

DONG-HAK: ITS RELIGIOUS THOUGHT AND THE UNITY SPIRITS FOR KOREAN REUNIFICATION

JANG HYUN-OH*

ABSTRACT

Dong-hak is the most remarkable religion of a lot of Korean inherent religions since 19th century. This religion was founded by Choi Je-woo in April 1860. And it includes the national and social characters, because it advocated the national interests and the welfare of the people under the spirit of Sicheonju (侍天主) that everyone has to worship God or Heaven in his mind. In this paper, author intends to present the religious thoughts of Don-hak and will discuss about the reunification spirits of Korea in the near future.

Keywords: Korean reunification, Dong-hak, Sicheonju, Shilla, Jiki, Dan-gun-Sundo means Samsin, Korean spirit

* Pusan National University, Busan, Korea gnhh@pusan.ac.kr

I. INTRODUCTION

I would like to present the unity spirits of Korean reunification through Dong-hak thoughts which was the one of the Korean national religions in this paper. After a declaration of the end of ideology by D. Bell, the world has been continually changed without conflict between Eastern and Western ideology. In other words, many countries of the world have entered into the age of mutual cooperation each other in these days. Accordingly we, Korean people have to prepare the unity spirits for Korean reunification. This is the main point in this paper.

Dong-hak is the very important religion among four kind of new national religions, which was formed in Korea since middle 19th century. The representative national religions of Korea are Dong-hak (東學), Jeungsan-kyo (甌山教), Daejong-kyo (大宗教) and Wonbool-kyo (圓佛教). They had a common character in the viewpoint that presented as utopia to the low-class people in distress at that time. And their most important religious thought came from the initial Korean religion. That is Dan-gun-do. Dan-gun-do is the thought of Dan-gun Wanggeon who was the first king of ancient Korea which had ruled and cultivated the people. We had named it Dan-gun-Sundo (檀君仙道), Poongryu-do (風流道), or Poongwol-do (風月道). In other words, we call it Sundo (仙道) nowadays. Dan-gun Wanggeom is the first king of Kochosun (古朝鮮), which was one of the ancient three kingdoms of Korea. The three kingdoms are Hwan-in Chosun (桓因朝鮮), Hwan-woong Chosun (桓雄朝鮮) and Wanggeom Chosun (王儉朝鮮: Kochosun). We had named them three Chosun (三朝鮮) of ancient Korea. In brief, I will insist that Dong-hak as well as other three religions had succeeded the Dan-gun-Sundo. Therefore, this paper will discuss a process of Dong-hak's formation and its main religious thoughts in the point of the Korean national religion. Finally, I would like to suggest the unity spirits for Korean reunification in the near future by discussing on Dong-hak thoughts.

II. WHAT IS DONG-HAK?

Dong-hak was founded by Su-woon. (his another name was Choi Je-woo). Its thoughts based on his personal religious experience on 5 April 1860. After this experience, he had attempted to change his divine spiritual experience into religious thoughts for a year. From June 1861, based on spirit experience, he composed incantations. On the other hand, he made

methods of divine spiritual experience. And then he began to propagate his Sicheonju (侍天主) thoughts to his followers. Sicheonju is the most important concept in Dong-hak. It means that everyone serves God (Heaven) within their mind. And Cheonju means God (Heaven) and Hanwoolnim (한울님: The other name of the God in Dong-hak). Therefore Dong-hak was officially proclaimed on June 1861 by Sicheonju thoughts and unexpectedly innumerable believers was flooded to Su-woon's house. Dong-hak had a national and social character, because it had insisted to protect national interests and provide the welfare for the people. Its national character led the people to patriotism at that time. And Dong-hak Peasant Revolution, which was risen by Jeon Bong-joon on 15 February 1894, and Sam-il Independence Movement on 1 March 1919 for liberation from Japanese imperialism was rooted in Dong-hak's national character, namely patriotism.

Dong-hak's social character had come from Su-woon's Gaebyeok thought and his idea of people-salvation from a sovereign oppression and a corrupt officials at that time. Su-woon's Gaebyeok thought means a construction of ideal society, a kind of earthly utopia by social reformation.

In the middle of 19th century, Chosun Dynasty was confronted with an inside and outside crises. Internally, Chosun was suffered from a serious illness caused by dishonest and corrupt officials. Externally, it was threatened by Western imperialism accompanied with Christian missionaries. Thus, Dong-hak had attempted to overcome these internal and external crises by Sicheonju thought at that time. And a curable method was Gaebyeok thought. It means a social reformation including material and mental phenomena. The realization of This Sicheonju faith and Gaebyeok was Su-woon's ideal land, an earthly paradise. If so, what has to do to fulfill Dong-hak's ideal?

III. DONG-HAK'S RELIGIOUS THOUGHT

Dong-hak's religious thoughts were briefly implied in incantations that was composed by Su-woon. Su-woon's incantations were written in Chinese characters. They were composed by twenty-one letters. It is as following;

至氣今至 願爲大降 侍天主 造化定 永世不忘 萬事知

(Jiki-Keumji Wonwi-Daegang Sicheonju Johwajeong Yeongse-Bulmang Mansaji)¹

Su-woon intended to reveal a real state of all things and all creations in the universe by these twenty-one letters. Accordingly I will present Dong-hak's religious thoughts by interpretation of these incantations. Now let's sum up the meanings of these incantations.

I became awake that Jiki infiltrates into my mind. I hope it will become Kihwa very well in my mind, and Jiki and my mind will become one. And then if I will serve Hanwoonim, Heaven (天主), and won't forget forever it in my life, I will be able to realize the creative energy of the universe and the true state of all things in cosmos.²

In these incantations, we will find out very important key words in Dong-hak's religious thoughts. For example, they are Jiki, Keumji, Sicheonju and Mansaji. Let's consider what the most important key words of them mean in Dong-hak.

A. Sicheonju (侍天主)

Sicheonju is the first key word to understand Dong-hak's religious thoughts. Sicheonju means that I have to serve Cheonju (天主) in my mind. Cheonju is another name of Hanwoonim. Hanwoonim means God in Dong-hak. But Hanwoonim, God in Dong-hak is fundamentally different from God in Western Catholicism, and Cheonju is the Chinese expressoin of Hanwoonim. Hanwoonim is the faith object in Dong-hak and has personality. Nevertheless they have a common faith of the only one God in the universe. If so, what is the Sicheonju faith?

As the scientific power and catholic religion of the West invaded Eastern countries, Su-woon (1824~1864) with Confucian education spent many years in anguish searching for a new leading religious thoughts in this world. He spiritually awoke of them on 5 April 1860. Thus he became the founder of Dong-hak. He declared that Chosun dynasty was outdated and sick. He also taught all human beings are deserved to be respected and they are vessels containing the sacred Hanwoonim (the ultimate reality of God in Dong-hak) in their mind at that time. By using the concept of Sicheonju (all human beings and living creatures in this universe serve God within) and the concept of Jiki (至氣: an ultimate energy that works in various ways on a

various levels in this universe), he disclosed the existence of a divine spirit that connects each individual with Hanwoonim, with nature, with other human beings and even with the whole universe. In other words, the key in Dong-hak's religious thoughts was based on the faith that Hanwoonim interact with every individual entities in the universe through the divine energy named by Ki (氣). Through this Sicheonju thoughts, Su-woon tried to overcome the anthropocentric world view of the modern West. If so, what is the second-most-important key word (of course, first most important key word is Sicheonju) in Dong-hak's incantations? It is the concept of Jiki (至氣).³

B. Jiki (至氣): The Ultimate Energy

Su-woon officially began to propagate Dong-hak from June 1861 based on his personal spiritual experience. What is the nature of this new religion? Su-woon used the concept of Jiki to open up a new religious perspective for Hanwoonim, the universe and human beings. According to Su-woon, Hanwoonim (the Lord of Heaven) means the absolute and ultimate reality. Also, Jiki is the ultimate reality with ultimate energy in the whole universe. So in Su-woon's thoughts, Hanwoonim means the only one God with the ultimate energy, nature itself and the whole universe. And Cheonju (天主) is the Chinese expression of Hanwoonim. Anyway either Hanwoonim or Jiki does not work at all without Kihwa (氣化) in the universe. Kihwa means the working principle of Hanwoonim. In other words, it means the processing state that all human beings and other things in the universe are gradually being changed by Jiki or Hanwoonim.

Therefore all things and all creatures in whole universe are the Kihwa and presentation of Hanwoonim or Jiki. Human beings are also presentation of Hanwoonim. So, Hae-wol, whose another name is Choi Si-hyeong, the second great teacher of Dong-hak, said that we must serve Hanwoonim as we do our parents.⁴ This shows that Hanwoonim, Jiki, heaven and earth, and the whole universe are individually our parents.

Through this Hanwoonim or Jiki thought, Su-woon claimed that human beings have an inseparably close inner relationship with God and they are cosmic beings which are connected with all other things in the universe by Kihwa (氣化). Human consciousness of these inner and outer relationship between human beings and Hanwoonim will result in the establishment of

1 Choi, Je-woo, Joomoon (呪文: incantations), Dongkyung-Daejeon (東經大全) in *Cheondogyo-kyeongjeon* (Seoul, Cheondogyo Central Church Headquarters, 2000), 70.

2 Ibid.

3 Ibid.

4 Choi, Si-hyeong. "Cheonji-Bumo (天地父母)", "Haewol-Sinsa-Bupsul (海月神師法說)" in *Cheondogyo-kyeongjeon* (Seoul, Cheondogyo Central Church Headquarters, 2000), 219.

a new human world. The Gaebuyuk means the formation of a new enlightened society and an utopian society in this world. If such enlightened human beings form a new society in the future, it will be a state which humans bear Hanwoolnim within themselves and interact with the universe.

Human beings and the Heaven are united together by Kihwa of Jiki. Through a deeply religious meditation practice which is often called the meditation of “Osim jeuk yeosim (吾心即汝心: my mind is your mind).”⁵ Su-woon realized that the mind of Hanwoolnim and his own were not two but one. After his spiritual experience, Su-woon gathered his mind and spirit and asked, “Why is it so?” Hanwoolnim answered, “My mind is your mind. But how would you know this? Everyone knows heaven and earth. But they do not know spirits. I am a spirit itself.”⁶ “And do not be surprised or dread.”⁷ He also perceived that Hanwoolnim as Jiki (a great divine energy or ultimate energy) gives each human being and all the creatures in the universe a vital force and that this divine energy serves to intervene, interact, order and unify all living things. Thus Su-woon insisted that everyone is equal and worth a respect. And he considered everything sacred, because they all bear Hanwoolnim within them. Su-woon taught that it is useless to try to find Hanwoolnim outside of oneself. So, he said, “Believe in Hanwoolnim, not me. Hanwoolnim is within you. Why do you search far away though it is nearby?”⁸ By reading the concept of Sicheonju (serving Hanwoolnim within myself), he taught that everyone is an equal and respected object. He practiced this thought everyday in his religious life. And by concept of Jiki (the ultimate energy), he did not separate Hanwoolnim and Jiki from human beings. He also tried to understand human life through the connection with the universe as a whole. Hae-wol, who was inherited this organic view of humanity and nature by Su-woon, advocated that all things in the universe are connected through a sacred energy and are evolving from the actions of life by engaging in continuous reverence. In a further step, He elevated all things to a position of reverence by his theory of Icheon Sikcheon (以天食天).⁹ He said that all things and events in the universe are presentation of Hanwoolnim and explained the relationship among all things in the universe through the concept that “Hanwoolnim eats Hanwoolnim.”¹⁰ This is a very interesting expression. The idea that Hanwoolnim as Jiki is the

5 Choi Je-woo. “Nonhakmoon (論學文)”, “Dongkyung-Daejeon (東經大全)” in *Cheondogyo-kyeongjeon*, op. cit., 28.

6 Ibid.

7 Ibid, 18.

8 Choi Je-woo. “Kyohoonga (教訓歌)”, “Yongdam-Yoosa (龍潭遺事)” in *Cheondogyo-kyeongjeon*, op. cit., 143.

9 Choi, Si-hyeong. “Icheon-sikcheon (以天食天)”, “Haewol-Sinsa-Bupsul (海月神師法說)” in *Cheondogyo-kyeongjeon*, op. cit., 364.

10 Ibid.

eater and at the same time the eaten reveals that the entire universe is a life network of relations. According to Hae-wol’s viewpoint, rice is a solid spiritual energy created by nature and human beings are the most outstanding spiritual energy among all creatures in the universe. In other words, human beings who is the most outstanding energy entity eat the essential energy of the universe. Because all sacred energies are really the one energy of Hanwoolnim as Jiki. Hae-wol said that Hanwoolnim eats Hanwoolnim.

Therefore in Dong-hak, human beings and all things in the universe are the presentation of Hanwoolnim as Jiki. In other words, Hanwoolnim as Jiki is a nature itself, the origin and vital energy of all things in the universe. If so, what is the working principle of Jiki to be ultimate energy of Hanwoolnim?

C. *Kihwa* (氣化): An interaction of life force between human beings and the whole universe

According to Su-woon, human beings have an inseparably close inner relationship with Hanwoolnim as Jiki. They are cosmic beings which are connected with all other things in the universe through *Kihwa* (氣化; connecting energy). Through human consciousness of these inner and outer relationship, a human being and Hanwoolnim become one in personality. And a human will be able to practice Hanwoolnim’s personality in the outer world. All things and creatures achieve their maturity by *Kihwa* of Hanwoolnim or Jiki. Therefore in Su-woon’s viewpoint, *Kihwa* has the characteristic that creates all things and everything is the manifestation of Jiki or Hanwoolnim. Accordingly, all things in the universe cannot be or be changed without *Kihwa*.

Eastern philosophy insists that the universe is full of energy from time immemorial and holds an organic world view which the world is perceived as developments of a singular energy. In Su-woon’s world view, the world is understood by self-development of Jiki or Hanwoolnim.

Inheriting this Eastern philosophy, Su-woon explains the universe as the actions of one great energy. He said that “Heaven is the center of Ohaeng. 五行: The five vital energies which are forming elements in the universe are metal (金), water (水), wood (木), fire (火), and earth (土). Earth is the foundation of Ohaeng and humans are a supreme manifestation of the spirit of Ohaeng.”¹¹ His world view like this is different a little from the Confucian one. What differentiates Dong-hak from Confucianism is that it does not regard heaven and earth simply

11 Choi Je-woo. “Nonhakmoon (論學文)”, “Dongkyung-Daejeon (東經大全)” in *Cheondogyo-kyeongjeon*, op. cit., 24.

as the order of the energy system of Ohaeng, but as the totality of the spirits, Yin (陰) and Yang (陽), and nature. Thus Su-woon said that “heaven and earth are the spirits and the spirits are Yin and Yang. What is the use of studying Confucian scriptures?”¹² To Su-woon, spirits were not real. They were the activities of the energy of heaven and earth. Therefore they are simply Yin and Yang. In other words, the human’s heart, soul and the natural order are connected as one. The natural order is a sign of Hanwoolnim’s work. Su-woon said as following.

“From time immemorial, spring and autumn arrive alternately and the circulation of the four seasons never changes its order. This is a clear sign of Hanwoolnim’s work in this world.”¹³ Dong-hak succeeds these traditional Eastern philosophy and regarded the world as a harmony which the great sacred energy of Jiki or Hanwoolnim is continuously creating and changing. Therefore nature is not just material or energy but a manifestation of the holy and formless Hanwoolnim. If so, what is the concept of Ki (氣) in Dong-hak? What is the difference of Ki between Dang-hak and Confucianism?

Dong-hak differs a little from other Ki philosophies, because it claims that the universe is filled with one cosmic energy. However, Dong-hak emphasizes the spiritual nature of this cosmic energy. This energy acts such as intervention and order in connection with all things in the universe. While Ki philosophies want to find out the objective way of a human’s healthy and aesthetic life through the attempt to discover common laws of humans and nature as an integrated framework. Dong-hak pursues such life through the subjective cultivation of the mind. The Confucian Ki philosophies concentrate on humans’ passive nature and its conformity with universal energy, whereas the concept of energy in Dong-hak emphasizes the active nature of the human mind and soul. As this active nature of the mind and soul are based on Hanwoolnim, the energy is ultimately connected to Jiki or Hanwoolnim. The emanation processes of Jiki are Kihwa. Through this, all things in the universe can be existed and changed. Accordingly the concept of Kihwa has very significant meaning for explanation of Hanwoolnim or Jiki in Dong-hak.

By the above considerations, we have examined the main concepts of Dong-hak’s religious thoughts. If so, what is the unity spirits for Korean reunification? Let’s consider the unity spirits in the connection with the Dong-hak’s main concepts.

12 Choi Je-woo. “Dodukga (道德歌)”, “Yongdam-Yoosa (龍潭遺事)” in *Cheondogyo-kyeongjeon*, op. cit., 216.

13 Choi Je-woo. “Podukmoon (布德文)”, “Dongkyung-Daejeon (東經大全)” in *Cheondogyo-kyeongjeon*, op. cit., 15.

IV. UNITY SPIRITS FOR THE REUNIFICATION OF KOREA

A. A revival of Dong-hak: An Awakening of National Subjective Spirits

After the oppression of Japanese imperialism for 36 years (1910-1945), and a suffering from Korean War for 3 years (1950-1953), Dong-hak has been continually weakened. Thus nowadays its religious influence in Korea is slight. However, its religious thoughts are very significant and valuable, because they succeeded the traditional root-spirits which have been called Dan-gun-Sundo. Therefore the revival of Dong-hak means a rebirth of the initial root-spirits, that is, revival of Dan-gun Wanggeom (the first king and ancestor of Korean people) thoughts.

This root-spirits were succeeded from Dan-gun-Sundo to Poongryu-do, Hwarang-do (花郎徒), Palkwan-hoi (八關會) and Dong-hak. First, Dan-gun-Sundo means Samsin (三神) thought. Samsin is Hwan-in, Hwan-woong and Dan-gun-Wannggeom. They are Gods and at the same time the first kings of three Chosun in ancient Korea. They are three Gods and return to the only one God. In other words they are an incarnation of the only one God, namely Hanwoolnim. The ruling idea of three Chosun was presented by the idea of Hongik-ingan (弘益人間) that promotes an extension of life and welfare of all human beings and creatures in the universe. Nowadays, this is called Sun-in (仙人) thought.

After the period of Dan-gun Wanggeom, the idea of Hongik -ingan was continuously taught as a ruling ideology. And Korean kings ruled his people by using this ideology. According to Choi Chi-won, a great scholar of the Shilla (新羅), this thought was written in “Sun-sa (仙史).”¹⁴ But this book is not exists anymore. However, Sun-do was preserved by the kingdoms such as Buyeo (夫餘), Kokuryo (高句麗) and Shilla even after the fall of the Kochosun. It was a little bit different from time to time, but main concept is to bring the people prosperity. It was used for bringing up national leaders. According to Choi Chi-won, Sun-do is something very profound (玄妙之道). It has another name which is Poongryu-do (風流道) or Poongwol-do (風月道). The principles of Sun-do is also the principles of Hongik-ingan. It contains the teachings of Confucianism, Buddhism and Taoism. These three religions are not originated from Korea but come from India or China. By the way, Sun-do originally contains the main concepts of the Confucianism, Buddhism and Taoism. The contents of Sun-do or Poongryu-

14 Boo-sik Kim. “Samkook-Sagi (三國史記)”, translated by Kim, Jeong-kweon (Seoul: Daeyang Pub. Co. Ltd., 1978), 98.

do that contains the idea of Hongik-ingan is like this. "Serve your parents at home. Serve your king at work. Be natural without pretense in your daily life. Do not evil and practice all sorts of good."¹⁵ This thought can be very valuable teaching for 21st century.

After Kochosun, Sun-do was used to educate civilian and military leaders by each dynasties. Especially in Shilla, this spirit was used to cultivate people and bring up military-civilian leaders who called Hwarang. In result, Shilla could unify other two rival kingdoms, Baekje (百濟) and Kokuryo in Korea. According to "Hwarang-segi (花郎世記), the history of the famous Hwarangs" written by Kim Dae-moon, all of the loyal subject, wise subject and brave generals were come from Hwarang system.¹⁶ By examining this, we can convince that Sun-do or Poongryu-do was the centric power for the national development of Shilla at that time. However, after Shilla period, the Confucianism replaced Sun-do, namely the Korean traditional thought. It was gradually disappeared into the Shamanism of low-class people.

But it was revived by Su-woon in middle 19th century. The revival of Sun-do is revealed by his spiritual experience. He said as follows:

Unexpectedly, I experienced frightening in my mind and trembling in my body on 5 April 1860. I could neither understand that phenomena nor express it properly by word. At that time, one Sun-in (仙人: The divine spirit) was appeared in my mind. I was so surprised that asked the reason why you are here. Sun-in answered, "Do not fear me. Do not dread me. Somebody calls me Sangje (上帝: the Heaven). Don't you know the Heaven?"¹⁷

Now, we can find that the divine spirit who Su-woon met was Sun-in. Namely Sun-in means Dan-gun Wanggeom. Therefore Su-woon's Heaven is Samsin Hanwoolnim. Accordingly, we can use the national spirits of Dong-hak to overcome ideological conflict between North and South Korea. Then what kind of Dong-hak thought is enables to serve as Korean unity spirit?

15 Ibid.

16 Ibid.

17 Choi Je-woo. "Podukmoon (布德文)", "Dongkyung-Daejeon (東經大全)" in *Cheondogyo-kyeongjeon*, op. cit., 18.

B. The Unity Spirits for Korean Reunification

After the World War II, the cold war was begun. On August 15th 1945 Korea was liberated from Japanese imperialism. But unfortunately Korea was divided by USA and Soviet Union. The American army entered into the South and the Soviet army the North. They ruled the Korean Peninsula separately. In result, South and North Korea are still divided. The division of Korea means the division of Korean people and the severe ideological conflict between North and South Korea.

Today, in globalization age, Korea have to adjust to this trend, too. To do so, Korea needs to overcome ideological conflict. After that, Korean people have to prepare the unity spirit which can be accepted by both North and South Koreans and contribute to the peace of the world. Then, what kind of idea will be suitable for the future Korean unity spirit?

Even now, Korea is suffered from ideological conflict between North and South Korea. North Korea maintains communism. On the other hand, South Korea pursues capitalism and tries desperately to overcome the division of territory. North and South Korea is ideologically so different that we need a new unity spirit. It must be neither capitalism nor communism, satisfy both sides and have something in common. Under these circumstances, the most suitable unity spirit for Korean reunification is the Sicheonju thought in Dong-hak. Through this thought, we can present a subjective spirit, human reverence spirit and peace and equality spirit as unity spirit for Korean reunification. Let's consider each spirits.

1. Subjective Spirit

As we already examined, Dong-hak thought succeeded Dan-gun Sundo. Dong-hak's Hanwoolnim and the Heaven of Dan-gun Sundo are the same. The spirit of Dong-hak is a serving the Heaven (or Hanwoolnim) in one's mind. This is Sicheonju. Also, the Heaven wanted to spread Hongik-ingan idea. Hongik-ingan is the spirit which gives a vital energy to all things in the universe including human beings. This vital energy helps all things in the universe to realize its own value of existence.

This is essential and traditional Korean thought. Therefore neither South nor North Korea can refuse this. Dong-hak is the religion which based on this spirit. Thus, Dong-hak's slogan was Bogook-anmin (輔國安民) and Kwangje-Changsaeng (廣濟蒼生). Bogook-anmin is the idea that insists on strong national protection from foreign powers and provide the welfare for the people. And Kwangje-changsaeng is the spirit which intends to save every suffered creatures in the universe. In short, these spirits are natural manifestation of Hongik-ingan idea.

When Dong-hak was founded by Su-woon, the Chosun society was near an end. Internally, people were devastated by greedy and corrupt officials. Externally, it was threatened by Western powers and rising neighbor country, Japan. So, Su-woon made Bogook-anmin the first aim of Dong-hak. This spirit was connected with the thoughts which insisted on anti-foreign power and national independence. Also, this spirit was presented by Dong-hak Peasant Revolution (1894), Sam-il Independence Movement (March 1, 1919) and patriotic actions of the volunteer warriors to save the country from Japanese imperialism.

This subjective and self-identified spirit can be easily accepted by both North and South Korea. Also, it is the idea which can embrace opposed ideologies of two Koreas. Besides, it can be used as the foundation of new national spirit after Korean reunification. Then what is the Korean unity spirit?

2. The Human Reverence Spirit

This is the main idea of the Sicheonju thought of Dong-hak. Sicheonju is serving Hanwoolnim in my mind and to transfer my mind into Hanwoolnim's mind. This idea was concreted by Haewol (the second leader of Dong-hak) as Mool-mool-cheon (物物天) and Sa-sa-cheon (事事天).¹⁸ They mean all things contain Hanwoolnim and all events contain Hanwoolnim, too. If everyone practices Sicheonju, it means everyone serves Hanwoolnim in their minds. According to this theory, everyone is equal, dignified being and worth a respect. So, everyone must respect each other. This is the human reverence spirit of Dong-hak. In other words, to respect others is to respect Hanwoolnim. That was summed up by Su-woon, "Human being is the Heaven (人是天)."¹⁹

Nowadays, the ways of South and North Korea are extremely different each other. South Korea follows capitalism and democracy. While North Korea still maintains communism. Besides, North Korean people are suffered from economic problems and an oppression caused by Kim Jeong-il's dictatorship. Even, North Korea is trying to use every means for protection of its own despotic system against widespread liberalization in the world. Nevertheless, North Korea cannot refuse globalization trends in the world forever. Therefore North Korea must take change, too.

If North Korean society is changed in the near future, we have to gradually change North

Korean people's consciousness. Such change of consciousness cannot be successful by one-sided ideology. Whether capitalism nor communism is only one of the inflexible ideologies. So, anything of them cannot satisfy the united spirit of Korean people. It demands something different. Nowadays, all the world gives up ideological conflict and only pursues people's welfare and happiness. This transformation of ideology in the world focuses on not ideological system but enhancing the quality of human life. That is the end of the ideology as D. Bell said.

Therefore, for changing North Korean people's consciousness, we have to choose most suitable idea among Korean traditional thought. I think the best one of them is Dong-hak's idea. According to Dong-hak's doctrine, if people respect each other, human beings can be their own master. If we choose this human reverence spirit as the leading spirit of reunited Korea, Korean people will respect each other and be their own master. Finally it will bring the fast recovery of national common consciousness. Also the human reverence spirit of Dong-hak will be the basic idea which prevents the false authority, corruption, unfairness of politicians. And it can be the basis of national unity spirit for ideal society of Korea.

3. The Spirit for the Realization of Freedom and Equality

The Sicheonju thought of Dong-hak contains the spirit which can realize freedom and equality. This was presented as Sain-yeocheon (事人如天) by Hae-wol. Why do we serve others as if we serve Hanwoolnim? Su-woon and Hae-wol's thought provide an answer about this question. Su-woon's Sicheonju thought was manifested by his Insicheon (人是天) thought, and Insicheon thought was realized in the world by Sain-yeocheon thought.

According to Su-woon's teaching, everyone can serve Hanwoolnim in their mind and acquire Hanwoolnim's personality. So everyone is worth a respect from each other and all sorts of discrimination will be disappeared in the world. For example, Su-woon liberated his two slave girls. He adopted one girl to his daughter and made another his daughter in-law. Such practice that opposed to all kind of discrimination was very radical at that time.

We have to generalize and deepen the spirit of freedom and equality of Dong-hak in order to prepare Korean unity spirit. North Korea is still closed and refuses globalization stubbornly. Resultantly, North Korea maintains despotic political system. It offends North Koreans' right of freedom and equality. After the liberation of North Korea, if we try to bring freedom and equality to North Koreans unnaturally, a lot of problems will be caused. Therefore we need to change North Korea as natural as possible. Dong-hak can be presented as a solution for the opening of North Korea.

18 Choi, Si-hyeong. "Icheon-sikcheon (以天食天)", "Haewol-Sinsa-Bupsul (海月神師法說)" in *Cheondogyo-Kyeongjeon*, op. cit., 364.

19 Choi, Si-hyeong. "Soodo-bup (修道法)", "Haewol-Sinsa-Bupsul (海月神師法說)" in *Cheondogyo-Kyeongjeon*, op. cit., 337.

V. CONCLUSION

Previously, we considered the religious thought of Dong-hak and its national historical meaning. Dong-hak is a new religion which was founded in Korea in middle 19th century. But it is based on national root-spirit. Thus, the idea of Dong-hak can be easily accepted by South and North Korea. Especially, Hanwoolnim of Dong-hak means Samsin 'the God of Korean initial ancestor.' Therefore Su-woon's Sicheonju thought is to serve Dan-gun Hanwoolnim in my mind. This also means that we have to serve the God of initial ancestor forever without forgetting. At the same time, it means that we have to keep his teachings in our mind and practice them in our daily life. So, Dong-hak has Korean national religious character. In consequence, it's natural that Dong-hak has to be unity spirit for Korean reunification.

If Dong-hak is the succession of Dan-gun Sundo thought, eventually Sicheonju thought is modern version of Hongik-ingan thought. Its modern meanings are human reverence spirit, equality spirit, life reverence and peace thought. Especially the human reverence thought and equality thought of Dong-hak were widely supported by low-class people who was suffered from feudal system of Chosun dynasty. So, it could spread so fast and be main religion. The national religious character of Dong-hak can convince that two Korean people are the one. And human reverence and equality spirits which were based on Sicheonju thought, can be foundation for a cooperation between North and South Korea. Also, Dong-hak's teachings insist that human beings and all things in the universe are the manifestation of Hanwoolnim. It can contribute to environmental preservation. Finally, author thinks that Dong-hak thought can contribute to Korean reunification. I hope Dong-hak thought will be global thought in the near future.

BIBLIOGRAPHY

- Choi, Je-woo 1880. "Dongkyeong-Daejeon (東經大全)" in *Cheondogyo-kyeongjeon*, Seoul: Cheondogyo Central Church Headquarters, 2000.
- _____. "Yongdam-yoosa (龍潭遺詞)" in *Cheondogyo-kyeongjeon*, Seoul: Cheondogyo Central Church Headquarters, 2000.
- Chondogyo Central Church Headquarters. "Cheondogyo Gyeongjeon (天道教經典)", Seoul: Cheondogyo Central Church Headquarters, 1992.
- Dong-hak Institute. Busan Arts College, ed. "Hae-wol Choi Si-hyeong and Dong-hak Sa-sang (海月 崔時亨과 東學思想)", Seoul: Yemoon-seowon, 1999.
- Ham, Seok-heon. trans, "The Bhagavad Gita", Seoul: Hangilsa, Publishing Co., 1996.
- Kim, Ji-ha. "Saengmyeong-gwa Jachi (生命과 自治)", Seoul: Sol Publishing Co., 1996.
- O, Moon-hwan. "Saram-i Haneul-ida (사람이 하늘이다)", Seoul: Sol Publishing Co., 1996.
- Yang, Zuhan. "Jung-yong Cheol-hak (中庸哲學)", translated by Hwang Gap-yeon, Seoul: Seokwangsa Publishing Co., 1999.
- Yi, Don-hwa, ed. "Cheondogyo Changgeonsa (天道教創建史)", Seoul: Office of religious Affairs, Chondogyo Central Church Headquarters, 1993.
- Kim, Bu-sik, "Samkook-sagi (三國史記)", translated by Kim Jong kwan, Seoul: Daeyang Publishing Co., 1997.
- Il-yeon. "Samkook-yoosa (三國遺事)", translated by Yi Jae-ho. Seoul: Sol Publishing Co. Ltd., 1997.
- Pyo, Yeong-sam. "Dong-hak (東學)", 2 vols., Seoul: Tongnamoo Publishing Co. Ltd., 2004.