that considers everything as specialized and analyzed without the endeavor of understanding the unique way of thinking has recognized as if the human education is to pay regard only to the human being and it is the very one for democracy. Hence, the human education brought about the loss of humanity. That is because it was overlooked that human being who could not find the meaning of existence as an individual separated with the unity.

In Daesoon thoughts, the human being is 'the existence that ancestor gods(Sunlyung-shin:先靈神) accumulated virtuous deeds throughout all their sixty-year life and in consequence got from the heaven'(Jeonkyung, Kyobup Ch. 2/36:241). He is not a separated being all alone, but a related one that only exists in the organic relation with the World Heaven.

But the human being recognized that the world of heaven is superior to that of man, because of a yearning for other worlds besides his own. He looked upon the concept of heaven as Cheonjon (the supreme being of heaven; 天尊) and earth as Chijon(the supreme being of earth; 地尊). However, if the human being exists in unity with worlds of heaven and earth, he must be Injon(the supreme being of man; 人尊). Taking a clear view of Injon, Cheungsan awoke the unity of the world of man, the world of heaven, and the world of earth, and then advocated the restructuring of man's consciousness and the changing of his recognition to coincide with unfolding the new cosmic order.

Greater than Cheonjon and Chijon is Injon, therefore, now is the time of Injon. Make every effort at spiritual enlightenment.(Jeonkyung,Kyo -bup Ch. 2/56:244)

While in Suncheon(先天) making a plan lies in man and making it successful depends on heaven, now the one heaven and the other man.(Jeonkyung,Kyobup Ch. 3/35:257)

In this way, Cheungsan suggested that the human being not only be a subject of the whole structure of the universe, but also be related to the beings of cosmos. At the center of the human being is his spirit which symbolizes his unity with the gods. His spirit is the energy of mind which makes me right, the principle of righteousness which makes me straighten up⁴⁵⁾, and the guidance which leads me into salvation⁴⁶⁾. Man's spirit is the the most precious thing in man, if enlightened, it could have mutual

communication with deities, keep abreast of all things, and devote itself to something even in the state of invisibility⁴⁷⁾.

In this place, man's mind should be reconsidered from a substantial point of view of man. Because human nature is recognized through man's mind and its function. And also man's mind works closely related to gods and has infinite possibility in its latent faculties.

Cheung-san shows an exemplary man who lives to coincide with principles and rules of three worlds of heaven, earth and man, and is not dying for worldly knowledge, property and profit. The exemplary man is a man of virtue, truth and god, and also 'a man of heaven' who is equal to Injon. It is the very thought of Injon and that viewpoint of man is intended to recover inherent human nature. Putting ourselves in mind of the educational doctrine of Daesoon thoughts mentioned above, the concept of Injon, generated by organic insight of three worlds of heaven, earth and man, can be represented as the viewpoint of man that pursues to realize a utopia and makes the subject of its realization of man. (Youn, Jae-Keun, 1992:201~203)

V. Education Towards Injon Thoughts

Among national religions generated in Korea there has been a consistent trend towards establishing a new idea of man on the basis of the belief in man's sanctity. The new idea demands that the existing understanding of man should be destroyed. It is imperative that the people in substratum, suffering from relative deprivation, should have such an order of self-respect to overcome enervation in daily lives and to play a leading role in the realization of an ideal world of religion.

The new idea of man manifests itself most distinctly in Daesoon thought among others. The idea of Injon, one of the most fundamental ideas in Daesoon thoughts, can be translated into the respect for man, the supremacy of man, or the supreme man, but it is different in some ways from that of

45) "……心也者鬼神之樞機也門戶也道路也 開閉樞機出入門戶往來道路神 或有善或有惡 善者師之惡者改之 吾心之樞機門戶道路大於天地 ……"(Jeonkyung, Haengrok Ch.3/44:48)

46) "……正吾之心氣 立吾之義理 求吾之心靈……"(Jeonkyung, Kywoon Ch.2/41:205)

47) "……吾之所求 有無量至寶 至寶即吾之心靈也 心靈通即鬼神可與酬酌 萬物可與俱序 惟吾至寶之心靈 無路可通 汨沒無形之中……"(Jeonkyung, Kywoon Ch.2/41:205)

the Western Humanism. The Western Humanism is a system of beliefs and standards concerned with the needs of people, and not with religious ideas, while in Injon thoughts the idea of man is very religious and in its ultimate standard, man and god are not divided. In the cosmology of Daesoon thoughts, based on the study of the mind (心學), the mind is the center of the universe and 'the mind is god (心即神)' "心也者……大於天地." (Jeonkyung, Haengrok Ch.3/44:48)' "天地之中央心也 故東西南北身依於心." (Jeon -kyung, Kywoon Ch.1/66:183) In other words man in Injon thoughts is a being which realizes the most idealistic union of the mind (心), god (神), and body (身). Thus, to understand Injon thoughts, it is necessary to see how the mind works in its contribution to the ideal of the supremacy of man.

Traditionally man is thoughts to be composed of two parts: soul and body. Body is visible and interpreted as Yang(陽) part of being, but soul is invisible and interpreted as Eum(陰) part. In terms of Injon thoughts this soul is under the sway of the mind and thus, body is also subject to the mind. In other words any physical activities are conditioned according as the mind moves⁴⁸). The mind of this kind is the center of the universe and superintends the sky and earth. Supposing that there were a principle by which all the objects and forces work in the universe, it might be called 'a universal mind' (宇宙心). If this universal principle were projected into all the objects in the universe and latent in them, they might be said to reflex the universal mind. (Kim, Hong-chul, 1992: 137-140)

In this context, man is a microcosm into which the universal mind is projected; and thus, a being which obtains Injon, the respect for man or the supremacy of man, to the utmost extent. In a sense the supremacy is gained when man moves fully according to the universal mind. In another sense this highest supremacy is accomplished when the sky and the earth, the other two constituents of the universe in addition to human, regain their supremacy likewise through the exertion of the universal mind. When the three constituents, representing all the objects and forces in the universe, work by the same principle, they are united, not divided, in the very universal mind. And when man becomes a microcosm which reflexes fully the universal mind, it superintends not only itself but also the sky and the earth.

48) "……乾定坤順乾陽坤陰 日行月行日陽月陰 有神有人神陰人陽 有雄有雌雌陰雄陽 有內有外內陰外陽 有右有左左陰右陽 有隱有顯隱陰顯陽 有前有後前陽後陰 天地之事 皆是陰陽中 有成萬物之理 皆是陰陽中 有遂天地以陰陽成變化 神人以陰陽成造化……"(Jeonkyung, Kywoon Ch.2/42:206-207)

From this viewpoint of Injon thoughts, there is no universe without the man's mind as a microcosm, and man cannot be the center of the universe without its accordance with the universal mind. The supremacy of man can be gained only when its mind fully reflexes the universal mind. So the mind is all important. Body depends on the mind, and furthermore, it might be said, all the movements of the sky, the earth, and man are controlled by the mind. This mind is also the passage through which gods come and go.

Man is a union of the mind, body and god. The constituents should be equally respected and united into the same being. A complete man in terms of education can be found in the creative expressions of such united being, that is, the man who gains the highest supremacy through the exertion of the universal mind. (J. M. Rich, Kim, Jeong-whan, trans, 1985: 71-73)

Then, what is the meaning of Injon thoughts in education of man? The idea of the supreme man in Cheung-san's Injon thoughts developed from the various preceding thoughts such as 天心即人心, 人乃天, 事人如天. (Lee, Won-ho, 1986: 286-288) The ideal of the union of man and the outer world is realized through the balance between soul and body, and the harmony of man and god. As indicated in the saying, 'the man's mind is larger than the sky and earth,' the creative power of man allows people to sustain their affirmative attitudes towards life and confirms the spontaneity and freedom of thought in education. The union of the mind, body, and god is too comprehensive to leave room for an exclusive and self-righteous personality. This state brings it to attention that there is a gap between what the modern Korean education aims at as its ideal and what it is.

The idea of man in 'the harmony of god and man' (神人調化) prepares a new vision for the education of personality. The idealistic adjustments to environments can be brought about in the harmony of god and man. It is often said that education focusing on the adjustments of the educated may result in their passive attitude; but in the union of the mind, body, and god, there cannot be such passivity and the mind of the educated are all creative. The idea of man is reconstructed in Injon thoughts and man in harmony with god reaches a complete man as an ideal of education.

It is notable that man is a microcosm responding to the universal mind, and as an individual, responds to the society to which he belongs. In other words man educated in Injon thoughts can be cured of the illness of weak sociality resulting from relations depending mainly on the mind without its harmony with body and god, which is a defect of the existentialist way of education. However, it does not mean that the educated individual becomes an instrumental being of the whole system of society. The supreme man is the

subject who plays a leading role in an educational ideal: the reconstruction of the world founded on Daesoon thoughts. This ideal is realized when the individual responds to the whole and the whole is reflexed in the individual; that is, when the two extremes are overcome.

The comprehensive attitude towards man and the universe, which is characteristic of Injon thoughts in Daesoon thoughts (cf. Park, Sun-young, 1986: 222-225), makes a system out of various interpretations of man and excludes any attitudes and intellectual biases which adhere to their own dimension. Today's education in Korea is restricted by many organizations and administrations which give the first consideration to government schools; and the idea of education which makes economic growth and success in life the prime object. The idea of man in Injon thoughts requires that Korean education should be reexamined.

VI. Conclusion

The absence of morality as well as total education can be understood without moral philosophy and educational background, and reflects our reality properly. In other words, it can be general recognition caused by negative point of reality cited before.

The advantages of rapidly advanced civilization weakened human being's mind so that they came to suffer from moralistic frigidity. At last it gave rise to various immoral and inhuman tendency.

We must recover human being's true nature from slavery of rationality and science. In order to overcome the crisis of modern society, the westerners are paying attention to oriental thoughts. And they are making efforts to create new ethics and morality based on it. Here we can find the side of postmodernism which is popular recently.

In contrast with this, I wonder how much attention is put into oriental thoughts and Korean mind in our reality and how deeply they are studied and examined in the point of morality. The lack of recognition about our culture and thoughts is caused by the conflict from radical change of society, development of transportation and mass communication, and contact with foreign culture. And the insufficient understanding about traditional culture and 'new admiration of foreign countries' has played a role in regarding our spiritual culture as immature because of chronic colonial view point of history.

In order to overcome moralistic crisis of modern world, the study of moral and philosophical theories of western countries may be a method to escape spiritually, but more imminent task is to find and settle our own ones.

The rules and teachings suggested by Daesoon thoughts are the source to decide 'good or bad,' and 'right or wrong'. The will in these sources of judgment can be named as canons taught by Cheungsan, the Lawmaker and the Judge.

Therefore ethics and morality distinguish between good and bad, and between right and wrong according to the canon controlled and suggested by God's order. This search for moralistic and ethical canon can be transcended by religious and ethical satisfaction when we believe and perform the teaching by Cheungsan.

Such a system of thoughts overcomes static moral concept of exclusive society which has the system of attack and defense and restricts the citizens, and it searches for educational unity and realizes divine and religious morality.

Many changes have been made, in the viewpoint of morality and education, by the weakening of traditional consciousness under the control of Japanese occupation, multiple nationality caused by import of western culture, and alienation and confusion of values originated from modernization. We come to believe that the law of survival, by which most of people pay attention to justification and regard the society as battlefield. And disregarding the original purpose of education, those methods are thought as the most desirable teaching and growing the sense of the good.

In these days the restoration of morality is requested earnestly for settling the autonomous value and directing for whole man by overcoming confusion of settled value. In this situation, the Korean and divine and superhistorical concept of education, based on Daesoon thoughts opening the new horizon of education, is very significant in modern society with confused values.

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