

## Translation and Annotation



# Teachings of Master Haewol 海月神師法說: Annotated Translation and Commentary

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### 1. 天地理氣

#### The Principle and Vital Energy<sup>1</sup> of Heaven and Earth

##### 1.1. 古語曰 天地一水塊也

The ancient saying goes, “Heaven and Earth are but one mass of water.”

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The *Haewol Sinsa Beopseol* (The Teachings of Master Haewol) is a collection of essential sermons by Choe Si-hyeong (Haewol, 1827–1898), the second leader of Donghak. Building upon the foundational doctrines of the founder Suun, Haewol expanded the concept of *Sicheonju* (Serving God) into a practical philosophy of life known as *Sain Yeocheon* (Treating People as Heaven). In these teachings, Haewol elucidates that Heaven, Earth, and humanity are not separate entities but are interconnected through “One Vital Energy.” He redefines serving God not as abstract worship but as a practice realized through the “Three Reverences”: revering Heaven, revering people, and revering things. This radical worldview advocates for the equality of all people—transcending class and gender—and extends unconditional respect to all living beings and the natural world. This text serves as an enduring framework for “Serving Heaven and Earth and Parents” in everyday life, offering profound insights regarding human dignity and eco-spirituality.

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1. *Gi* 氣 (*qi* in Chinese) is often translated as “material force,” “vital force,” or “ethereal energy,” but here it is translated as “vital energy” because this best captures the dynamic, all-pervading life force that unifies the physical and the spiritual, reflecting Donghak (Eastern Learning)’s monistic worldview.

1.2. 天地未判前 北極太陰一水而已矣

Before the division of Heaven and Earth, there was only the Great Yin 太陰 (Taeum) of the North Pole—nothing but a single body of water.<sup>2</sup>

1.3. 水者 萬物之祖也

Water is the origin of all beings.

1.4. 水有陰水陽水也 人能見陽水不能見陰水也 人之在於陰水中 如魚之在於陽水中也 人不見陰水 魚不見陽水也 確徹大悟然後 能睹此玄妙之理也

There are two aspects of water: yin-water and yang-water. Humans can see the yang-water but not the yin-water. Humanity lives immersed in yin-water, just as fish live in yang-water. Humans cannot perceive yin-water, and fish cannot perceive yang-water. Only one who awakens to full enlightenment can penetrate this mysterious principle.

1.5. 何以爲日 何以爲月乎 日陽之精也 月陰之精也

What became the Sun, and what became the Moon? The Sun is the essence of yang, the Moon the essence of yin.

1.6. 曰「太陽 火之精 太陰 水之精 火亦出於水乎」曰「然矣」

Someone asked, “If the Sun is the essence of fire and the Great Yin the essence of water, does fire then arise from water?” The reply came, “Indeed, it does.”

1.7. 曰「何爲其然也」曰「天地一水而已 又況其間化出之二七火 奚獨不出於北極一水中乎故 曰天地未判之前 北極太陰一水而已者此之謂也」

Asked, “Why is this so?” Came the reply, “Because Heaven and Earth themselves are merely one body of water. How, then, could the Fire of Two-Seven<sup>3</sup> that manifests between them arise from anywhere other than the One

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2. This draws upon the ancient East Asian concept such as River Map cosmology (*Hetu* and *Luoshu* diagrams), where water is the primordial origin of the universe. In numerology, water is associated with the north and the number 1 (origin). Haewol uses this to explain the fundamental unity of the cosmos before differentiation.

3. In River Map cosmology, numbers correspond to elements. The numbers 2 and 7 represent fire (south). Haewol explains that even fire (the Sun/yang) ultimately originates from the

Water of the North Pole? Therefore, the saying, ‘Before the division of Heaven and Earth, there was only the Great Yin, the one polar water’ refers precisely to this.”

1.8. 曰「何謂天開於子乎」曰「即北極一六水也故 天一生水者也 此曰天一生水 水生於天乎 天生於水乎 水生天 天反生水 互相變化 造化無窮也 然而 陽屬之乾 故 體乾健無息之理 有晝顯也冥之度 無晦望盈虛之數 陰屬之坤故 有晦望虧滿之度 與潮水往來相配相沖 婦人經道 亦體此理也」

Asked, “What is the meaning of ‘Heaven opening at *ja*?’”<sup>4</sup>

Came the reply, “This refers to the One-Six Water of the North Pole.<sup>5</sup> Thus, it is said that ‘Heaven is One and gives birth to water.’ Does water give birth to Heaven, or does Heaven give birth to water? Water gives birth to Heaven, and Heaven in turn gives birth to water; they transform each other endlessly into creative transformation (*johwa* 造化).<sup>6</sup> However, yang belongs to Geon 乾 [Heaven], so its ground (*che* 體) is firm, vigorous, and unceasing; thus, there are degrees of brightness and darkness (day and night), but no cycle of waning and waxing. Yin belongs to Gon 坤 [Earth], so it possesses the degrees of waning and waxing [fullness and emptiness]; it corresponds to the ebbing and flowing tides. The rhythm of a woman’s monthly cycle also embodies this principle.”<sup>7</sup>

1.9. 大凡 斯人 凝胎厥初 一點水而已 至一月 其水形如露 至二月 其水形如箇珠

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primordial water.

4. *Ja* 子 (Rat) is the first of the twelve earthly branches, corresponding to the north, water, and the time 11 pm–1 am. It symbolizes the very beginning of cosmic creation in the cycle of time.
5. In River Map cosmology, numbers 1 and 6 in the north represent water.
6. “*Johwa*” (*zaohua* in Chinese) is often translated as “transformations,” “miracles,” “nature-in-the-making,” or “creative energy.” It was at first a Daoist term (found in *Zhuangzi*), then Donghak incorporated the expression into its system of thought. Here, it is translated as “creative transformation” to emphasize that it refers not to a one-time act of creation, but to the dynamic, continuous process of the Universe’s vital energy generating and harmonizing all life.
7. The first and eighth trigrams of the *I Ching*, representing Heaven/yang and Earth/yin, respectively. Heaven represents firmness and unceasing creativity, while Earth represents receptivity and the cycles of growth and decline.

至三月以化工玄妙造化之手段 收母氏血氣 輸入胎門 先成鼻目 次次成形 頭圓體天 象太陽之數 體魄象太陰 五臟象五行 六腑象六氣 四肢象四時 手掌即從心所欲造化之手故 一掌之內 特排八門 九宮 太陰 太陽 四時 十二月之數而化生

When a human being is first conceived, it begins from a single drop of water. After one month, this water takes the shape of dew; after two, of a pearl. By the third month, through the mysterious means of creative transformation, the mother's blood and vital energy flows into the womb. The eyes and nose form first, and then the body follows. The roundness of the head is the embodiment of Heaven, symbolizing the number of the Sun;<sup>8</sup> the corporeal body represents the Great Yin. The five viscera correspond to the Five Elements; the six bowels to the Six Vital Energies; the four limbs to the Four Seasons. The hands are the instruments of creation moved by the mind's desire. Within one palm are arranged the Eight Gates,<sup>9</sup> Nine Palaces,<sup>10</sup> the Great Yin and Great Yang, the four seasons, and the twelve months; the patterns through which life is born and transformed.

1.10. 或問曰「理氣二字 何者居先乎」答曰「天地 陰陽 日月於千萬物化生之理 莫非一理氣造化也 分而言之 氣者 天地 鬼神 造化 玄妙之總名 都是一氣也」

Someone asked, "Between principle (*li* 理) and vital energy (*gi* 氣), which came first?"<sup>11</sup> Replied, "In Heaven and Earth, in yin and yang, in Sun and Moon, and in the transformations of all ten thousand beings; nothing occurs

8. In River Map cosmology, the interpretation that "the human head resembles the Sun's number" connects to the *Luoshu* 洛書 (River Map) theory of human body correspondences, symbolizing the head (upper position 9) as pure yang (純陽) and the maximum celestial number (天數, 9) of the Sun (太陽), thereby revealing the microcosmology (小宇宙) of the universe and human body.

9. The Eight Gates are a set of eight metaphorical doors, represent eight states of change and potential outcome, such as 休 (rest/leisure), 生 (life/growth), 傷 (injury), 杜 (blockage), 景 (scenery/brilliance), 死 (death), 驚 (fear/shock), and 開 (open/success).

10. The Nine Palaces are a fundamental organizational structure based on the *Luoshu* 洛書. It is a 3x3 grid representing the fundamental spatial order and cosmic structure of the universe.

11. While Neo-Confucianism often debated the precedence of *li* (metaphysical principle) vs. *gi* (physical force), Haewol integrates them into a non-dualistic monism. He emphasizes that while distinguishable in function, they are ultimately one unified reality, with *gi* being the active manifestation of the divine. The Korean pronunciation "gi" is used here to reflect the Donghak tradition.

apart from the unified transformation of principle and vital energy. Yet, if distinguished, vital energy is the general name for Heaven, Earth, Spirits (*gwisin*),<sup>12</sup> transformation, and mystery; it is all one continuous vital energy.”

1.11. 又曰「化生天理 運動天氣 以理化生 以氣動止則 先理後氣 亦是當然 合言鬼神氣運造化都是一氣也 分言 鬼神難形難測 氣運剛健不息 造化 玄妙無爲 究其根本 一氣而已 明辨初宣氣 理也 成形後運動 氣也 氣則理也 何必分而二之 氣者造化之元體根本也 理者造化之玄妙也 氣生理 理生氣 成天地之數 化萬物之理 以立天地大定數也」

He further said, “Giving birth through transformation is the principle of Heaven and movement is the vital energy of Heaven. Through principle, everything is transformed and born; through vital energy, it moves and stops. So to say that principle precedes vital energy is reasonable. But when seen as a whole, Spirits (*gwisin*), movement of vital energy, and creative transformation are all one vital energy. If distinguished, spirit is formless and unfathomable; the movement of vital energy is vigorous and unceasing; creative transformation is mysterious and acts through non-action. Tracing to the root, all are one vital energy. To clarify, the initial unfolding of energy is governed by principle. Movement after formation is governed by vital energy. Vital energy itself is principle, so why divide them into two? Vital energy is the original ground and foundation of creative transformation; principle is its profound mystery. Vital energy gives rise to principle, and principle gives rise to vital energy. Together they establish the numbers of Heaven and Earth and the laws by which all things are transformed, setting the great and constant order of Heaven and Earth.”

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12. Here, *gwisin* is translated as “Spirits” because Haewol redefines the term not as supernatural ghosts, but as the dynamic functional operation of the Universe’s vital energy, manifesting specifically as the forces of contraction (*gwi*) and expansion (*sin*): *gwisin*.

## 2. 天地父母

### Heaven and Earth and Parents

2.1. 天地即父母 父母即天地 天地父母一體也 父母之胞胎 即天地之胞胎 今人但知父母胞胎之理 不知天地之胞胎之理氣也

Heaven and Earth are none other than our parents, and our parents are none other than Heaven and Earth; the two are one body. The pregnancy<sup>13</sup> of parents is the same as the pregnancy of Heaven and Earth. Yet people today know only the pregnancy of parents and do not understand the principle and vital energy of the pregnancy of Heaven and Earth.

2.2. 天地蓋載 非德而何也 日月照臨 非恩而何也 萬物化生 非天地理氣造化而何也 Heaven and Earth cover and sustain all beings; what else could that be but virtue? The Sun and Moon illumine the world; what else could that be but grace? The ten thousand beings are born and transformed; what else could that be but the creative transformation of principle and vital energy of Heaven and Earth?

2.3. 天地萬物之父母也故 經曰「主者稱其尊而與父母同事者也」又曰「察其古今則 人事之所爲」「稱其尊而與父母同事者」前聖未發之事 水雲大先生主 始創之大道也 非至德孰能知之 不知天地其父母之理者 迄五萬年久矣 皆不知天地之父母則 億兆蒼生 孰能以孝養父母之道 敬奉天地乎

Heaven and Earth are the parents of all beings. Thus, the scripture says, “The Lord is revered as one who is served together with one’s parents.” It also says, “Examining the past and the present is what human affairs must do.” “To serve Heaven and Earth with the same reverence as one’s parents” was a truth unrevealed by sages of old: it was first proclaimed by the Great Master Suun, the founder of the Great Way. Who but one of perfect virtue could understand this? For fifty thousand years people have failed to grasp this truth—that

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13. Literally meaning “womb and fetus.” In Donghak, this concept extends beyond biological conception. It signifies the “cosmic gestation”—the idea that every human being is conceived and nurtured within the vast womb of the universe through the interaction of *gi*. Thus, treating one’s physical parents well is inseparable from treating the universe with reverence.

Heaven and Earth are our parents. If nobody knows Heaven and Earth as their parents, how can the countless beings truly practice filial piety and reverence toward Heaven and Earth?

2.4. 天地父母永侍不忘 如臨深淵 如履薄冰然 至誠至孝 極盡極敬 人子之道理也 爲其子女者 不敬父母則 父母大怒 降罰於其最愛之子女 戒之慎之

To serve Heaven and Earth and parents forever without forgetting is like reaching the edge of an abyss, or walking on thin ice. To exhaust sincerity, to perfect filial devotion, and to express utmost reverence; this is the moral way of a child. If children fail to honor their parents, the parents grow angry and punish even the children they most love. Be vigilant and cautious of this.

2.5. 吾事父母之理 何待人言而強爲哉 都是大運未明之故也 勤勉不善之致也 實是慨嘆之處也

As for the principle of serving our parents, how can we wait for other people's words and forcibly act? This is all because the Great Destiny<sup>14</sup> has not yet been fully illumined, and diligence has not led to true goodness. Indeed, this is deeply lamentable.

2.6. 人是五行之秀氣也 穀是五行之元氣也 乳也者 人身之穀也 穀也者天地之乳也 Humanity is the refined vital energy of the Five Elements; grain is the primal vital energy<sup>15</sup> of the Five Elements. Milk is the grain of the human body, and grain is the milk of Heaven and Earth.

2.7. 父母之胞胎 卽天地之胞胎 人之幼孩時 吮其母乳 卽天地之乳也 長而食五穀 亦是天地之乳也 幼而哺者非母之乳而何也 長而食者非天地之穀而何也 乳與穀者 是天地之祿也

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14. This term refers to the grand cosmic cycle in Donghak cosmology. It signifies the turning point where the era of the "Former Heaven" (*seoncheon*), characterized by division and hierarchy, ends, and the era of the "Later Heaven" (*hucheon*), characterized by unity and equality, begins.

15. Haewol presents a unique cosmology of food. Humans are beings of "refined *gi*," while grains represent "primal *gi*." Life is sustained when the refined *gi* consumes the primal *gi*. This implies that eating is a sacred act where the universe feeds itself to sustain consciousness.

The pregnancy of parents is the same as the pregnancy of Heaven and Earth. When people in their infancy suckle their mother's milk, they drink the milk of Heaven and Earth. When grown and nourished by the five grains, that too is the milk of Heaven and Earth. What is the milk of infancy if not the mother's milk? What is the food of adulthood if not Heaven and Earth's grain? Milk and grain alike are the good blessing (*nok* 祿)<sup>16</sup> of Heaven and Earth.

2.8. 人知天地之祿則 必知食告之理也 知母之乳而長之則 必生孝養之心也 食告反哺之理也 報恩之道也 對食必告于天地 不忘其恩爲本也

People who know that they were blessed by Heaven and Earth must understand the principle of giving thanks before eating (*sikgo* 食告).<sup>17</sup> And if they come to understand that they were nourished by their mother's milk, then they must feel filial piety. *Sikgo* is the principle of returning nourishment, the way of repaying grace. When in front of food, giving thanks to Heaven and Earth is the foundation of not forgetting their grace.

2.9. 何獨人衣人食乎 日亦衣衣月亦食食

Why should only people wear and eat? The Sun too wears clothes, and the Moon too eats and is nourished.

2.10. 人不離天天不離人故 人之一呼吸一動靜一衣食 是相與之機也

People cannot be apart from Heaven, and Heaven cannot be apart from people. Every breath, every motion and stillness, every act of eating and clothing is the pivot of their mutual relationship.

2.11. 天依人 人依食 萬事知 食一碗

Heaven depends upon people; people depend upon food. To know all things

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16. Originally referring to a government official's salary or heavenly blessing in Confucianism. Haewol redefines *nok* as the "milk of Heaven and Earth"—the grain that sustains all life. It emphasizes that food is not a commodity but a divine gift and a shared resource of the cosmos.

17. Literally "reporting to Heaven before eating." This is one of the most important daily rituals in Donghak. Before every meal, one offers a silent prayer of gratitude to God within and the Heaven and Earth without. It is the practical application of the doctrine "Heaven depends on people, people depend on food."

is to comprehend the meaning contained in a single bowl of rice.<sup>18</sup>

2.12. 人依食而資其生成 天依人而現其造化 人之呼吸動靜屈伸衣食 皆天主造化之力 天人相與之機 須與不可離也

People depend upon food for life and growth, and Heaven depends upon people to manifest the transformation. Every breath, movement and stillness, bending and stretching, eating and clothing of human life proceeds through the harmonized power of God.<sup>19</sup> The communion of Heaven and people cannot be severed even for an instant.

### 3. 道訣

#### Doctrine of the Way

3.1. 天地父母四字 字雖各異 其實都是一天字也 然則天地即父母 父母即天地 天地父母初無間焉 命乃在天天生萬民 先聖之所謂也 乾稱父坤稱母先賢之所論也

The four characters of Heaven, Earth, father, mother (天地父母), though written differently, share one ultimate meaning: they all point to the single character “Heaven.” Therefore, Heaven and Earth are parents, and parents are Heaven and Earth. There has never been separation between them. Life proceeds from Heaven, which gives birth to all beings, as the sages have taught. The ancient worthies said, “Heaven is father, Earth is mother.”<sup>20</sup>

3.2. 事天地如事父母 出入必告 一如定省之禮 開闢五萬年以後 先生之始 者也 必

18. A radical humanist declaration. While traditional religion posits that humans depend on God, Haewol argues for interdependence. Without humans to consume grain and act, Heaven's virtue remains abstract and unrealized.

19. In this translation, *cheon* 天 is consistently rendered as Heaven and Cheonju 天主 as God. While Cheonju is translated variously as Lord of Heaven, Hanullim, Ha-nal-nim, or the Absolute in other contexts, the term “God” was chosen here. This choice reflects the religious experiences of Suun and Haewol, wherein the deity is perceived as a universal absolute being. Thus, God, being the most natural and accessible term to convey this universality, has been selected.

20. This is the opening line of the *Ximing* 西銘, the masterpiece by the Neo-Confucian scholar Zhang Zai 張載 (1020–1077) of the Northern Song 北宋 dynasty of China.

有其然之理故 乃勗其然之道 使斯人 知斯德修斯道

Serve Heaven and Earth as you would serve your own parents; reporting all comings and goings,<sup>21</sup> asking after their health morning and night. Such devotion, first proclaimed fifty thousand years after the Great Opening<sup>22</sup> was revealed by the Great Master. Because a necessary principle exists, the corresponding Way (Dao) was established so that these people may realize this virtue and cultivate this Way.

3.3. 挽近以來 人倫蔑如 丁寧知父母之生我育我 而慢而忽之 以孝子甚鮮 又況微妙難測者無形有跡天地父母之理 孰能敬畏 孝而奉之乎

In recent times, human ethical relations have decayed. People know that parents gave them birth and nurtured them, yet they neglect and forget them; thus, true filial children are rare. If so, who among people can revere and serve with filial devotion the subtle and immeasurable—invisible yet traceable—principle of Heaven and Earth and parents?

3.4. 凡今下品之人 強於的見 忽於無形 理固然矣 不足甚責 而道既勗始則 豈可但以歸之沒覺 全然拋置於暴棄之外乎

Today, the common people cling to what is visible and neglect what is unseen. This seems natural. Even harsh rebuke would be insufficient, but since the Way has now been revealed, how can we dismiss it as mere ignorance and abandon it?

3.5. 所以 反覆思量 不拘淺薄 論而言之 提而惺之 盡心奉行 以尋其本 以達其本 以達其源 然復赤子之心 的然卞天地之理則 不患不到聖哲之域矣

Therefore, ponder repeatedly and reflect deeply, disregarding any superficiality; discuss it and awaken people by bringing it to light. Diligently

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21. A classic Confucian precept of filial piety, meaning a child must inform their parents whenever they leave or return home.

22. Donghak cosmology views history in cycles of 50,000 years. The “Former Heaven” was an era of division and hierarchy, which has ended. Suun’s revelation marks the beginning of the “Later Heaven,” an era of unity and equality. This “Great Opening” (*gaebyeok*, also translated as “Great Awakening”) signifies not just a new epoch, but a fundamental transformation of the cosmic order.

practice these teachings to seek their origin, to attain their foundation, and to reach their source. Then will be restored the pure mind of a child that clearly discerns the principles of Heaven and Earth, and one need not worry about failing to attain the state of the sage.

3.6. 蓋此身髮 盡是天地父母之所遺也 非我之私物也 何嘗疎忽哉 今世之人 只言父母氣血胞胎之理 而不知天地造化 氣成理賦之本焉 或言理氣胞胎之數 而全昧落地以後 長養於天胞地胎自然理氣之中 可歎也

This body and hair are gifts from Heaven and Earth and parents; they are not our private possessions. How could we treat them carelessly? People today speak only of the physical principle of parents' blood and womb, yet they ignore the fundamental truth that life is generated through Heaven and Earth's creative transformation, where vital energy is established and principle is bestowed within. Some speak vaguely of the numbers of principle and vital energy in conception, yet are wholly unaware that after birth they continue to grow within the natural principle and vital energy of the celestial womb and terrestrial placenta. This ignorance is indeed lamentable.

3.7. 行住坐臥語默動靜 何莫非天地鬼神造化之跡 或云天理 或稱天德 然而絕無孝敬一不奉事 實不知快然之理故也 父母生我育我 而自然長成者天地之造化也 天地化我成我 而受天命 而教而養之者父母之恩德也 然則非天地無以化我 非父母無以養我 天地父母覆育之恩何嘗少有間乎

Every movement—walking, standing, sitting, lying down, speaking, silence, movement, stillness—is none other than the traces of the spiritual transformation of Heaven and Earth. Some speak of Heavenly principle or Heavenly virtue, but they utterly fail to practice filial piety and reverence, nor do they serve in any way. This is in fact because they do not understand the principle thoroughly. Parents give birth and nurture us, but our growth is truly the transformation of Heaven and Earth. Heaven and Earth bring us into being and cause us to grow, but in receiving the Mandate of Heaven, it is the benevolence of our parents who teach and nurture us. Without Heaven and Earth, we could not be brought into being; without parents, we could not be raised. How could there be even the slightest separation between the grace of Heaven and Earth and the nurturing of our parents?

3.8. 天地既有父母之名字 亦有父母之恩德則 以孝父母之道 奉以同事 敬而同養 不亦宜乎不亦可乎 先聖但言 身體髮膚受之於父母之恩 不明言受之於天地之本故也 先聖豈曰不知 時有其時 運有其運 不先發未來之道而然也

Since Heaven and Earth bear the name “parents” and possess the grace of parents, it is right that we honor and serve them with the same filial devotion we offer to our human parents. The ancient sages spoke of “the body, hair, and skin received from one’s parents,”<sup>23</sup> yet did not explicitly mention the origin in Heaven and Earth. This was not that the sages did not know; every age has its appointed time and every movement has its appointed cycle. Thus, they could not first proclaim the Way that was yet to come.

3.9. 天以陰陽五行化生萬民 長養五穀則 人是五行之秀氣也 穀亦五行之元氣也以五行之元氣 飼養五行之秀氣 化而生之長而成之者 非天伊誰 非恩曰何 所以吾師受五萬年無極大運 布德于天下 使斯民 行斯道而知斯德者 只此一端也

Heaven transforms all life through the interplay of yin-yang and the Five Elements—nurturing grains and all beings. Humans embody the finest vitality of the Five Elements, and grains carry their original essence. With the primal energy of the Five Elements, Heaven nurtures the refined energy in humanity; thus, growth and completion are the work of Heaven. Therefore, our Master, receiving the Great Infinite Mandate of fifty thousand years, spread virtue over the world, is this the only single way for people to practice this Way and thereby know this virtue?

3.10. 吾師之大道宗旨 第一事天地如事父母之道也 第二食告如孝養生存父母之理也 內修道 可不勉乎 快知食告之理則 道通在其中者此也

The Grand Principle of our Master’s Great Way is, firstly, the Way of serving Heaven and Earth as one serves one’s own parents; and secondly, the principle of giving thanks before eating is the same as the devotion of sustaining one’s living parents. Should we not then pursue inner cultivation with earnest effort? When one fully comprehends the principle of *sikgo*, it is in this very act that the path to enlightenment lies.

23. This phrase is from the chapter “Kaizong mingyi” 開宗明義 (Establishing the Essence and Clarifying the Meaning), the opening section of the *Classic of Filial Piety* (*Xiaojing* 孝經).

3.11. 今也不然 反師之道 違天之心 蔑天之理 而稱之曰修道 天佑神助尚矣勿論 受天降譴明若觀火 今我道儒 既受永侍天地父母之道 初焉以父母之道孝敬 終焉以尋常路人待之則 其父母之心 豈可安乎 其子背親忘親而安往乎

Yet now, many act otherwise; betraying the Teacher's Way, going against Heaven's mind, and despising Heavenly principle, while claiming to "cultivate the Way." Heaven's aid or divine assistance cannot even be mentioned, as it is clear as fire before one's eyes that they will incur punishment from Heaven.

Now, although our followers have received the eternal Way of serving Heaven and Earth and parents, if one begins by honoring them with filial devotion but ends up treating them as mere ordinary passersby, how could the mind of the parents be at peace? Furthermore, where can a child who betrays and forgets his parents find his path?

3.12. 天不干涉則寂然一塊物 是曰死矣 天常干涉則慧然一靈物 是曰生矣 人之一動一靜豈非天地之所使乎 孜孜力行則 天感地應 敢以遂通者非天而何 孰慮詳察焉 夫婦即天地 天地不和 斯天厭之 厭之則生禍 喜之則降福 益勉家內和順之地 如何 興言及此大惶大悚矣 戒之慎之 共成大運之地 伏祝伏祝 非我言 惟聖之訓也 永世不忘若何

When Heaven does not intervene, all becomes an inert, silent mass of matter; this is what is called death. When Heaven constantly intervenes, a being becomes a luminous, intelligent spiritual entity; this is what is called life. How could every single action and stillness of humanity not be what Heaven directs? If we act diligently and faithfully, Heaven is moved, and Earth responds, thus enabling the Way to manifest; how could this not be the work of Heaven? Deeply consider and examine this meticulously.

The relationship between husband and wife is, in fact, Heaven and Earth.<sup>24</sup> If Heaven and Earth are not in harmony, Heaven is displeased. Displeasure brings misfortune, and joy grants blessings. Therefore, how about striving harder to make the household a place of harmony and peace?

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24. A radical declaration in 19th-century patriarchal Korea. While traditional thought associated the husband with Heaven and the wife with Earth, Haewol unified them as "Heaven and Earth" together. This implies that domestic harmony is not just a social good, but a cosmic necessity; mistreating one's spouse is tantamount to disrupting the order of the universe.

Speaking of these matters fills me with great awe and trembling. Be cautious and vigilant, and strive together so that we may establish the foundation of the Great Mandate. This is not my senile talk but solely the teaching of the sages; how about never forgetting it throughout your life?

#### 4. 天地人·鬼神·陰陽

#### Heaven, Earth, Humanity, Spirits, and Yin-Yang

##### 4.1. 天地一氣塊也

Heaven and Earth are one mass of vital energy.

4.2. 天地人都是一理氣而已 人是天塊 天是萬物之精也 蒼蒼在上日月星辰所係者人皆謂之天 吾獨不謂天也 不知者不能覺斯言矣

Heaven, Earth, and humanity share one principle and one vital energy. The human being is a piece of Heaven, and Heaven is the refined essence of all creation. People usually call the blue expanse above, where the Sun, Moon, and stars hang, “Heaven”; yet I alone do not call that Heaven. Those who do not know this truth cannot awaken to these words.

4.3. 人之動靜心乎 氣乎 氣爲主心爲體鬼神用事 造化者鬼神之良能也

Do a person's movements and stillness arise from the mind, or from the vital energy? Vital energy is the governing force; the mind is its ground; Spirits (*gwisin* 鬼神)<sup>25</sup> act as operators. Creative transformation is the innate function of Spirits.

4.4. 鬼神者何也 以陰陽論之則 陰鬼陽神也 以心性論之則 性鬼心神也 以屈伸論之則 屈鬼伸神也 以動靜論之則 靜鬼動神也

What is Spirit? In terms of yin and yang, yin is “*gwi*” 鬼, yang is “*sin*” 神.

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25. In Donghak philosophy, Spirits (*gwisin*) does not refer to supernatural ghosts or deities in the shamanic sense. Instead, it is defined as the functional aspect of the cosmic vital energy. It represents the dynamic mechanism of the universe—the power of contraction (*gwi*) and expansion (*sin*)—that drives all change and transformation.

In terms of nature and mind, nature is *gwi*, mind is *sin*. In contraction and expansion, contraction is *gwi*, extension is *sin*. In stillness and movement, stillness is *gwi*, movement is *sin*.

4.5. 氣使心乎 心使氣乎 氣生於心乎 心生於氣乎 化生氣也 用事心也 心不和則氣失其度 氣不正則 心脫其軌 正氣安心安心正氣 氣不正則心不安 心不安則氣不正 其實則心亦生於氣也

Does vital energy control the mind, or does the mind control vital energy? Does vital energy originate from the mind, or does the mind originate from vital energy? Creative transformation is caused by vital energy, and operation arises from the mind. When the mind is not harmonious, vital energy loses its balanced measure; when vital energy is not upright, the mind departs from its true path. Rectify vital energy to bring peace to the mind; repose the mind to make vital energy upright. If vital energy is disturbed, the mind cannot be at ease; if the mind is uneasy, vital energy cannot be just. In truth, the mind itself is also born from vital energy.<sup>26</sup>

4.6. 動者氣也 欲動者心也 能屈能伸 能變能化者鬼神也 鬼神者天地之陰陽也 理氣之變動也 寒熱之精氣也 分則一理萬殊 合則一氣而已 究其本則鬼神也性心也造化也 都是一氣之所使也

Vital energy is what moves; the mind is what gives will to movement; and what is able to contract and expand, transform and harmonize is the work of the Spirits. The Spirits are the yin and yang of Heaven and Earth, the alternation of principle and vital energy, the refined energies of cold and heat. In division, the single principle appears in countless ways; in union, all is but one vital energy. In their origin are found the Spirits, nature, mind, and creative transformation; all driven by one vital energy.

4.7. 人是天天是人 人外無天天外無人

The human being is Heaven, and Heaven is the human being. There is no

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26. Haewol emphasizes a monistic view where the mental and the physical are not separate substances. The mind is a highly refined manifestation of the cosmic vital energy. This underscores the importance of physical cultivation as a means to stabilize the mind.

Heaven outside of the human, and no human outside of Heaven.<sup>27</sup>

4.8. 心在何方 在於天 天在何方 在於心故 心即天天即心 心外無天天外無心 天與心本無二物 心天相合 方可謂侍定知 心天相違則 人皆曰侍天主 吾不謂侍天主也  
Where is the mind located? It is in Heaven. Where is Heaven located? It is in the mind. Thus, the mind is Heaven, and Heaven is the mind. There is no Heaven outside the mind, and no mind outside Heaven. Heaven and the mind are originally not two things. Only when the mind and Heaven are united can it be called serving (*si* 侍), determining (*jeong* 定), and knowing (*ji* 知).<sup>28</sup> If the mind and Heaven are at odds, people may say they “serve God,” but I do not call that serving God.

4.9. 天地一氣圓也 氣是渾元 心是虛靈造化無窮

Heaven and Earth form one circular vital energy. vital energy is undivided mixture, and the mind is empty and numinous; thus, transformation is without limit.

4.10. 人之有心譬如天之有日 日之明兮 照臨萬國 心之明兮 透徹萬理

The human mind is like the Sun in the sky: when the Sun shines, it illuminates all nations; when the mind shines, it penetrates all principles.

4.11. 一輪明月 能照千江之水 一春和氣能生萬物之精

One bright full moon can reflect in a thousand rivers;<sup>29</sup> one harmonious

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27. This is a variation of the famous Donghak dictum *innaecheon* (humans are Heaven). It rejects the dualistic separation between a transcendent God and a lowly human. Since human beings are condensed formations of the cosmic *gi*, treating a person with respect is identical to treating Heaven with respect.

28. These three concepts summarize the stages of faith in Donghak: *si* (serving) is “recognizing the divine presence within”; *jeong* (determining) is “establishing a firm will to unite with that divine presence”; *ji* (knowing) is “attaining the wisdom of non-dualistic realization.” Haewol asserts that true “serving” is impossible without the union of the human mind and the Heavenly principle.

29. A classic metaphor in East Asian philosophy (originally Buddhist and Neo-Confucian). Just as one moon in the sky is reflected in thousands of rivers without dividing itself, the one Heaven is present in every individual human mind. This illustrates the principle of “one

breath of spring brings forth the essence of all living things.

## 5. 虛斗實

### Emptiness and Substance

5.1. 經曰「心兮本虛應物無跡」虛中有靈知覺自生 器虛故能受萬物 室虛故能居人活 天地虛故能容萬物 心虛故能通萬理也

The scripture says, “The mind is originally empty, responding to things without leaving a trace.”<sup>30</sup> Within emptiness, there is numinous,<sup>31</sup> and thus enlightenment arises spontaneously. A vessel can hold all things because it is empty; a house can be lived in because it is empty; Heaven and Earth can contain all beings because they are empty; and the mind can penetrate all principles because it is empty.

5.2. 無而後有之有而後無之 無生有也有生無也 生於無形於虛 無無如虛虛如 視之不見 聽之不聞

After non-being comes being, and after being comes non-being. Non-being gives birth to being, and being gives rise to non-being. Creation emerges from the formless, and form appears from emptiness. It is so void and subtle that when one tries to see it, there is nothing visible; when one tries to hear it, there is nothing audible.

5.3. 虛能生氣 無能生理 柔能致氣 剛能養氣 四者不可無也 體此虛無之氣 用此虛無之理 虛虛靈靈 至真無妄

Emptiness gives birth to vital energy, non-being gives rise to principle.

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principle, many manifestations.”

30. A quote from the Proverbs in the *Donggyeong daejeon* 東經大全 (Great Compendium of the Eastern Scripture). In Donghak, “emptiness” is not a nihilistic void, but a state of pure receptivity. Just as a cup must be empty to be filled, the human mind must empty itself of selfish desires to receive the Divine Spirit and perceive the truth of the universe.

31. Here, *ryeong* 靈 is translated as “numinous” to distinguish it from the active agency of *spirit* (*sin* 神), emphasizing instead the mysterious, holy intelligence and innate responsiveness of the cosmic energy.

Gentleness can give rise to vital energy, and firmness can nourish vital energy. These four cannot be absent. By regarding formless vital energy as ground and following the principle of non-being, the formless and the numinous reach the truth, freed entirely from delusion.

5.4. 眞者 虛中生實 天地之至公 妄者虛中生欺 天地之無功也 守眞則 天愛之 妄之則 天惡之故 眞實者天地之生命體也 欺妄者 人身之破滅樞也 虛而靜 動而專 無像而像者 是渾元一氣之眞也

Truth (*jin* 眞) is fruition (*sil* 實) born from emptiness; it is the utmost fairness of Heaven and Earth. Delusion (*mang* 妄) is deceit born from emptiness; it destroys the merit of Heaven and Earth. If one preserves the truth, Heaven cherishes them; if one clings to delusion, Heaven rejects them.

Thus, truth and substance are the living body of Heaven and Earth, while deceit and delusion are the ruinous hammer that destroys the human body. To be empty yet still, to act yet remain focused, to be formless yet possess form—this is the true state of the undivided primal vital energy.<sup>32</sup>

5.5. 精神魂魄有智有覺 虛無中理氣之所使也 聚而正則有 散而失則無也  
Essence-refined spirit, ethereal Soul, corporeal Soul (精神魂魄)<sup>33</sup> possess wisdom and awareness because they are directed by principle and vital energy within emptiness and non-being. When these unite and remain upright, they exist; when scattered and lost, they cease to be.

5.6. 理氣正則萬物靈之 理氣不正則萬物生病 人身所在之理氣正則 天地所在之理氣正也 人身所在之理氣不正則 天地所在之理氣亦不正也

32. This refers to the primordial state of the universe before it differentiated into yin and yang or individual forms. It signifies the ultimate oneness of all existence. Haewol asserts that a truthful mind connects directly to this primordial source of life.

33. Traditional East Asian concepts defining the components of life: *jeong* (essence) is the “fundamental physical energy of the body”; *sin* (spirit) is “conscious, mental aspect”; *hon* (ethereal Soul) is the “yang soul component, associated with the mind and spiritual nature”; *baek* (corporeal Soul) is the “yin soul component, associated with the body and physical instincts.” Haewol explains that these are not independent entities but functional manifestations of the cosmic principle and vital energy operating within the vacuum of potentiality.

When principle and vital energy are correct, all beings become numinously alive; when they are unbalanced, all beings fall ill. When principle and vital energy within a human body are upright, so too are those within Heaven and Earth; when they are disordered in the human, they also become disordered in Heaven and Earth.<sup>34</sup>

## 6. 心靈之靈

### The Spirit of the Numinous Mind

6.1. 世人不知天靈之靈亦不知心靈之靈而但知雜神之靈豈非病乎今俗所謂城隍帝釋城主土王山神水神石神木神等淫祀筆不難記也此是漢武帝時巫蠱餘風尚今未革染心成痼非但愚婦愚夫之病根難治腐儒俗士汪流入習與成俗可謂寒心處也此等痼疾非大方家之手段實難治療故余敢論而言之明而察之快斷病根同歸一理勿獲罪于天

The people of the world do not know the spirit<sup>35</sup> of the heavenly Numen, nor do they know the spirit of their own numinous mind; they know only the spirits of miscellaneous spirits (*japsin*).<sup>36</sup> How can this not be a sickness? People today speak of the City Guardian, Indra, the House Guardian, the Earth King, the Mountain Spirit, the Water Spirit, the Stone Spirit, and the Tree Spirit, performing countless illicit rituals (*eumsa*)<sup>37</sup> that are too numerous

34. Verse 6 encapsulates the Donghak worldview that the individual and the cosmos are inextricably linked. The rectitude of an individual's *gi* directly influences the health of the cosmos. This provides the metaphysical foundation for the ethical imperative to cultivate oneself—not just for personal salvation, but for the well-being of the entire universe.

35. Here, when *ryeong* is translated as spirit instead of the numinous, it maintains the connotation of the mysterious, holy intelligence and innate responsiveness of the cosmic energy.

36. Haewol lists various deities from Korean folk religion and Shamanism: Seonghwang (City Guardian) is “tutelary god of a village or town”; Jeseok (Indra) is “originally a Buddhist deity, adapted in folk belief as a god of harvest and fertility”; Seongju (House Guardian) is the “deity protecting the household.” Towang (Earth King), Sansin (Mountain Spirit), etc. are nature spirits. Haewol critiques the worship of these entities not because they do not exist, but because they are fragmented manifestations that distract from the fundamental source, i.e., God.

37. Literally “lewd or excessive sacrifices.” In the Confucian context, this referred to rituals offering sacrifices to spirits one is not entitled to worship or worshipping spirits that are not orthodox. Haewol adopts this term to condemn superstitious practices that seek personal

to record. This is the lingering influence of the witchcraft customs from the time of Emperor Wu of Han,<sup>38</sup> which have not yet been reformed. It has stained people's minds and become an incurable chronic disease.

Not only ignorant men and women but also corrupt scholars and vulgar literati have drifted into these superstitions, turning them into habit and custom. How pitiful this is! Such a deep affliction cannot be cured except by the hand of a great and enlightened master. Therefore, I dare to speak on this matter so that you may discern clearly, cut the roots of this sickness thoroughly, and return to the One Principle, thus avoiding offense against Heaven.

6.2. 今此論說 非道成立德者難曉矣 曰「陰陽」曰「鬼神」曰「造化」曰「命」曰「氣」 知陰陽之根本乎 不知乎 不知根本而 徒能讀而已 可歎矣

This discourse is difficult to grasp for anyone who has not realized the Way and established virtue. People speak of “yin and yang,” of “spirits,” of “creation,” of “fate,” of “energy”; but do they truly know the nature of yin and yang? They do not. Without knowing the nature, they only recite words. How lamentable this is!

是知根本透徹然後 方可謂之知天也 何以爲陰陽 何以爲鬼神 何以爲造化 何以爲命 何以爲氣乎 視之不見 聽之不聞 可謂成道也 外有接靈之氣 內有降話之教 丁寧透得可謂立德也 不然則未免托名矣

Only after thoroughly penetrating the root can one be said to know Heaven. What makes yin and yang? What constitutes the Spirits? What gives birth to creation, fate, and vital energy? When one reaches the state where seeing yields no visible<sup>39</sup> form and hearing yields no audible sound, then one has attained the Way. When externally one feels the energy that connects with the

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fortune (luck) rather than moral cultivation.

38. Han Wudi 漢武帝 was a Chinese emperor (141–87 BCE) known for his expansionist policies but also for his obsession with immortality and involvement in witchcraft scandals (*wugu* 巫蠱). Haewol uses him as a historical archetype of the “superstition and spiritual confusion” that has plagued East Asia for centuries.

39. A reference to the *Dao De Jing* 道德經 (chapter 14) and the *Donggyeong daejeon*. It describes the nature of the Ultimate Way which is beyond sensory perception. True knowing in Donghak is not sensory observation but spiritual awakening.

numinous, and internally one receives the teaching that descends from the divine,<sup>40</sup> understanding both clearly; then one can be said to have established virtue. Otherwise, one's title as a seeker of the Way is false.

6.3. 道人入道後 事天地不如事父母 猶浸浸然 不釋淫祀之心 或作或撤 半信半疑 半信天地 半信淫祀 是排斥天地父母者也 是故天地父母震怒 子孫零落 此理的知 然後 庶幾入門乎 此是「開闢後五萬年 勞而無功 遇汝成功之」天意也 明察深究焉  
When a practitioner enters the Dao, they must serve Heaven and Earth as they would their parents. Yet many continue to harbor attachment to idolatrous sacrifices, sometimes performing them, sometimes abandoning them; half believing, half doubting, trusting partly in Heaven and partly in false deities. This is rejecting the true parents of Heaven and Earth. Thus, Heaven and Earth, as our parents, become angered, and the descendants fall into ruin. Only when one understands this principle deeply can one be said to have truly entered the gate of the Way. This is the Heavenly intention expressed as, “After fifty thousand years since the Great Opening, labor has borne no fruit; until I meet you, and success is achieved.”<sup>41</sup> Examine this carefully and study it with deep insight.

## 7. 待人接物<sup>42</sup>

### Dealing with People and Things

7.1. 人是天 事人如天 吾見諸君 自尊者多矣 可嘆也 離道者自此而生 可痛也 吾

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40. The two distinct modes of religious experience in Donghak: *jeomnyeong* (contacting the Spirit) is the “external, physiological sensation of the divine vital energy (*gi*) touching or filling the body”; and *ganghwa* (descending instruction) is the “internal, intellectual experience of receiving divine wisdom or words in the mind.” Suun experienced both, and Haewol emphasizes that a true practitioner must understand this mechanism to avoid falling into hallucination or superstition.

41. This refers to the Donghak concept of cosmic cycles. The previous 50,000 years (Former Heaven) were a time of preparation and partial failure. The founding of Donghak marks the beginning of a new 50,000-year cycle (Later Heaven) where human labor finally bears fruit through the realization of the Way. This phrase underscores the messianic and epochal significance of the Donghak movement.

42. Literally “treating people and contacting things.” This chapter title encapsulates Haewol’s

亦有此心生則生也 不敢生此心也 天主不養吾心也-恐也

A person is Heaven itself; therefore, serve each person as you would serve Heaven.<sup>43</sup> I see among people many who exalt themselves—how pitiful! From such pride arises separation from the Way—how lamentable! I too may have such thoughts arise, yet I dare not let them live within me, for I fear that in doing so, God would no longer nourish my mind.

7.2. 只長驕慢奢侈之心 其終何爲也 吾見人者多矣 好學者未見也 外飾者道遠 眞實者道近 御人無碍者 可謂近道矣

If one cultivates only arrogance and luxury, what will be the end? I have met many people, but I have yet to see one who truly loves learning. Those who seek outer adornment are far from the Way; those who live genuinely are near to it. One who relates to others without obstruction is close to the Way indeed.

7.3. 知其其然者 恃其其然者 快哉其其然之心者 距離相異 滿心快哉而後 能爲天地大事矣

Those who know the truth, those who believe in it, and those who rejoice in it are not at the same distance from it.<sup>44</sup> Only when your mind is joyfully at peace in the truth can you undertake the great work of Heaven and Earth.

7.4. 余過清州徐 淳家 聞其子婦織布之聲 問徐君曰「彼誰之織布之聲耶」徐君對曰「生之子婦織布也」又問曰「君之子婦織布 眞是君之子婦織布耶」徐君不卞吾言矣 何獨徐君耶 道家人來 勿人來言 天主降臨言

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expansion of Donghak ethics. While Confucianism focused heavily on human relationships, Haewol expanded the scope of ethical responsibility to include “things”—animals, plants, and the environment. This marks the transition from a purely social ethic to an ecological ethic.

43. This declaration is the ontological foundation of Haewol’s social philosophy. It is often cited alongside *innaecheon* (humans are Heaven), but *insicheon* emphasizes the identity between the two. Because every human being embodies the divine, treating a person with respect is not merely a social courtesy but a religious act of worship. Serving people as Heaven is the practical application of this ontology.

44. A reinterpretation of Confucius’ famous saying in the *Analects*: “To know it is not as good as to love it; to love it is not as good as to take joy in it.” Haewol replaces “love” with “trust,” emphasizing that faith in the truth must precede the joy of enlightenment.

While passing through Cheongju, I heard the sound of a woman weaving in the house of Seo Taeksun. I asked, “Whose weaving sound is that?” He answered, “It is my daughter-in-law weaving.” I asked again, “Is the one weaving truly your daughter-in-law?” He could not grasp my meaning. But not only Seo Chun; even disciples of the Way should understand: when someone visits your home, do not say, “A person has come,” but rather, “God has descended.”<sup>45</sup>

7.5. 道家婦人輕勿打兒 打兒即打天矣 天厭氣傷 道家婦人不畏天厭氣傷而輕打幼兒則 其兒必死矣 切勿打兒

Women of the Way, do not strike your children in haste. To strike a child is to strike Heaven itself, which injures the divine energy and brings Heaven's disfavor. If a woman disregards this and beats her child carelessly, the child will perish. Therefore, never strike a child.<sup>46</sup>

7.6. 惡人莫如善待 吾道正則 彼必自正矣 奚暇較其曲直長短哉 謙讓立德之本也 仁有大人之仁小人之仁 正己和人大人之仁心也

There is no better way to treat an evil person than with kindness. If my Way is upright, others naturally correct themselves; so why bother comparing right or wrong, long or short? Humility is the root of virtue. There is the benevolence of the great men and of the small men: to correct oneself and live harmoniously with others is the benevolence of the great men.

7.7. 以詐交者亂道者 悖道者逆理者也

Those who form relationships through deceit corrupt the Way and oppose the principle of truth.

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45. The anecdote of the weaving woman is one of the most radical moments in Donghak history. In 19th-century Korea, a daughter-in-law was often at the bottom of the family hierarchy. By identifying her labor as the presence of the “God descending,” Haewol shattered the rigid class and gender hierarchy. It implies that God is present not in a temple, but in the mundane labor of a marginalized woman.

46. Haewol's command “do not strike a child” was revolutionary in a society where children were often viewed as the property of parents. He grounds this prohibition in theology: hitting a child is physically assaulting the God residing within that child. This is considered one of the earliest declarations of children's rights in Korea.

7.8. 待人接物 必隱惡揚善爲主 彼以暴惡對我則 我以仁恕待之 彼以狡詐飾辭則 我以正直順受之則 自然歸化矣 此言雖易 體用至難矣 到此來頭 可見道力矣 或道力未充 率急遽難忍耐 率多相沖 當此時 用心用力順我處我則易 逆我處我則難矣 是故待人之時 忍辱寬恕自責內省爲主 非人勿直

In all dealings with people or things, conceal their faults and praise their good. If another treats me harshly, I will respond with benevolence and forgiveness. If another speaks deceitfully, I will accept with honesty and calm, and harmony will arise naturally. Though this seems easy in words, it is difficult to practice. In such moments, one's moral strength is tested. When one's moral strength is insufficient, one becomes hasty and impulsive, finding patience difficult. Hastiness leads to many conflicts. At such times, applying the mind and effort, one will find it easy if one conducts oneself gently, but difficult if one acts contrary to oneself. When dealing with others, restrain your anger and forgive generously. Focus primarily on examining yourself and reproaching your own faults, and refrain from directly pointing out the mistakes of others.

7.9. 吾非血塊 豈無是非之心 若生血氣傷道故 吾不爲此也 吾亦有五臟 豈無貪慾之心 吾不爲此者養天主之故也

I am not merely flesh and blood; how could I lack a sense of right and wrong? Yet I restrain my temper because anger harms the Way. Because I possess the five viscera, how could I be without desire? Nevertheless, I restrain myself in order to please God.

7.10. 是皆不忘大先生主之命教故 吾如是也

All this I do because I never forget the commandment of our Great Master. Therefore, I act in this way.

7.11. 清明在躬其知如神 清明在躬之本心卽 道至而盡矣 日用行事莫非道也 一人善之天下善之 一人和之一家和之 一家和之一國和之 一國和之天下同和矣 沛然孰能御之

When one's body and mind are pure and clear, one's knowing becomes divine. The pure and bright mind fulfills the Way completely. Every action in daily life is none other than the Way. When one person becomes good, all under

Heaven become good. When one person becomes harmonious, a household follows; when a household is harmonious, so too becomes a nation; when a nation is harmonious, the world attains unity; abundant like falling rain, unstoppable by any force.

7.12. 凡臨機處事 以愚·默·訥三字爲用 若輕聽發言則 必陷於非人之讒詐也 是以做去則 功必歸修 事必歸正矣 待人之時如少兒樣 常如花開之形 可以入於人和成德也

In handling affairs, practice three things: appearing foolish, keeping silence, and speaking slowly.<sup>47</sup> If one listens carelessly and speaks rashly, one will fall prey to deceit. But if one carries out these three, merit will lead to cultivation, and every task will end in righteousness. When dealing with others, be like a gentle child. Keep a countenance that blooms like a flower; this brings harmony with people and fosters virtue.

7.13. 孰非我長 孰非我師 吾雖婦人小兒之言 可學而可師也

Who is not my elder? Who is not my teacher? Even from women or children, if their words contain truth, I can learn from them and take them as teachers.

7.14. 有事則以理應事 無事則靜坐存心 多言多慮 最害心術也

When matters arise, respond by discerning principle; when there are no matters, sit quietly and preserve the mind. Excessive talk and thought most harm the mind's discipline.

7.15. 毀斥傷生 君子謂之不孝也 論人長短 大害道德也 良工之庭不拒曲材 名醫之門不拒病夫 聖道之席不拒愚夫

To slander or reject another, wounding their life, is unfilial. To speak of another's strengths or faults greatly harms morality. A master craftsman does not reject crooked wood; a great physician does not reject the sick; and the

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47. Literally "foolish, silent, inarticulate." This advice draws on the Daoist virtue of the "uncarved block" and the Confucian ideal that "the superior man is slow to speak but quick to act." Haewol advises appearing simple and slow to speak as a spiritual strategy to avoid conflict, arrogance, and the dissipation of one's inner *gi*.

seat of sacred learning does not reject the unwise.

7.16. 言顧行行顧言 言行一致 言行相違則 心天相離 心天相離則雖窮年沒世 難入於聖賢之地位也

Let your words reflect what you plan to do, and your actions reflect what you have said, so that both may remain in harmony. When words and actions are discordant, the mind separates from Heaven; and when the mind separates from Heaven, no matter if the Sun fades or the world ceases, one cannot easily enter the station of the sages.

7.17. 萬物莫非待天主 能知此理則 殺生不禁而自禁矣 雀之卵 不破以後 鳳凰來儀草木之苗 不折以後 山林茂盛矣 手折花枝則 未摘其實 遺棄廢物則 不得致富羽族三千 各有其類 毛蟲三千各有其命 敬物則德及萬方矣

All beings serve God. When this truth is fully comprehended, the act of taking life is naturally avoided without need for prohibition. If one does not break the swallow's eggs, the phoenix will come to rest. If one does not pluck young sprouts, the mountains and forests will flourish. If one breaks a flower branch by hand, there will be no fruit to harvest; if one casts things away wastefully, one cannot attain abundance. Every one of the three thousand kinds of birds has its own species, and every one of the three thousand kinds of insects has its own life. By revering all beings (*gyeongmul*),<sup>48</sup> virtue naturally spreads throughout the universe.

## 8. 靈符呪文

### Sacred Talisman and Incantation

8.1. 心者在我之本然天也 天地萬物本來一心 心有先天後天之心 氣亦有先天後天之氣 天地之心神靈靈 天地之氣浩浩蒼蒼 滿乎天地 亘乎宇宙也

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48. This is the third stage of Haewol's "Three Reverences": revering Heaven, revering people, and revering things. *Gyeongmul* extends the sphere of serving God to the non-human world. It implies that animals, plants, and even inanimate objects possess a dimension of the sacred. This concept anticipates modern ecological ethics by asserting that harming nature is harming the divine body of the universe.

The mind is the innate Heaven within me. Heaven, Earth, and all things arise from one original mind. The mind has its Former Heaven and Later Heaven aspects,<sup>49</sup> as does vital energy. The mind of Heaven and Earth is spiritual and numinous beyond measure, and the vital energy of Heaven and Earth is vast and boundless—filling all realms and pervading the entire universe.

8.2. 經曰「吾有靈符 其名仙藥 其形太極 又形弓弓 受我此符 濟人疾病」弓乙其形 卽「心」字也

The scripture says, “I possess a sacred talisman. Its name is the mystical medicine; its shape is the Great Ultimate (Taegeuk 太極), and also the form of *gung-gung* 弓弓. Receive this sacred talisman and heal the illnesses of humankind.” The form of *gung-eul* 弓乙 symbolizes the character for “mind” (心).<sup>50</sup>

8.3. 心和氣和與天同和 弓是天弓 乙是天乙 弓乙吾道之符圖也 天地之形體也故聖人受之以行天道以濟蒼生

When the mind is in harmony and energy is in harmony, one becomes united with Heaven. The *gung* 弓 signifies the Heavenly *gung*, and the *eul* 乙 signifies the Heavenly *eul*. Thus, *gung-eul* is the talisman and diagram of our Way, representing the form and body of Heaven and Earth. For this reason, the sage received it to act according to Heaven’s Way and to save all living beings.

8.4. 太極玄妙之理也 透得則是爲萬病通治之靈藥矣

The Great Ultimate is a mysterious principle. When one fully penetrates its truth, it becomes the spiritual medicine that cures all diseases.

49. These terms refer to the cosmic cycles in East Asian thought. Former Heaven represents the *a priori*, ideal state or the first half of the cosmic cycle characterized by division and hierarchy. Later Heaven represents the *a posteriori*, actualized state or the new era of integration and equality that Donghak proclaims. Haewol applies this to the mind and *gi*, suggesting a transition from potentiality to realization.

50. The *gung-eul* talisman is a central symbol in Donghak, often depicted as a swirling shape resembling the Taegeuk. Haewol offers a unique interpretation: visually, the strokes of the Chinese character for “mind” (心) resemble the curved shapes of a bow (*gung* 弓) or a bird (*eul* 乙). This demystifies the magical talisman, redefining it as a symbol for the “mind” that one must cultivate.

8.5. 今人但知用藥愈病 不知治心愈病 不治心而用藥 豈有差病之理哉 不治心而服藥 是不信天而信藥

Nowadays, people believe only that medicine cures sickness, but they do not know that healing the mind brings true cure. To take medicine without cultivating the mind cannot bring health. Using medicine without governing the mind is to distrust Heaven and to believe only in drugs.

8.6. 以心傷心以心生病 以心治心以心愈病 此理若不明卞 後學難曉故 論而言之 若治心而心和氣和 冷水不可以藥服之

When the mind is wounded by the mind, sickness arises from the mind. When the mind governs the mind, illness is healed by the mind. If this truth is not understood, future learners cannot realize it. Thus, I explain it: when the mind is governed and both mind and vital energy return to their natural transformation, even cold water need not be taken as medicine.

8.7. 此是開關後五萬年 勞而無功 遇汝成功之天意也 明而察之

This fulfills Heaven's will, expressed as: "After fifty thousand years since the Great Opening, though labor bore no fruit, meeting you brings success." Observe and understand this clearly.

8.8. 以心治心 以氣治氣 以氣食氣 以天食天 以天奉天

Heal the mind with the mind. Heal vital energy with vital energy. Nourish energy through energy. Feed Heaven with Heaven. Serve Heaven through Heaven.<sup>51</sup>

8.9. 呪文三七字 大宇宙 大精神 大生命 圖出之天書也 「侍天主造化定」 萬物化生之根本也 「永世不忘萬事知」 人生食祿之源泉也

The three-seven-character incantation [21-character chant]<sup>52</sup> is a Heavenly

51. This is one of Haewol's most profound philosophical contributions. It means that the eater consumes food to sustain life. It breaks down the subject-object duality, framing the act of eating as a sacred cosmic ritual where the Universe feeds itself. It serves as the philosophical basis for the *sikgo* ritual.

52. The chant is, "Ji-gi geum-ji won-wi dae-gang si-cheon-ju jo-hwa-jeong yeong-se-bul-mang man-sa-ji": Ultimate Energy is here now, I pray for its great descent. Serving God,

Scripture that expresses the Great Universe, the Great Spirit, and the Great Life. “Serve God and determine the process of creative transformation” is the root of all transformation and life. “To never forget through all ages, and to know all things” is the fountain of human sustenance.

8.10. 經曰「侍字 內有神靈 外有氣化 一世之人 各知不移者也」內有神靈者 落地初赤子之心也 外有氣化者 胞胎時 理氣應質而成體也故「外有接靈之氣內有降話之教」「至氣今至願爲大降」是也

The scripture says, “Within the word *si* 侍 [to serve] there is inner divinity and outer transformation. All people of the world naturally know and hold to this truth.” The “inner divinity” refers to the pure mind of the newborn child; the “outer transformation” refers to the principle and vital energy uniting to form the body during conception. Thus, the sayings, “Outwardly there is the vital energy that connects to the numinous, and inwardly there is the teaching that descends from Heaven” and “Now the vital energy descends; let it descend greatly” speak of the same truth.

8.11. 吾人之化生 侍天靈氣而化生 吾人之生活 亦侍天靈氣而生活 何必斯人也 獨謂侍天主 天地萬物皆莫非侍天主也 彼鳥聲亦是侍天主之聲也

Human beings are born by serving the spiritual vital energy of Heaven, and we live by serving that same. How then could only humans be said to serve God? All things in Heaven and Earth serve God. Even the songs of birds are the voices of God.<sup>53</sup>

8.12. 吾道義以天食天-以天化天 萬物生生稟此心此氣以後 得其生成 宇宙萬物總貫一氣一心也

The meaning of our Way is to nourish Heaven through Heaven and to transform Heaven through Heaven. All beings are generated by receiving this mind and this vital energy. Thus, throughout the universe, all myriad forms

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establishing creative transformation, never forgetting through all ages, knowing all things.

53. Since *gi* pervades everything, the cry of a bird is not just a sound, but an expression of the divine life force serving its source. It expands the community of “serving” from humans to all living creatures.

are woven together in one mind and one vital energy.

### 9. 守心正氣<sup>54</sup>

#### Keeping the Mind Pure and the Vital Energy Upright

人能清其心源 淨其氣海 萬塵不污 慾念不生 天地精神總歸一身之中 心無清明其人愚昧 心無塵埃其人賢哲

When one can purify the source of the mind and cleanse the sea of vital energy, worldly dust cannot defile it. When desires do not arise, the spirit of Heaven and Earth wholly returns to one's body. When the mind is not clear and bright, the person is ignorant. When the mind is without defilement, the person is wise and enlightened.

燈得膏油以後光焰明明 鏡得水銀以後照物昭昭 器得火炎熔煉以後 體質堅堅 人得心神教訓以後 意思靈靈矣

A lamp shines only after it is filled with oil. A mirror clearly reflects things only after it is polished with mercury.<sup>55</sup> A vessel becomes firm and strong only after it is refined by fire. Likewise, a person's intentions and thoughts become truly numinous only after receiving the divine teaching of the mind-spirit.

身體心靈之舍也 心靈身體之主也 心靈之有 爲一身之安靜也 慾念之有 爲一身之擾亂也

The body is the dwelling of the numinous mind; the numinous mind is the master of the body.<sup>56</sup> When the numinous mind abides, the body is at peace. When desires arise, the whole being becomes disturbed.

54. Literally, "Guarding the mind and rectifying the vital energy." This is the foundational practice of Donghak cultivation. It implies that spiritual morality and physical health are interdependent.

55. In pre-modern East Asia, bronze mirrors were polished using a mixture involving mercury to create a reflective surface.

56. While *sim* means mind, *simnyeong* implies a mind that is spiritually awakened and connected to the divine. It is the "master" of the body.

心靈惟天也 高而無上 大而無極 神神靈靈 浩浩蕩蕩 臨事明知 對物恭之 思之則天理得焉 不思之則 不得衆理矣 心靈思之 六官不思之 以心靈明其心靈 玄妙之理 無窮之造化可得而用之 用之則 滿乎宇宙之間 廢之則藏乎一粒之中矣

The numinous mind is Heaven itself; lofty without limit, vast without end, mysterious and expansive. When it faces affairs, it perceives with clarity; when it approaches things, it acts with reverence. Through mindful contemplation, one attains the principle of Heaven; without thought, one cannot grasp the myriad principles. It is the numinous mind that contemplates, not the six senses—eyes, ears, nose, tongue, body, and will. When one illumines the numinous mind with the numinous mind itself, the subtle truth and infinite transformation can be grasped and used. When applied, it can fill the universe; when withdrawn, it can hide within a single grain.<sup>57</sup>

鏡不蔽垢則明 衡不加物則平 珠不渾 則光矣 人之性靈也如天之日月 日中則萬國自明 月中則千江自照 性中則百體自安 靈中則萬事自神矣

A mirror unclouded by dust is bright. A scale without added weight is balanced. A pearl clear of mud shines. The numinous nature of man is like the Sun and Moon in Heaven: when the Sun reaches its zenith, all nations are bright; when the Moon is full, every river reflects its light. When one's nature abides at the center, the whole body is at ease; when the numinous is centered, all affairs become numinous of themselves.

廣廈千間 主人不能保護 其棟樑風雨倒壞 可不懼哉

Even if one has a house of a thousand rooms, if the master fails to care for it, its beams and pillars will collapse in the wind and rain. Should that not be feared?

我心不敬天地不敬 我心不安天地不安 我心不敬不安 天地父母長時不順也 此無異於不孝之事 逆其天地父母之志 不孝莫大於此也 戒之慎之

If my mind is not reverent, I am irreverent toward Heaven and Earth. If my mind is not at peace, Heaven and Earth are not at peace. Neglecting to keep

57. A classic expression of the non-dual nature of the Way. This reflects the Donghak view that the Ultimate Reality is present in all scales of existence.

my mind reverent and tranquil is disobedience toward Heaven and Earth and parents. Nothing is more unfilial than opposing the will of Heaven and Earth and parents; beware and be cautious.

猛虎在前 長劍臨頭 霹靂降下 不懼 唯獨無言無聲之天 常畏懼矣 人皆由人之禍  
福當場易見 無形無言天之禍福難見矣

A fierce tiger before you, a sharp sword over your head, a thunderbolt from the sky; these are not truly fearful. But the silent, voiceless Heaven is ever filled with reverent awe. The misfortunes and blessings that come from people dealing is easily seen; the blessings and punishments of formless, wordless Heaven are not so easily seen.

世人皆謂蜀道險難矣 蜀道無險人心尤險

People say the road to Shu (蜀道)<sup>58</sup> is perilous, yet the way of the human mind is far more treacherous.

守心正氣 四字 更補天地 隕絕之氣 經曰「仁義禮智先聖之所教 守心正氣惟我之更定」若非守心正氣則 仁義禮智之道 難以實踐也 吾着睡之前 曷敢忘水雲大先生主 訓教也 洞洞燭燭 無晝無夜

The four characters “*susim jeonggi*” 守心正氣 [cultivating the mind and regulating energy] restore the broken harmony of Heaven and Earth. As the Scripture says: “Benevolence, righteousness, propriety, and wisdom are the teachings of the ancient sages, but keeping the mind pure and the vital energy upright is what I have newly ordained.” Without “*susim jeonggi*,” the way of benevolence, righteousness, propriety, and wisdom cannot be truly realized. Before closing my eyes, I dare not forget the teachings of the Great Master Suun. beware and be cautious day and night.

諸君 能知守心正氣乎 能知守心正氣之法 入聖何難 守心正氣萬難中第一難也 雖昏寢之時 能知他人之出入 能聽他人之言笑 可謂守心正氣也 守心正氣之法 孝悌

58. A literary allusion to the famous poem “The Road to Shu is Perilous” by the Tang poet Li Bai. The road to the mountainous Shu region was notoriously dangerous and difficult to traverse.

溫恭 保護此心如保赤子 寂寂無忿起之心 惺惺無昏昧之心 可也

Do you understand the practice of *susim jeonggi*? If you know its method, how could becoming a sage be difficult? Among all difficult things, this is the most difficult. Even in sleep, if one can perceive others entering and leaving, if one can hear others speak and laugh, that is true “*susim jeonggi*.”<sup>59</sup> The method of keeping the mind pure and the vital energy upright is this: filial devotion, brotherly respect, gentleness, and humility. Guard this mind as one would guard a newborn child.<sup>60</sup> Be still, without anger arising. Be wakeful, without a hazy mind.

心不喜樂 天不感應 心常喜樂 天常感應 我心我敬 天亦悅樂 守心正氣 是近天地 我心也 真心 天必好之 天必樂之

If the mind is joyless, Heaven will not respond. If the mind is always joyful, Heaven always responds. When I revere my mind, Heaven too rejoices. To keep “*susim jeonggi*” is to draw Heaven and Earth near to one’s mind. The true mind is loved by Heaven. Heaven delights in it.

## 10. 誠·敬·信

### Sincerity, Reverence, and Faith

10.1. 吾道只在 誠 敬 信 三字 若非大德 實難踐行 果能誠敬信 入聖如反掌

Our Way lies entirely within the three characters: sincerity, reverence, and faith. Without great virtue, it is difficult indeed to practice them. But if one fully embodies sincerity, reverence, and faith, attaining sagehood is as easy as turning one’s hand.<sup>61</sup>

10.2. 四時有序萬物盛焉 晝夜翻覆日月分明 古今長遠理氣不變 此天地至誠無息之道也 國君制法 萬民和樂 大夫治法朝廷整肅 庶民治家家道和順 士人勤學國運

59. This signifies an effortless state of being, transcending the boundary between waking and sleeping.

60. Borrowed from Mencius and the *Dao De Jing*, this symbolizes the original state of the human mind—pure, flexible, and free from artificiality or malice.

61. A classic idiom in East Asian literature meaning something very easy to do.

興焉 農夫力穡衣食豐足 商者勤苦 財用不竭 工者勤業機械俱足 此人民至誠不失之道也

When the four seasons follow their order, all beings flourish. When day and night alternate, the Sun and Moon shine distinctly. Through the long spans of past and present, the principles and the vital energies of the universe do not change. This is the unceasing Way of Heaven and Earth's utmost sincerity.<sup>62</sup> When a ruler establishes just laws, the people live in harmony. When officials govern rightly, the court is righteous and solemn. When the common folk order their homes, families dwell in peace. When scholars study with diligence, the nation prospers. When farmers labor at their fields, food and clothing abound. When merchants work diligently, their goods never run dry. When artisans apply themselves, their tools and crafts are perfected. Such is the Way of utmost sincerity practiced without loss among humankind.

10.3. 純一之謂誠 無息之謂誠 使此純一無息之誠 與天地 同度同運則 方可謂之大聖大人也

To be pure and undivided is called sincerity. To be unceasing is also called sincerity. When this pure and unceasing sincerity moves in harmony with Heaven and Earth, sharing their practice and law, one may be called a Great Sage and Great Person.

10.4. 人人敬心則氣血泰和 人人敬人則萬民來會 人人敬物則萬相來儀 偉哉敬之敬之也夫

When each person holds reverence in their mind, their vital energy flows smoothly. When each person reveres others, all people come together in harmony. When each person reveres all things, the myriad forms align themselves in response. Sublime indeed is reverence; truly sublime!

10.5. 宇宙間 充滿者 都是渾元之一氣也 一步足不敢輕舉也 余閑居時一小我着而趨前 其聲鳴地 驚起撫胸曰「其兒 聲我胸痛矣」惜地如母之肌膚 母之肌膚所重乎 一襪子所重乎 的知此理體此敬畏之心 雖大雨之中 初不濕鞋也 此玄妙之理

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62. A concept derived from the *Doctrine of the Mean* (*Zhongyong* 中庸). It defines sincerity not just as honesty, but as the emulation of this cosmic regularity.

也 知者鮮矣 行者寡矣 吾今日 始言大道之真談也

The universe is filled with the one primal vital force. Therefore, not even a single step may be taken carelessly. Once, as I was resting, a child passed swiftly before me wearing wooden clogs; the sound struck the earth, and I started, pressing my chest, saying, “Ah, the sound of that child’s step pains my mind.”<sup>63</sup> Esteem the earth as you would your mother’s flesh. Is your mother’s body weightier, or the shoes upon your feet? Truly understand this principle and ground with a mind of reverence and awe; then even amid heavy rain, your shoes will not be wet. This is a subtle and wondrous truth, known by few and practiced by fewer. Today, I have spoken of the true discourse of the Great Way.

10.6. 仁義禮智非信則不行 金木水火非土則不成 人之有信如五行之有土 億千萬事都是在信一字而已 人之無信如車之無轍也 信一字 雖父母兄弟 難以變通也 經曰「大丈夫 義氣凡節 無信何生」是也 信心即信天信天即信心 人無信心一等神一飯囊而已

Benevolence, righteousness, propriety, and wisdom (仁義禮智) cannot be practiced without faith. Gold, wood, water, and fire cannot attain completion without earth.<sup>64</sup> Human trust is like the earth among the Five Elements; all countless matters rest upon the single word “faith.” The person without faith is like a cart without wheels. The single word “faith” is unalterable, even by parents or brothers. The Scripture says, “A great man’s righteousness and integrity are steadfast; without faith, he cannot stand.” This means: to trust the mind is to trust Heaven; to trust Heaven is to trust the mind. The person who lacks inner faith is but a fool, a sack of rice.<sup>65</sup>

63. This is one of the most famous anecdotes in Donghak. Haewol identifies nature and the human as the physical body of God. Therefore, the jarring sound of clogs stomping on the ground is felt physically as pain in his own mind. This illustrates the state of “Heavenly mind” where the boundary between self and other, subject and object, has dissolved.

64. In Five Elements cosmology, earth (soil) is the central element that grounds and harmonizes the other four (wood, fire, metal, water). Similarly, Haewol argues that the four Confucian virtues (benevolence, righteousness, propriety, wisdom) cannot manifest without faith as their foundation.

65. A derogatory term for a person who consumes resources but produces no moral or spiritual value—someone who merely exists biologically without fulfilling their human potential.

10.7. 人或有誠而無信 有信而無誠 可嘆矣 人之修行先信後誠 若無實信則 未免虛誠也 心信 誠敬自在其中也

Some may have sincerity without faith, or faith without sincerity; how lamentable this is! In cultivation, faith must come first and sincerity next; for without true faith, sincerity will be hollow. When the mind believes, sincerity and reverence arise naturally within it.

10.8. 我水雲大先生 克誠克敬克信之大聖也夫 誠格于天 承乎天命 敬格于天 密聽乎天語 信格于天契合乎天 茲以其爲大聖乎 生而知之之聖猶然 乎 愚而欲賢暗而欲明 凡以欲聖乎

Our Great Master Suun was a Great Sage who mastered sincerity, reverence, and faith. Through sincerity, he touched Heaven and received the Mandate. Through reverence, he communed silently with Heaven's voice. Through faith, he became one with Heaven in covenant. Thus was he a Great Sage. Even those born wise were so; How much more difficult must it be for a foolish person to become virtuous, for an ignorant one to become enlightened, and for an ordinary person to become a sage?

## 11. 篤工

### Earnest Devotion to Practice

11.1. 篤工而不成者 未之有也 余自辛酉之夏受道而篤工而已 浴冰而生溫 焚膏而無減 誠之哉道學也夫 鑿井而後飲 耕田而後食 人之心學不如飲食之業乎 穀貯千倉必自一畝 財聚萬貫必自一市 德潤百體必自一心

There has never been one who practiced earnestly and failed to attain results. Since the summer of the year 1861,<sup>66</sup> when I attained enlightenment, I have devoted myself solely to diligent practice. Even bathing in ice, warmth arises; even as the lamp burns, the oil does not diminish.<sup>67</sup> Truly, the cultivation of the

66. The *sin'yu* 辛酉 year (1861) refers to the year immediately following Suun's enlightenment (1860). For Haewol, this marks the beginning of his intense discipleship and ascetic practice under Suun. It emphasizes that his authority comes not just from succession, but from decades of rigorous, lived experience.

67. References to Haewol's legendary asceticism. During his wanderings to avoid persecution,

Way is what demands our true devotion. We dig a well before drinking water; we till the field before eating grain. Should not the study of the mind follow the same order as food and drink? The grain stored in a thousand granaries begins from a single furrow. The wealth accumulated in ten thousand coins originates from one marketplace. The virtue that nourishes the whole body begins always from a single mind.

11.2. 道之一念如飢思食 如寒思衣 如渴思水 富貴者修道乎 有權者修道乎 有文者修道乎 雖貧賤者有誠可以修道也

Hold the thought of the Way as one thinks of food in hunger, of clothing in cold, of water in thirst. Are the rich alone to cultivate the Way? Are the powerful alone to practice it? Are the learned alone to pursue it? Even the poor and humble, if sincere in mind, can cultivate the Way.

11.3. 學則必博 問則必審 行則必篤 若於三年道眼不明心地不靈 此是無誠無信 有誠有信則 轉石上山可易 無誠無信則 轉石下山亦難矣 學之易難皆如是也

In learning, be broad. In questioning, be precise. In practice, be earnest.<sup>68</sup> If after three years your eyes of the Way remain dark and your inner mind lacks clarity, it means sincerity and faith are absent. With sincerity and faith, even rolling a stone up a mountain is easy. Without them, even rolling it down is difficult. So is it with the ease or hardship of study.

11.4. 絕其私慾 棄其私物 忘其私榮以後 氣聚神會豁然有覺矣 行則指足坦途 住則凝神太虛 坐則調息綿綿 臥則神入幽谷 終日如愚氣平正心神清明矣

Only after cutting off selfish desires, discarding private possessions, and forgetting personal glory will vital energy gather and spirit unite, bringing sudden enlightenment. Then, as you walk, your steps will find even paths; as you dwell, your spirit will settle in stillness; as you sit, your breath will flow

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he often practiced cold-water ablutions in frozen streams to purify his mind and body. The “undiminished oil” is a metaphor for the vital energy that sustains a sincere practitioner even in harsh conditions.

68. A direct reference to the *Doctrine of the Mean*: “Study it extensively, inquire into it accurately, think over it carefully, sift it clearly, and practice it earnestly.”

smoothly; as you lie down, your spirit will enter a deep valley.<sup>69</sup> All day you may appear foolish, yet your vital energy will be balanced and your mind and spirit clear.

11.5. 余少時自思 上古聖賢 意有別樣異標矣 一見大先生主心學以後 始知非別異人也 只在心之定不定矣 行堯舜之事 用孔孟之心 孰非堯舜 孰非孔孟 諸君體吾此言 自強不息其可矣哉 吾雖未貫 唯望諸君之先通大道也

In youth, I once thought that the sages of old had minds altogether different from ours. Yet after meeting the Great Master and studying the Way of the Mind, I realized they are not different men. It lies only in whether the mind is settled or unsettled. Act as Yao and Shun did, think as Confucius and Mencius thought; who then is not a Yao or Shun,<sup>70</sup> who is not a Confucius or Mencius? May you, discerning these words, strengthen yourselves without ceasing. I may not yet have fully penetrated the Way, but I hope you reach the Great Way before I do.

11.6. 淺見薄識 不知道之根本 輒曰「予知」 吾不言而良發一笑人皆是 諸葛亮姜太公道通謂之 我思之實非道通也 如干開心 豈曰道通乎與天地合其德 能行天地造化然後 方可謂之道通也 道通人欲千萬 今觀所行則 人知小利不知大利 可嘆可惜也

Those of shallow view and meager wisdom, not knowing the root of the Way, quickly say, “I understand.” I say nothing, only smile. People claim Zhuge Liang 諸葛亮<sup>71</sup> and Jiang Taigong 姜太公<sup>72</sup> attained enlightenment, yet I think

69. This describes the state of deep, dreamless sleep or profound meditation where the consciousness returns to the root of the vital energy, recharging the spirit.

70. Yao 堯 and Shun 舜 are legendary Chinese emperors known for their benevolent rule and moral integrity. By asserting that anyone who “settles their mind” can become like them, Haewol democratizes sagehood. It aligns with the Donghak belief that every person bears the Divine, regardless of class or birth.

71. Zhuge Liang (181–234), also known as Kongming, was a brilliant strategist, statesman, and inventor who served as the chancellor of the Shu Han kingdom during China’s Three Kingdoms period. He was renowned for his wisdom, loyalty, and ingenuity.

72. Jiang Taigong (also known as Jiang Ziya or Taigong Wang) was an ancient Chinese strategist and statesman who helped establish the Zhou dynasty. He is celebrated for his wisdom, patience, and legendary role as the mentor of King Wen and King Wu of Zhou.

otherwise; this is not true attainment. If the mind opens slightly, is that true union with the Way? Only when one's virtue unites with Heaven and Earth,<sup>73</sup> and one acts in harmony with their creative transformation, can it be said: "This person has realized the Way." All wish for enlightenment and unity with the Way, yet in daily action they pursue only small gains, not great ones. How lamentable and regrettable this is.

## 12. 聖人之德化

### The Transforming Virtue of the Sage

12.1. 明天地之道 達陰陽之理 使億兆蒼生 各得其業則 豈非道德文明之世界乎

When the Way of Heaven and Earth is illuminated and the principles of yin and yang are fully understood, and when the multitudes of beings each find their rightful place and work; then surely this is the world of moral civilization, the world of the Way and virtue.

12.2. 聖人之德行 如春風泰和之元氣 布於草木群生也

The virtue and conduct of the sage are like the vital spring energy of gentle harmony that spreads through plants and all living things.<sup>74</sup>

12.3. 上天有心而無言 聖人有心而有言 惟聖人有心有言之天也

Heaven has a mind but no speech. The sage has both mind and speech. Therefore, the sage is Heaven itself that possesses both mind and speech.<sup>75</sup>

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73. A quote from the *Book of Changes* describing the Great Man. It defines the goal of Donghak practice not as personal power, but as total harmonization with the cosmic order.

74. This is a metaphor of spring to describe the Sage's influence. Just as the spring breeze naturally causes all plants to sprout without coercion, the Sage's virtue effortlessly inspires moral growth in people. This aligns with the concept of transformation through non-action (無爲而化).

75. While Heaven is the ultimate principle, it is silent. The Sage is the articulated voice of that silent Heaven. This bridges the gap between the transcendental and the immanent. the sage makes the will of Heaven audible and actionable in human history.

12.4. 兒生厥初孰非聖人孰非大人 衆人蚩蚩心多忘失 聖人明明不失天性 仍以率性 與天同德與天同大與天同化 天地所爲聖人能爲

When a child is first born, who is not a sage, who is not a great being? Yet the multitude of people, foolish and distracted, lose and forget their original mind. The sage, bright and clear, never loses the nature of Heaven. Always following the Way of innate nature, he shares virtue with Heaven, shares greatness with Heaven, and shares transformation with Heaven. Whatever Heaven and Earth can accomplish, the sage too can do.

12.5. 聖教 如旱天降雨萬物各自欣榮 聖節如冬嶺孤松 獨帶春光 聖法 如秋霜嚴肅 萬物皆無怨心

The teachings of the sage are like rain descending upon a parched sky; all beings rejoice and flourish. The integrity of the sage is like the lone pine on a winter peak, holding within it the light of spring. The law of the sage is like the autumn frost;<sup>76</sup> grave and pure, yet all beings accept it without resentment.

12.6. 聖人於凡人 常以溫良和氣薰陶德聖 諄諄然眷眷曉諭 不出苛責之言 聖人之德化捨己德人 凡人之私心利己害人 堯舜之世民皆爲堯舜 民豈可以爲皆堯舜也是堯舜之德化中 薰育矣

The Sage bestows and nurtures virtue upon the people of the world with a gentle and benevolent aura. The Sage repeatedly instructs and kindly teaches, carefully looking after and guiding them so they may understand, and never utters words of harsh reprimand. The Sage's virtuous influence is self-abnegation, turning oneself into a source of virtue for others,<sup>77</sup> while the selfish mind of the world seeks only its own profit and brings harm to others. It is said that in the era of Yao and Shun, all the citizens became like Yao and Shun. But how could all the citizens truly become Sages? This was because they were disciplined under the virtuous influence of Yao and Shun.

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76. This metaphor signifies strict justice and moral clarity. However, unlike tyrannical law, the Sage's "frost" is accepted without resentment because it is perceived as natural and necessary for the cycle of life.

77. This means to discard the self to give virtue to others. This ethic is the foundation for the Donghak social movement, which aimed to uplift the oppressed by sacrificing the privileges of the elite.

### 13. 天道와 儒佛仙

#### The Heavenly Way and the Three Teachings

13.1. 吾道 源於無極而顯於太極 根着於天上地下 理潛於渾元一氣 玄妙之造化與天地日月 同體無窮矣 吾道之真理 似淺而深 似卑而高 似近而遠 似暗而明

Our Way takes its origin from Mugeuk 無極 [the Limitless] and appears through Taegeuk 太極 [Great Ultimate].<sup>78</sup> Its roots stretch throughout Heaven and Earth, its principle lies hidden within the undivided vital energy of the One Source, and its subtle transformation forms one body with Heaven, Earth, Sun, and Moon; boundless and eternal. The principle of our Way seems shallow yet is profound, seems lowly yet is lofty, seems near yet is distant, seems dim yet is bright.

13.2. 吾道 似儒似佛似仙 實則 非儒非佛非仙也故曰「萬古無之 無極大道也」先聖只言枝葉 不說根本 我水雲大先生主 始創天地陰陽日月鬼神氣運造化之根本也 苟非聰明達德者 孰能知之 知者鮮矣 可歎也

Our Way appears similar to Confucianism, Buddhism, and Daoism, yet in truth it is neither Confucian, nor Buddhist, nor Daoist. Therefore, it is called the “Great Infinite Way, unseen through all ages” (萬古無之 無極大道).<sup>79</sup> The sages of old spoke only of branches and leaves, not of the root itself. But our Great Master Suun first revealed the root of Heaven and Earth, of yin and yang, Sun and Moon, Spirits, vital energy, and transformation. Unless one is truly wise and virtuous, who could comprehend this? Few understand; how lamentable indeed.

78. Mugeuk (無極) refers to the primordial void or the infinite potential before creation. Taegeuk (太極) is the state of differentiation where yin and yang emerge.

79. While acknowledging similarities with the Three Teachings—Confucian ethics, Buddhist mind, Daoist naturalism—Haewol claims Donghak transcends them by returning to the “root” from which they all sprang. It implies that Donghak is the synthesis and completion of Eastern spirituality.

#### 14. 吾道之三皇

#### The Three Sovereigns of the Way

14.1. 聖人首出德化萬邦 德化萬邦黎民是雍 是誰之德天主之恩

When the sage first appeared, his virtue transformed all nations. Through his virtue, harmony spread among the peoples. Whose virtue is this? It is the grace of the God.

14.2. 非天之明 大聖之明 昊天之神大聖明之 浩浩其德 非天孰降 明明其德 非聖孰明 蕩蕩其德聖人明之

It is not Heaven's brightness alone, but the Great Sage who makes it shine. The vast virtue of Heaven is made manifest through the Great Sage's light. Who but Heaven could bestow such boundless virtue, and who but the Sage could reveal it in brightness? Truly, the expansive virtue of Heaven has been illuminated by the Great Sage.<sup>80</sup>

14.3. 崑崙天道大聖初明 明明天地非日月不明 明明大聖 非亞聖不明

Lofty and vast is the Heavenly Way, first revealed by the Great Sage. The brightness of Heaven and Earth arises not without the Sun and Moon; likewise, the brightness of the Great Sage cannot shine without the later sage who continues.<sup>81</sup>

14.4. 天地非明日月明明 日月非明天皇其明 天皇非明地皇尤明 天皇道地皇德 人皇明之 天皇地皇出世以後 人皇出世理之固然矣

Heaven and Earth are not bright of themselves—they shine because of the Sun and Moon. The Sun and Moon are not bright of themselves—they are illumined through the Heavenly Sovereign. The Heavenly Sovereign is surpassed in clarity by the Earthly Sovereign. The Human Sovereign manifests the Way of the Heavenly Sovereign and the virtue of the Earthly Sovereign.

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80. Referring to Suun Choe Je-u, the founder of Donghak.

81. The terms next sage or sub-sage were historically used for Mencius in relation to Confucius. Here, Haewol refers to himself as the one who clarifies and propagates the founder's teaching.

Thus, after Heavenly and Earthly Sovereigns have appeared in the world, it is natural that the Human Sovereign should arise to bring all into order.<sup>82</sup>

## 15. 開闢運數

### The Destiny of the Great Opening

15.1. 斯世之運 天地開闢初之大運回復也 世界萬物無非更定胞胎之數也 經曰「山河大運盡歸此道 其源極深其理甚遠」此是開闢之運 開闢之理故也 新乎天新乎地 人與物亦新乎矣

The fate of this world is the restoration of the Great Destiny from the Great Opening (*gaebyeok* 開闢),<sup>83</sup> when Heaven and Earth were first opened; all things in the universe are now once again set to determine the destiny of gestation.

The Scripture says, “The Great Destiny of mountains and rivers all turn toward this Way; their source is deep beyond measure, their principle vast beyond reach.” This is the destiny of the Great Opening and principle of the Great Opening. The Heavens will be made new, the Earth will be made new, and people and all beings will also be renewed.

15.2. 萬年大一變 千年中一變 百年小一變 是天運也 千年大一變 百年中一變 十年小一變 是人事也

A great change occurs every ten thousand years, a middle change every thousand, and a small change every hundred years; this is the movement of

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82. Haewol reinterprets the ancient Chinese myth of the Three Sovereigns (Heavenly, Earthly, Human) to legitimize the Donghak leadership lineage: Heavenly Sovereign (天皇) corresponds to Suun, who received the Mandate directly from Heaven; Earthly Sovereign (地皇) corresponds to Haewol, who grounded the teaching in the reality of the people and spread it across the land; and Human Sovereign (人皇) refers to the future leader Uiam Son Byeong-hui, who will organize the community and complete the system of the Way, thereby providing a cosmic justification for the transition of leadership within Donghak.

83. In traditional cosmology, this refers to the creation of the world. In Donghak, it signifies a radical cosmic transformation—a transition from the old order (先天) to a new, enlightened order (後天). It is not the end of the world, but a restoration of the original, perfect state of things.

Heaven. Likewise, a great change in human affairs comes every thousand years, a middle one in a hundred, and a small one in ten.

15.3. 盛而久則衰 衰以久則盛 明而久則暗 暗而久則明 盛衰明暗 是天道之運也 興而後亡 亡而後興 吉而後兇 兇而後吉 興亡吉兇 是人道之運也

When prosperity endures too long, decline follows; when decline lasts long, prosperity returns. When light endures too long, darkness arrives; when darkness lingers, light returns. Rise and decline, light and darkness—these mark the movement of Heaven’s Way. After rise comes fall, after fall comes rise, after misfortune comes fortune, after fortune comes misfortune; these cycles mark the movement of humanity’s Way.

15.4. 經曰「命其人貴賤之殊 定其人苦樂之理 然而君子之德 氣有正而心有定故 與天地合其德 小人之德 氣不正而心有移故 與天地違其命 此非盛衰之理耶」此 天理人事符合之數也

The Scripture says: “Heaven sets the difference of social rank and the principle of joy and sorrow for each person, but the noble man harmonizes their upright energy and unwavering mind with Heaven and Earth and virtue, while the petty man whose energy is unstable and mind wavering goes against the mandate of Heaven and Earth. Is this not precisely the principle of the world’s rise and fall?” This reveals the correspondence of heavenly principle and human conduct.

15.5. 春去春來花開花落 是變運也 寒來暑往萬物生成 是動運也 河一清千年聖人 復起 是天道人道 無窮之運也

When spring departs and returns, flowers bloom and fall; this is the transforming movement. When cold gives way to heat and heat to cold, all beings are born and completed; this is the moving rhythm. When the Yellow River runs clear once in a thousand years, the sage rises again; this is the infinite rhythm of Heaven’s and humanity’s Way.

15.6. 世間萬物 有時顯有時用 月夜三更 萬物俱靜 日出東方群生皆動 新舊變遷 天下皆動矣 東風之化生非金風不成 金風吹時 萬物成實 隨運而達德 察機而動作 事事有成矣 變而化化而生生而盛盛而還元 動則生靜則沒矣

There is a time when all things in the world appear and a time when they are used. At midnight all is silent; At midnight under the moon all things are quiet, and when the Sun rises in the east, all living beings move. As the new and the old change, the whole world moves. The east wind brings life but cannot fulfill it without the west wind;<sup>84</sup> when the west wind blows, all things ripen. Following the movement of destiny, aligning with virtue, and acting in harmony with timing; such conduct brings success in all matters. Change gives rise to transformation; transformation gives rise to growth; growth leads to fullness, and fullness returns to the origin. When there is motion, there is life; when there is stillness, there is extinction.

15.7. 晝夜明暗一日之變 晦望盈虧一月之變 寒暑溫涼一年之變 變而不變動而復靜 靜而復動是理氣之變動也 有時而變有時而動有時而靜 是自然之道也

Day and night's alternation is the daily change. The moon's waxing and waning is the monthly change. The seasons' cold, heat, warmth, and cool are the yearly change. Change yet constancy, motion yet stillness, stillness yet renewed movement; these are the variations of principle and vital energy. At times change, at times movement, at times stillness; such is the natural Way.

15.8. 先天生後天 先天之運生後天之運 運之變遷 道之變遷 同時出顯也故 運則天皇氏始創之運也 道則天地開闢日月初明之道也 事則今不聞古不聞之事也 法則今不比古不比之法也

The Former Heaven gives birth to the Later. The movement of the Former Heaven produces that of the Later. The transformation of fortune and the transformation of the Way appear in the same moment. Therefore, the destiny is the destiny of the Heavenly Sovereign beginning anew; The Way is the Way where the Great Opening and the Sun and Moon first shine; The work is a work unheard of in ancient times and unseen in the present; And the law is a Law unseen in the present and unseen in ancient times.

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84. In the Five Elements theory, East represents spring/wood (birth/growth), and West represents autumn/metal (harvest/judgment). Haewol uses this metaphor to explain that the "east wind" (Suun's founding of the Way) has generated life, but it requires the "west wind" (the trials and maturation of history) to bring the world to its fruition or "Golden Age."

15.9. 吾道之運 堯舜孔孟之聖材多出矣

In our destiny of the Way, many saintly figures like Yao, Shun, Confucius, and Mencius will arise.

15.10. 吾道 回復天皇氏之根本大運也

Our Way restores the great fundamental destiny of the Heavenly Sovereign's age.

15.11. 天皇氏無爲化氣之根本 孰能知之 知者鮮矣

Who can know the root of the Heavenly Sovereign's creative transformation through non-action? Few understand it.

15.12. 人是天人 道是大先生主無極大道也

Humans are Heaven's beings, and the Way is the Great Master's Great Infinite Way.

15.13. 有運有信者一言而盡 不信天理者雖千言萬談 無可奈何也 一言而蔽之 都是在運數也

Those who hold faith and fortune understand all in a single word, while those who deny Heaven's law gain nothing, though they speak endlessly. For in the end, all lies within destiny.

15.14. 雖有良田好畚 若不播種則 不得勃興 若不耘鋤則秋無所望矣

Even the finest fields yield nothing if seeds are not sown, and without weeding, no harvest waits in autumn.

15.15. 此運 先於東方 東方木運故 相撲則生火也

This cycle arises first in the East. The eastern destiny is of wood; thus, when forces strike together, fire will emerge.<sup>85</sup>

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85. In the generative cycle of the Five Elements, wood feeds fire. The geopolitical destiny of Korea (the East/wood) as the spark that will ignite a fire of spiritual enlightenment and transformation that will spread to the whole world.

15.16. 斯世之運開闢之運矣 天地不安 山川草木不安 江河魚鼈不安 飛禽走獸皆不安 唯獨人 暖衣飽食安逸求道乎 先天後天之運 相交相替 理氣相戰 萬物皆戰 豈無人戰乎

This age is the time of the Great Opening. Heaven and Earth find no rest; mountains, rivers, plants, and trees are unsettled; fish, birds, beasts are uneasy. How then can humanity alone, clothed in warmth and filled with food, sit idly seeking the Way? As the destinies of Former and Later Heaven alternate and conflict, principle and vital energy contend; so all things struggle, and how could humans be free from struggle?

15.17. 天地日月古今不變 運數大變 新舊不同 新舊相替之時 舊政既退 新政未佈 理氣不和之際 天下混亂矣 當此時倫理道德自壞 人皆至於禽獸之群 豈非亂乎

Heaven, Earth, the Sun, and the Moon undergo no change between the past and the present; yet the course of destiny greatly shifts. The new and the old cannot be the same, and when the new replaces the old, the old order of government has already receded, while the new has not yet been established. At this moment, when principle and vital energy are not in harmony, the world will fall into disorder. In such a time, ethics and morality will naturally collapse, and mankind will draw near to the ways of beasts; how, then, could chaos not arise?

15.18. 吾道創立於三絕之運故 國與民 皆未免此三絕之運也 吾道生於吾國而 將吾國之運善矣乎 由吾道之運而吾國內 英雄豪傑多出矣 派送於世界萬國而活動 獲得稱誦有形天也 活人佛也

Our Way was founded in the time of the Three Cycles of Destiny;<sup>86</sup> therefore, neither the nation nor its people can escape the workings of this Threefold Fortune. Our Way has arisen from within our land, and it shall, in time, bring prosperity to our nation's destiny.

Through the fortune of our Way, many heroes and men of greatness will emerge in this land; when they go forth to the nations of the world and act, they shall be praised as the Manifested Heaven itself and as Buddhas who give

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86. This refers to a time of extreme desperation when three vital things are cut off: national sovereignty, people's livelihoods, and moral principles.

life to humankind.

15.19. 吾道人 目下之情 麥飯疎衣而修道 以後能居高樓巨閣而 食白飯着錦衣依坐錦布而修道矣

At present, followers of our Way live on barley and wear coarse garments while cultivating. Yet the day will come when they will dwell in grand halls, eat fine rice, wear silk robes, and still practice the Way.

15.20. 今日入道者以白紙一束禮幣 日後則以錦緞禮幣矣 今日勸道則 人皆不信 日後則人皆謂願書於掌中侍天主呪文矣 當此時 布德師 派送于世界各國而 萬國自然樂天地也

Today, those entering the Way bring humble white paper as offering; in time, silk will replace it. Today, few believe when exhorted toward the Way; in time, all will request to have the serve God incantation inscribed upon their palms. Then missionaries of virtue will go forth to all corners of the world, and every nation will become Heaven.

15.21. 我國之英雄豪傑人種之種 皆是萬國布德師出去後 只劣者留在本國 至劣者上才 道通人也

The heroes of our nation are the seeds of humankind. When the missionaries spread throughout the world, only the least capable will remain here. And they too are the Great Sage and enlightened men.

15.22. 吾道至於中原布德之時 能達布德天下矣

When our Way spreads virtue in the central China, then the virtue will encompass all under Heaven.

15.23. 問曰「何是顯道乎」神師曰「山皆變黑 路皆布錦之時也 萬國交易之時也」  
Asked, “When will the Way be fully revealed?” the Divine Master replied, “When the mountains all turn black, when the roads are covered in silk,<sup>87</sup> when all nations engage in exchange.”

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87. The vision of the prosperous and transformed state of the world that will arrive after the Great Opening of the Later Heaven in Donghak cosmology.

15.24. 問曰「何時如斯乎」神師曰「時有其時 勿爲心急 不待自然來矣 萬國兵馬我國疆土內 到來而後退之時也」

Asked again, “And when will this be?” the Divine Master said, “There is a time for all things. Do not be hasty. It will come naturally. When the armies of all nations enter and then withdraw from our land, that will be the time.”<sup>88</sup>

## 16. 修道法

### The Method of Cultivating the Way

16.1. 只誦呪而全不窮理則不可 但欲窮理而一不誦呪則亦不可 兩行兼全 暫不弛於慕仰如何

If one only recites incantations without seeking to understand principle, it is not right. Yet if one only seeks the principle and never recites the incantation, that too is not right. Perfect practice requires both together, never relaxing even for a moment the mind that yearns upward.

16.2. 我是天天是我也 我與天都是一體也 然而氣不正而心有移故 違其命 氣有正而心有定故 合其德 道之成不成 都在於氣心之正如何矣

I am Heaven, and Heaven is me.<sup>89</sup> Heaven and I are one body. Yet when the vital energy is not upright and the mind is unsettled, one departs from Heaven's decree. When the vital energy is upright and the mind is firm, one unites with Heaven's virtue. Success or failure on the Way depends entirely on the rectitude of one's vital energy and mind.

16.3. 明德命道四字 天人成形之根本也 誠敬畏心四字 成物後克復赤子心之路程節次也 詳察八節如何

遠不求而修我我也 送余心於其地我也 料吾身之化生我也 欲言浩而難言我也 顧

88. A specific historical prophecy often interpreted as predicting the turbulent period of the late 19th and early 20th century in Korea, the period of the Sino-Japanese War (1894–1895), Russo-Japanese War (1904–1905), when foreign powers clashed on the Korean Peninsula.

89. This is a variation of the core Donghak tenet *innaecheon* (humans are Heaven). The distinction between a sage and an ordinary person lies not in their intrinsic nature, which is identical to Heaven, but in the state of their vital energy and mind.

吾心之明明我也 理杳然於授受我也 度吾信之一如我也 我爲我而非他我也 我外豈有他天乎 故 人是天人也

“Bright virtue and destiny of the Way” (明德命道) form the foundation of Heaven and humanity in embodied form. “Sincerity, reverence, and awed mind” (誠敬畏心) mark the way of returning, after forming the body, to the pure mind of an infant. Carefully observe these eight verses:<sup>90</sup>

“Do not seek afar; cultivate within; that is me.”

“Send my mind to its place; that is me.”

“Discern the transformation of my being; that is me.”

“I would speak, but its vastness defies speech; that is me.”

“Turn and behold the perfect brightness of my mind; that is me.”

“The principle of giving and receiving is profound and subtle; that is me.”

“Measure whether my faith remains one and constant; that is me.”

“I am for myself and not another; that is me.”

Outside of me, how could there be any Heaven apart? Thus it is said; “The human being is the Heavenly being.”

16.4. 然則 我與天都是一氣一體也 除去物慾透得道理則 至大至天至化至氣至於至聖 摠是我也

Therefore, Heaven and I are one vital energy and one body.<sup>91</sup> When worldly desires are removed and the principle of the Way is clearly realized, one attains the utmost greatness, one with Heaven, with transformation, with vital energy, and with the ultimate sagehood; all of which are none other than myself.

16.5. 誠敬畏心對人接物萬事天也 至化至氣至於至聖之節次路程也

To hold sincerity, reverence, and an awed mind<sup>92</sup> in one's dealings with people

90. The verses in question are the “Eight Verses” from Suun's *Donggyeong daejeon*, specifically from the “Heung-bi-ga” or “Gyo-hun-ga” sections. They teach that the locus of the divine is the “self.”

91. This is Haewol's monism, wherein the universe is not a collection of separate objects but a single, living organism connected by one vital energy. Realizing this leads to the understanding that “I am for myself” is not selfishness, but a realization that caring for the cosmos begins with cultivating the “individual self.”

92. Sincerity (誠) is “unceasing consistency,” reverence (敬) is “respect for the divine in all

and things is the Way of Heaven in all affairs. This is the path of refinement; step by step toward the utmost transformation, the utmost energy, and the utmost sagehood.

16.6. 此則斷無他論 是亦我言耄 惟聖之訓也 惟我僉君子 明辨力行踐履真天共成大道之大願

Beyond this, there is no other discourse. Though my words may sound senile, they are only the teachings of the sages. Therefore, all virtuous followers should clearly discern, strive to act, and practice faithfully; so that together we may fulfill the great vow of realizing the Great Way with the true Heaven.

### 17. 夫和婦順<sup>93</sup>

#### Harmony of Husband and Wife

17.1. 夫和婦順吾道之第一宗旨也

The harmony of husband and the obedience of wife is the foremost principle of our Way.

17.2. 道之通不通 都是在 內外和不和 內外和順則天地安樂父母喜悅 內外不和則天大惡之父母震怒矣 父母震怒即天地之震怒也

Whether the Way flows or is obstructed depends entirely upon the harmony or discord between the inner and the outer,<sup>94</sup> that is, between husband and wife. When they live in accord, Heaven and Earth are peaceful, the parents rejoice. When they fall into discord, Heaven abhors it deeply, and the parents are angered; their anger is the very wrath of Heaven and Earth.

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things,” and awed mind (畏心) is “a sense of holy fear or caution, recognizing the gravity of the cosmic order one participates in.”

93. In traditional Confucianism, this often implied the husband's authority and the wife's submission. However, it was reinterpreted in the context of yin-yang complementarity. Harmony and compliance are seen as mutual virtues necessary for the cosmic balance of the household, not just social hierarchy.

94. The flow of the Way is not merely a matter of public teaching or meditation, but critically depends on the harmony of the domestic sphere.

17.3. 天地安樂之微妙難見 震怒之象當場易見 大惶大悚也 夫婦和順則天必感應 一年三百六十日 如一朝過之矣

The subtle peace and joy of Heaven and Earth are difficult to perceive, but signs of their wrath are easily seen and bring great dread. When husband and wife are harmonious, Heaven surely responds with blessing, and the three hundred sixty days of the year pass as if in a single morning.

17.4. 婦人一家之主也 敬天也 奉祀也 接賓也 製衣也 調食也 生產也 布織也 皆莫非由於婦人之手中也

The woman is the master of the household.<sup>95</sup> From revering Heaven to performing ancestral rites, from welcoming guests to making garments, preparing food, bearing and raising children, spinning and weaving; all depend on her hands.

17.5. 男乾女坤 男女不和則天地不塞 男女和合則天地泰和矣 夫婦即天地者 此之謂也

Man represents Heaven; woman represents Earth. When man and woman are in discord, Heaven and Earth are obstructed; when they unite in harmony, Heaven and Earth are in perfect peace. Thus, the husband and wife are Heaven and Earth.

17.6. 婦人不敏 雖日用三牲之養 天必不應也 夫婦不和子孫零落

If a woman is negligent in her virtue, then even if she offers daily sacrifices of the three sacrificial animals [ox, sheep, pig], Heaven will not respond. If harmony is lost between husband and wife, the descendants will wither and decline.

17.7. 女人偏性 其或生性 爲其夫者盡心盡誠拜之 一拜二拜 溫言順辭勿加怒氣 雖盜之惡 必入於化育之中 如是拜如是拜

A woman's nature leans toward one side of balanced; if she becomes angry,

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95. The woman is explicitly designated as the master of the house, a stance that constituted a radical departure from the patriarchal norms of the Joseon dynasty, under which the male head was viewed as the sole master.

let her husband respond with a whole mind and bow.<sup>96</sup> Bow before her once, bow twice, speak softly, and refrain from anger. Even the evil of a thief will be transformed by gentle reverence. Continue to bow; continue to bow.

## 18. 婦人修道

### Women's Cultivation of the Way

問曰「吾道之內 婦人修道獎勵是何故也」神師曰「婦人家之主也 爲飲食 製衣服 育嬰兒 待賓奉祀之役 婦人堪當矣 主婦若無誠而俱食則 天必不感應 無誠而育兒 則兒必不充實 婦人修道吾道之大本也 自此以後婦人道通者多出矣 此一男九女而比之運也 過去之時婦人壓迫 當今此運 婦人道通 活人者亦多矣 此人皆是母之胞胎中生長者如也」

Asked, “Why does our Way so strongly encourage women to cultivate the Way?” The Divine Master answered, “The woman is the master of the household. She prepares food, makes clothing, raises children, receives guests, and serves in ancestral rites; all these duties fall under her care. If the mistress of the home prepares food without sincerity, Heaven will not respond. If she raises children without sincerity, the children will not grow faithful. Therefore, women’s cultivation is the great foundation of our Way. From this time onward, many women will attain enlightenment in the Way. This is the destiny symbolized by ‘one man and nine women.’<sup>97</sup> In ages past, women were suppressed, but in this present cycle, many will attain enlightenment and become those who save lives. This is likewise all beings are born and nurtured within the mother’s womb.”<sup>98</sup>

96. In a society where women were expected to bow to men, a command was issued that the husband should lower himself to transform his anger with reverence. This is the practical application of treating people like Heaven.

97. This suggests that in the new era, the spiritual power and number of enlightened women will vastly surpass that of men, symbolizing the rise of the yin energy that had been suppressed for thousands of years.

98. This links the biological fact of birth to ontological dignity. Since every human being originates from a woman’s body, the female body is the primary vessel of the creative transformation of the universe. Thus, disrespecting women is disrespecting the source of life itself.

## 19. 向我設位<sup>99</sup>

### Setting the Altar Facing Oneself

19.1. 神師問曰「奉祀之時 向壁設位可乎 向我設位可乎」孫秉熙<sup>100</sup> 答曰「向我設位可也」

The Divine Master asked, “When performing ancestral rites, is it right to set the altar facing the wall, or should it face me?” Son Byeong-hui replied, “It should face me.”

19.2. 神師曰「然矣 自此以後 向我設位可也 然則奉祀之物 準備時 或有急遽拿食 則 再備奉祀可乎 其然奉祀可乎」孫天民答曰「其然奉祀可也」

The Divine Master said, “Indeed so. From now on, the altar should face oneself. Then if during preparation one hastily eats some of the offerings, should one prepare anew, or may the rite proceed?” Son Cheon-min<sup>101</sup> replied, “The rite may proceed.”

19.3. 神師曰「爾等 每食告之時 天主感應之情 有時見乎」金演局答曰「未見也」

The Divine Master asked, “When you give thanks at each meal, have you ever witnessed the divine response of God?” Kim Yeon-guk<sup>102</sup> answered, “I have not.”

99. This means setting the altar facing me. In traditional Confucian rites, the altar is placed against the north wall, and the descendants bow toward it facing north, treating the spirits as external guests. This implies that the spirit of the ancestors and God are not “out there” but “in here”—within the descendant’s own body and mind.

100. Son Byeong-hui was the third leader of the Donghak movement and the founder of its modern successor, Cheondogyo (Heavenly Way Religion). He is a pivotal figure in modern Korean religious and nationalist history.

101. Son Cheon-min was a significant early leader and key disciple within the Donghak movement. He was one of the three most trusted and important disciples of the second Donghak leader, Haewol. After Choe Si-hyeong’s martyrdom in 1898, the religious succession (道統) officially passed to Son Byeong-hui. Son Cheon-min accepted this transfer and helped stabilize the main Cheondogyo denomination under Son Byeong-hui’s leadership.

102. Kim Yeon-guk (1857–1944) was an important early leader in Donghak, which later developed into Cheondogyo. He later became the head of the Sicheongyo 侍天教 denomination, founded by Yi Yong-gu. Following this, Kim Yeon-guk himself established his own separate religious group, Sangjegyo 上帝教.

19.4. 神師曰「然則天主不感應之情 或有見乎 人皆以侍天主之靈氣生活者也 人之欲食之念 卽天主感應之心也 欲食之氣卽天主感應之氣也 人之甘食 是天主感應之情也 人之無欲食之念 是天主不感應之理也 人有侍天主之靈氣則 生者也 不然則死者也 屍體之口而奠一匙飯以待之 不能食一粒之飯 此天主既離於人之體內也故 不能發食念食氣也 此天主不能感應之理也」

The Divine Master said, "Then have you ever recognized the absence of God's response? All people live by the Numinous energy of God they serve. The thought 'I wish to eat' is God's responsive mind within you; the appetite itself is God's responsive mind; the pleasure of eating is God's responsive joy. When one has no desire to eat, that is God's non-response. When God's sacred energy abides within a person, that one lives. Without it, one is dead. When food is placed in a corpse's mouth and a spoon of rice is offered in wait, it cannot swallow even a grain; for God has already departed from the body. Thus, there is no thought or vitality of eating; this is the very principle of God's non-response."

19.5. 又曰「奉祀之時 幾代先祖奉祀乎」

金演局答曰「普通 四代祖奉祀而以上則 每年春秋時享而已」

He further asked, "To how many generations do you offer ancestral rites?" Kim Yeon-guk replied, "Commonly to the fourth ancestor; beyond that, rites of spring and autumn remembrance are offered only yearly."

19.6. 又曰「時享 爲幾代祖乎」答曰「不過二十代內外而 以上則不知也」

He asked again, "And those memorial rites, to how many generations do they extend?" He replied, "Not beyond twenty generations; beyond that, we do not know."

19.7. 神師曰「遡及於二十代或三十代則 必有始祖矣 始祖之靈 不奉乎 人皆有父母矣 自父母而遡及於始祖則 始祖孰能產耶 自古以來 天生萬民云 始祖之父母 是天主也 是故 侍天奉天卽奉始祖也 父母奉祀之時 致以極誠而可當也 時間午正 以施爲可也」

The Divine Master said, "Tracing back twenty or thirty generations, surely there is an original ancestor. Should not the spirit of the first ancestor be honored? Every person has parents; following one's parents back to the first

ancestor, who could have given birth to him? Since ancient times it has been said, 'Heaven gave birth to the people.' The first ancestor originated from God. Therefore, to serve and honor Heaven is to honor the original ancestor. When serving one's parents in the rites, one should devote utmost sincerity; the proper time is at midday."<sup>103</sup>

19.8. 任奎鎬問曰「向我設位之理 是何故也」神師曰「我之父母 自始祖以至於幾萬代 繼承血氣而至我也 又父母之心靈 自天主幾萬代繼承而至我也 父母之死後 血氣 存遺於我也 心靈與精神 存遺於我也 故奉祀設位爲其子孫而本位也 平時食事樣 設位以後 致極誠心告 父母生存時教訓 遺業之情 思而誓之可也」

Im Gyu-ho<sup>104</sup> asked, "What is the reason for setting the altar facing oneself?" The Divine Master answered, "The life-blood of my parents has been transmitted to me, descending through countless generations from the first ancestor. Likewise, their mind and spirit have been handed down from God, continuing through countless ages until they reside in me.

Even after my parents' death, their blood remains within me, and their mind and spirit abide in me. Therefore, to serve and set the altar is, in truth, for the sake of the descendants. One should offer the rite as though serving a living meal, with utmost sincerity; while dedicating a silent plea, remembering the teachings and the enduring purpose of the deeds your parents undertook while alive, and renewing your own pledge before them."

19.9. 房時學問曰「奉祀之時 拜禮如何乎」

神師曰「以心爲拜可也」

Bang Si-hak<sup>105</sup> asked, "How should one perform the bows in ancestral rites?"

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103. Traditional rites were often held at midnight. Haewol changed this to midday (12:00 p.m.). This symbolizes the shift from the yin era (darkness/mystery) to the yang era (brightness/clarity) of the Later Heaven.

104. In the Donghak movement's official history, Im Gyu-ho is not recorded as one of the major, central figures, such as the founders or the main lineage successors, but rather as a committed, influential local official within the broader structure of Donghak.

105. Bang Si-hak was one of the early core officials active during the era of Haewol, the second leader of Donghak. Bang is recorded as a figure who participated in important historical moments, such as the publication of the religious scripture.

The Divine Master said, “Bow with the mind.”

19.10. 又問曰「祭需喪服如何可也」

神師曰「萬般陣需 非爲精誠 但清水一器 極誠致誠可也 祭需之時莫論價格之高 廉 莫論物品之多寡 臨致祭之期 勿見兇色 勿聽淫聲 勿發惡言 勿爲爭論爭奪 若然之則不致祭而亦可也 不要屈巾祭服 以常平服而至誠可也 父母死後 着屈巾祭服而 忘其父母之意 出入於酒色雜技之場則 豈可謂致誠也哉」

He asked again, “What is the right way of the ritual offerings and mourning garments?” The Divine Master said, “It is not an abundance of offerings that shows sincerity. Even a single bowl of pure water, offered with true devotion, is sufficient. Do not speak of cost or quantity. During the rite, do not behold wicked sights, hear indecent sounds, speak evil words, or quarrel over possessions. Should such occur, it is better not to perform the rite at all. *Gulgeon* [traditional headwear] or ritual dress are unnecessary; simple daily clothing with profound sincerity is right. If after your parents’ passing you wear *gulgeon* and ritual dress yet forget their mind’s teaching and wander among taverns and entertainments, how can that be called sincere devotion?”

19.11. 趙在壁問曰「喪期如何而可也」神師曰「心喪百年可也 天地父母爲之食告曰 心喪百年 人之居生時 不忘父母之念 此是 永世不忘也 天地父母四字守之 謂其萬古事蹟分明也」

Jo Jae-byeok<sup>106</sup> asked, “How long should the mourning period be maintained?” The Divine Master said, “Let mourning dwell in the mind for a hundred years. To give thanks to Heaven and Earth and parents, with each meal is this hundred-year mourning. To live never forgetting one’s parents while alive is to remember eternally. To uphold the four characters 天地父母 [Heaven, Earth, father and mother] is to make their eternal presence clear through all ages.”

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106. Cho Jae-byeok was a key figure in the expansion of Donghak’s influence throughout the border regions of the three southern provinces (*sammam*). He was active as a core member of the religious movement, notably by providing a hideout for the second leader, and served as an important military leader during the second uprising of the Donghak Peasant Revolution.

## 20. 用時用活<sup>107</sup>

### Acting with Time and Living the Way

대저 道는 用時用活하는데 있나니 때와 짝하여 나아가지 못하면 이는 死物과 다름이 없으리라. 하물며 우리 道는 五萬年の 未來를 表準함에 있어, 앞서 때를 짓고 때를 쓰지 아니하면 안될 것은 先師의 가르치신 바라, 그러므로 내 이 뜻을 後世萬代에 보이기 爲하여 特別히 내 이름을 고쳐 盟誓코자 하노라.

The Way exists in acting with the right time and applying it. If one cannot move in harmony with the time, the Way becomes as a lifeless thing. All the more so, our Way; which establishes the foundation for fifty thousand years to come; must not fall behind in creating and using the proper time. This is the very teaching of our departed the Great Master. Therefore, to reveal this meaning to all generations yet to come, I hereby change my name<sup>108</sup> and make a solemn vow.

## 21. 三敬<sup>109</sup>

### The Three Reverences

21.1. 사람은 첫째로 敬天을 하지 아니치 못할지니, 이것이 先師의 創明하신 道法이라. 敬天의 原理를 모르는 사람은 眞理를 사랑할 줄 모르는 사람이니, 왜 그러냐 하면 한울은 眞理의 衷을 잡은 것이므로써이다. 그러나 敬天은 결단코 虛空을 向하여 上帝를 恭敬한다는 것이 아니요, 내 마음을 恭敬함이 곧 敬天의 道를 바르게 하는 길이니, 「吾心不敬이 卽 天地不敬이라」함은 이를 이름이었다. 사람은 敬天함으로써 自己의 永生을 알게 될 것이요, 敬天함으로써 人吾同胞 物吾同胞의 全的理諦

107. This concept defines the dynamic nature of Donghak. To keep the doctrine alive and active, the truth must be applied flexibly according to the changing circumstances of the era.

108. Haewol originally bore the name Choe Gyeong-seok. To emphasize the importance of “time” (si) in his doctrine, he changed his name to Choe Si-hyeong, meaning “prospering with time” or “all things going smoothly in accordance with time.”

109. Haewol’s unique ethical system that expands the Confucian virtue of 敬 (reverence). While traditional thought focused on revering Heaven and ancestors, Haewol radicalized this by extending reverence to people (social ethics) and things (ecological ethics), grounded in the ontology that everything embodies the Divine.

를 깨달을 것이요, 敬天함으로써 남을 爲하여 犧牲하는 마음, 世上을 爲하여 義務를 다할 마음이 생길 수 있나니, 그러므로 敬天은 모든 眞理의 中樞를 把持함이니라

The first is to revere Heaven. This is the fundamental teaching first revealed by the Great Master. One who does not understand the principle of revering Heaven cannot truly love truth, for God (Hanul) holds the very center of truth. Yet revering Heaven does not mean bowing toward the empty sky or worshipping the Lord on High. To revere one's own mind; that is the correct Way of revering Heaven. Therefore it is said, "If I do not respect my own mind, I do not respect Heaven and Earth." Through reverence for Heaven, a person comes to know the eternal life within. Through reverence for Heaven, one awakens to the inclusive truth that all people and all things are our brothers and sisters. Through reverence for Heaven, the willingness to sacrifice for others and to fulfill one's duty to the world naturally arises. Thus, reverence for Heaven holds the center of all truth.

21.2. 둘째는 敬人이니 敬天은 敬人の 行爲에 의지하여 事實로 그 效果가 나타나는 것이다. 敬天만 있고 敬人이 없으면 이는 農事의 理致는 알되 實地로 種子를 땅에 뿌리지 않는 行爲와 같으니, 道답는 자 사람을 섬기되 한울과 같이 한 후에야 처음으로 바르게 道를 實行하는 者니라. 道家에 사람이 오거든 사람이 왔다 이르지 말고 한울님이 降臨하였다 이르라 하였으니, 사람을 恭敬치 하니하고 鬼神을 恭敬하여 무슨 實效가 있겠느냐. 愚俗에 鬼神을 恭敬할 줄은 알되 사람은 賤待하니, 이것은 죽은 父母의 魂은 恭敬하되 산 父母는 賤待함과 같으니라. 한울이 사람을 떠나 別로 있지 않는지라, 사람을 버리고 한울을 恭敬한다는 것은 물을 버리고 解渴을 求하는 자와 같으니라.

The second is to revere people. Reverence for Heaven takes visible form through the act of revering others. If one reveres Heaven but not people, it is like knowing the principles of farming but never planting a seed in the soil. Only when one serves people as one would serve God (Hanul) does one truly practice the Way. It is said, "When a person enters the home of the follower of the Way, do not say 'a person has come,' but rather, 'God has descended.'" What benefit is there in honoring spirits while despising living people? In foolish customs, people know to revere the spirits, yet they despise the living. This is like honoring the souls of dead parents while neglecting living parents. God does not exist apart from human beings; to abandon people while

claiming to revere God is like casting away water while craving to quench one's thirst.<sup>110</sup>

21.3. 셋째는 敬物이니 사람은 사람을 恭敬함으로써 道德의 極致가 되지 못하고, 나아가 物을 恭敬함에까지 이르러야 天地氣化의 德에 合一될 수 있나니라.

The third is to revere things. By revering others, one has not yet reached the highest peak of virtue. Only by extending reverence even to things; to every manifestation of existence; can one unite with the virtue of transforming the vital energy of Heaven and Earth.

## 22. 天語<sup>111</sup>

### Heavenly Speech

내 恒常 말할 때에 天語를 이야기하였으나 天語가 어찌 따로 있으리오. 人語가 곧 天語이며 鳥聲도 亦是 侍天主의 聲이니라. 그러면 天語와 人語의 區別은 어디서 分別되는 것이냐 하면, 天語는 大概 降話로 나오는 말을 이룸인데 降話는 사람의 私慾과 感情으로 생기는 것이 아니요, 公理와 天心에서 나오는 것을 가리킴이니, 말이 理에 合하고 道에 通한다 하면 어느 것이 天語 아님이 있겠느냐.

I have often spoken of the words of Heaven, but how could there truly be a language apart called “Heavenly Speech”? Human speech itself is Heaven’s speech, and even the song of birds is the voice of God. Then how are Heaven’s words and human words to be distinguished? Heavenly Speech refers, in general, to the words spoken as descent of the Word. Such words do not arise from private desire or personal feeling but flow from impartial truth and the mind of Heaven. Therefore, if speech accords with principle and runs in harmony with the Way, what word could there be that is not a word of Heaven?

110. The argument that people are more important than ghosts shifts the religious focus away from the afterlife and spirits and towards the ethics of the here and now.

111. “Heavenly Speech” is not a mystical language spoken by a deity in the sky, nor is it limited to the holy scriptures. It is redefined as any communication that aligns with the truth of the universe.

### 23. 以心治心 (이심치심)

#### Governing the Mind with the Mind

내 恒常 天語와 人語의 區別을 말하였거니와, 以心治心도 또한 이 理致에서 생긴 것이라. 사람의 마음에 어찌 두 가지 뿌리가 있으리오. 다만 마음은 하나이지 마는 그 用에 있어 하나는 以심이 되고 하나는 治심이 되나니, 以心은 天心이요 治心은 人心이니라.譬컨데 同一한 火로되 그 用에 依하여 善惡이 생기고, 同一한 水로되 其用에 依하여 利害가 다름과 같이, 同一한 心이로되 心이 理에 合하여 心和氣和가 되면 天心을 거느리게 되고, 心이 感情에 흐르면 狹隘窘迫하여 모든 惡德이 이로 생기는 것이니라. 그러므로 道 닦는 者 以心으로써 恒常 治心을 抑制하여 御者가 勇馬를 善御함과 같이 그 用에 宜하면, 禍轉하여 福이 되고 災變하여 祥瑞가 될 수 있나니라.

I have often spoken of the distinction between Heavenly Speech and human speech, and this principle also arises from the meaning of governing the mind with the mind. How could there be two separate roots within the human mind? The mind is one, but in its activity it becomes two: one functions as the mind that governs (以心), and the other as the mind that is governed (治心). The governing mind is the mind of Heaven and the governed mind is the mind of man.<sup>112</sup> It is like fire; the same flame may do good or evil depending on its use. Also, it is like water; the same stream may bring good or harm depending on how it is directed. So too, though the mind is one, when it accords with principle so that mind and vital energy are in harmony, it follows the Heavenly Mind. But if it flows after emotion, it becomes narrow, agitated, and trapped in distress and from this arise all evils. Therefore, the practitioner of the Way must constantly restrain the human mind with the Heavenly Mind, as a skilled charioteer guides a spirited horse.<sup>113</sup> When the mind is thus rightly governed, misfortune can turn to blessing, and calamity transform into auspicious fortune.

112. Haewol adopts the Neo-Confucian distinction between the Way Mind (道心) and the Human Mind (人心). Heavenly Mind (governing): The original, impartial mind aligned with the cosmic principle. Human mind (governed): The mind prone to selfish desires and emotional turbulence.

113. A classic metaphor found in both Eastern (Confucian/Buddhist) and Western (Platonic) philosophy. The horse represents the emotional, impulsive energy of the human mind, while the charioteer represents the awakened awareness of the Heavenly Mind.

## 24. 以天食天 (이천식천)<sup>114</sup>

### Heaven nourishes Heaven

내 恒常 말할 때에 物物天이요 事事天이라 하였나니, 萬若 이 理致를 是認한다면 物物이 다 以天食天 아님이 없을지니, 以天食天은 어찌 생각하면 理에 相合치 않음과 같으나, 그러나 이것은 人心의 偏見으로 보는 말이요, 萬一 한울 全體로 본다 하면 한울이 한울 全體를 키우기 爲하여 同質이 된 자는 相互扶助로써 서로 氣化를 이루게 하고, 異質이 된 者는 以天食天으로써 서로 氣化를 通하게 하는 것이니, 그러므로 한울은 一面에서 同質의 氣化로 種屬을 養케 하고 一面에서 異質의 氣化로써 種屬과 種屬의 連帶的 成長發展을 圖謀하는 것이니, 總히 말하면 以天食天은 곧 한울의 氣化作用으로 볼 수 있는 데, 大神師께서 侍字를 解義할 때에 內有神靈이라 함은 한울을 이룸이요, 外有氣化라 함은 以天食天을 말한 것이니 至妙한 天地의 妙法이 도무지 氣化에 있느니라.

I have always said that every single thing is Heaven, and every single act is Heaven's work. If this principle is acknowledged, then nothing exists that is not "Heaven nourishing Heaven." At first glance, this idea may seem contrary to reason, but such would be only a narrow judgment. If we behold from the holistic view of God (Hanul), we see that God, in nurturing its whole self, lets those of the same nature aid one another through mutual harmony of vital energy, while those of different nature interact as "Heaven nourishing Heaven," thereby allowing vital energy to circulate between them. Thus, God (Hanul) sustains life in two ways: through homogeneous transformation, wherein similar beings nourish their own kind, and through heterogeneous transformation, wherein diverse beings together advance in connected growth. In summary, Heaven nourishes Heaven's vital transformation. When the Great Divine Teacher explained the meaning of the character "si" 侍, he said: "Within, there is the divine spirit; this is God; without, there is vital transformation; this is "Heaven nourishing Heaven." In this lies the supreme and wondrous law of Heaven and Earth; all mysteries return to the harmony of transforming energy.

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114. The subject eating is Heaven, and the object being eaten is also Heaven. Thus, eating is not the destruction of one life by another, but the circulation of the Great Life within the universe.

## 25. 養天主 (양천주) Nourishing God (Hanul)

한울을 養할 줄 아는 者라야 한울을 모실 줄 아나니라. 한울이 내 마음속에 있음 이 마치 種子의 生命이 種子속에 있음과 같으니, 種子를 땅에 심어 그 生命을 養하는 것과 같이 사람의 마음은 道에 依하여 한울을 養하게 되는 것이다. 같은 사람으로도 한울이 있는 것을 알지 못하는 것은 이는 種子를 물속에 던져 그 生命을 滅亡케 함과 같아서, 그러한 사람에게는 終身토록 한울을 모르고 살 수 있나니, 오직 한울을 養한 자에게 한울이 있고 養치 않는 者에게는 한울이 없나니, 보지 않느냐, 種子를 심지 않은 者 누가 穀食을 얻는다고 하더냐.

Only one who knows how to nourish God (Hanul) can truly serve God. God dwells within my mind as the life of the seed dwells within the seed.<sup>115</sup> Just as the seed must be planted in the soil for its life to be nurtured, so the human mind must depend upon the Way to nourish God. One who lives unaware of God, though human like others, is as one who casts a seed into water, destroying its life. Such people may live their whole lives without ever knowing God. Only the one who nourishes God possesses God within; those who do not, have it not. Do you not see? If one does not plant the seed, how can one ever reap the grain of life?

## 26. 內修道文 Text on Inner Cultivation

26.1. 부모님께 효를 극진히 하오며, 남편을 극진히 공경하오며, 내자식과 며느리를 극진히 사랑하오며, 하인을 내 자식과 같이 여기며, 육축(六畜)이라도 다 아끼며, 나무라도 생수를 꺾지 말며, 부모님 분노하시거든 성품을 거슬리지 말며 웃고, 어린 자식 치지 말고 울리지 마옵소서. 어린아이도 한울님을 모셨으니 아이 치는 것이 곧 한울님을 치는 것이오니, 천리를 모르고 일행 아이를 치면 그 아이가 곧 죽을 것이니 부디 집안에 큰 소리를 내지 말고 화순하기만 힘쓰옵소서. 이 같이 한울님을 공경하고 효성하오면 한울님이 좋아하시고 복을 주시나니, 부디

115. The seed represents the human being, and the life within the seed represents Heaven. Just as the life force is invisible until the seed sprouts, so is the divine latent within humans.

한울님을 극진히 공경하옵소서.

Be utterly filial toward your parents. Revere your husband with utmost sincerity. Love your children and daughters-in-law with all your mind. Treat your servants as your own children, cherish even livestock, do not break a living branch from a tree. When your parents grow angry, do not oppose their temper, only smile. Never strike or make young children cry. Even a small child bears God within them, to strike a child is to strike God. If one, in ignorance of God's principle, strikes a child, that child's life may perish. Therefore, never raise loud voices in the home; strive only for harmony and gentleness. If you honor God and practice filial devotion in this way, God will rejoice and bestow blessing upon you, so serve God with deepest reverence.

26.2. 가신 물이나 아무 물이나 땅에 부을 때에 멀리 뿌리지 말며, 가래침을 멀리 뱉지 말며, 코를 멀리 풀지 말며, 침과 코가 땅에 떨어지거든 닦아 없이 하고, 또한 침을 멀리 뱉고, 코를 멀리 풀고, 물을 멀리 뿌리면 곧 천치부모님 얼굴에 뺨는 것이니 부디 그리 아시고 조심하옵소서.

When throwing out used or waste water, do not cast it far; do not spit phlegm or clear your nose far away. If saliva or mucus fall to the ground, wipe it clean, for when you spit phlegm, or clear your nose far, it is as if you spit upon the face of Heaven and Earth parents. Know this well and act carefully.

26.3. 잘 때에 「잡니다」 고하고, 일어날 때에 「일어납니다」 고하고, 물 길러 갈 때에 「물 길러 갑니다」 고하고, 방아 찼으러 갈 때에 「방아 찼으러 갑니다」 고하고, 정하게 다 찼은 후에 「몇 말 몇 되 찼었더니 쌀 몇 말 몇 되 났습니다」 고하고, 쌀 그릇에 넣을 때에 「쌀 몇 말 몇 되 넣습니다」 고하옵소서.

When going to sleep, announce, "I am going to sleep." When rising, say, "I rise." When going to fetch water, say, "I go for water." When going to grind or pound rice, say, "I go to pound rice." When finished, report, "I have pounded this much grain, yielding this much rice," and when placing the rice in its vessel, say, "I place this much rice here."

26.4. 먹던 밥 새 밥에 섞지 말고, 먹던 국 새 국에 섞지 말고, 먹던 침채 새 침채에 섞지 말고, 먹던 반찬 새 반찬에 섞지 말고, 먹던 밥과 국과 침채와 장과 반찬 등절은 따로 두었다가 시장하거든 먹되, 고하지 말고 그저 「먹습니다」 하옵소서.

Do not mix old food with new, never mix leftover rice with fresh rice, do not mix left kimchi, sauce, or side dishes with new ones. Keep leftovers separate; when hungry, you may eat them, but do so quietly, simply saying, “I eat.”

26.5. 조식 할 때에 새 물에다 쌀 다섯번 씻어 안치고, 밥해서 풀 때에 국이나 장이나 침채나 한 그릇 놓고 고하옵소서.

When preparing the morning and evening meals, wash the rice five times with fresh water, cook it, and when preparing rice, set aside soup, sauce, or kimchi for the offering, giving thanks to Heaven.<sup>116</sup>

26.6. 금난 그릇에 먹지 말고, 이 빠진 그릇에 먹지 말고, 살생하지 말고, 삼시를 부모님 제사와 같이 받드옵소서.

Do not eat from cracked or gilded bowls. Do not kill living things. Receive every meal as though offering ancestral rites to your parents.<sup>117</sup>

26.7. 일가 집이나 남의 집이나 무슨 불 일 있어 가거든 「무슨 불 일 있어 갑니다」 고하고, 불 일보고 집에 올 때에 「무슨 불 일보고 집에 갑니다」 고하고, 일가나 남이나 무엇이든지 줄 때에 「아무것 줍니다」 고하고, 일가나 남이나 무엇이든지 주거든 「아무것 받습니다」 고하옵소서.

When visiting relatives or others, say, “I go to attend to such business.” When returning home, say, “I return from attending to such business.” When giving anything to others, say, “I give this.” When receiving anything, say, “I receive this.”

26.8. 이 칠조목을 하나도 잊지 말고 매매사사를 다 한울님께 고하오면, 병과 운감(輪感)을 아니하고, 악질과 장학(瘡瘡)을 아니하오며, 별복(鼈腹)과 초학(初瘡)을 아니하오며, 간질(癩疾)과 풍병(風病)이라도 다 나오리니, 부디 정성하고 공경하고 믿어 하옵소서. 병도 나오려니와 위선 대도를 속히 통할 것이니, 그리 알고

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116. Washing rice five times signifies purification corresponding to the Five Elements. Setting aside a portion before eating is the ritual of food offering, acknowledging that the first bite belongs to God, the source of sustenance.

117. The daily meal was elevated to the level of the most sacred Confucian ritual. While Confucian ritual is for the dead spirits, the meal is an offering to the living spirit within the body. This shifts the focus of reverence from the past to the present.

진심 봉행하옵소서.

If you never forget these seven precepts and report every great or small matter to Heaven, you shall not suffer illness or cold, horrible disease or disorder; diseases of childhood, malaria, epilepsy, or wind, shall all be cured. Please revere sincerely with faith and you shall not only be healed but swiftly penetrate the Great Way. Know this well and practice it sincerely with your whole mind.

## 27. 內則<sup>118</sup>

### Inner Rules

27.1. 포태하거든 육종(肉種)을 먹지 말며, 해어(海魚)도 먹지 말며, 논외 우렁도 먹지 말며, 거렁의 가재도 먹지 말며, 고기냄새도 맡지 말며, 무론 아무 고기라도 먹으면 그 고기 기운을 따라 사람이 나면 모질고 탁하니, 일삭이 되거든 기운 자리에 앉지 말며, 잘 때에 반듯이 자고, 모로 눕지 말며, 침채와 채소와 떡이라도 기울게 썰어 먹지 말며, 울새 터는 데로 다니지 말며, 남의 말 하지 말며, 담 무너진 데로 다니지 말며, 지름길로 다니지 말며, 성내지 말며, 무거운 것 들지 말며, 무거운 것 이지 말며, 가벼운 것이라도 무거운 듯이 들며, 방아짚을 때에 너무 되게도 쪼지 말며, 급하게도 먹지 말며, 너무 찬음식도 먹지 말며, 너무 뜨거운 음식도 먹지 말며, 기대 앉지 말며, 비껴서지 말며, 남의 눈을 속이지 말라.

When pregnant, do not eat the flesh of animals; neither eat sea fish, field snails, nor river crayfish. Do not even smell the odor of meat. If one eats any kind of meat without discernment, and a child is born following the vital energy of that meat, they will be harsh and impure. When one month has passed, do not sit in leaning place, when sleeping, lie straight and never on the side. Even when cutting kimchi, vegetables, or rice cakes, do not cut them crookedly.<sup>119</sup> Do not pass through gaps in a fence,<sup>120</sup> nor speak ill of others. Do not walk where the

118. This title is borrowed from a chapter in the Confucian classic the *Book of Rites* (*Liji* 禮記), which details domestic regulations. The womb is the primary site where the *gi* of the universe is condensed into human form.

119. These specific prohibitions are direct allusions to the *Analects* of Confucius: “He did not sit on a mat that was not straight”; “He did not eat what was not cut correctly.”

120. The original term *ulsae* refers to a narrow gap or hole in a house’s fence or hedge, often

wall is broken or take short cuts. Do not grow angry. Do not lift heavy burdens. Even light objects, lift as though carefully handling something heavy. When pounding grain, do not pound too hard. Do not eat in haste, nor take food too cold or too hot. Do not lean or stand askew, nor deceive others' eyes.

27.2. 이같이 아니 말면 사람이 나서 요사(夭死)도 하고, 횡사(橫死)도 하고, 조사(早死)도 하고, 병신도 되나니, 이 여러가지 경계하신 말씀을 잊지 말고 이같이 십삭을 공경하고 믿어하고 조심하면 사람이 나서 체도도 바르고 총명도 하고 지국과 재기(才技)가 옳게 날 것이니, 부디 그리 알고 각별 조심하옵소서.

If you disregard these instructions, the child may suffer early death, accidental death, premature death, or deformity. Never forget these words of warning. But if you follow these ten months with reverence, faith, and care, the child will be sound in body, bright in mind, noble in virtue, and skillful in talent. Know this well, and be exceedingly cautious.

27.3. 이대로만 시행하시면 문왕같은 성인과 공자같은 성인을 낳을 것이니, 그리 알고 수도를 지성으로 하옵소서.

If practiced with devotion, you shall bear a sage like King Wen or a sage like Confucius.<sup>121</sup> Hold this deeply and cultivate with absolute sincerity.

27.4. 이 내칙과 내수도하는 법문을 침상가에 던져두지 말고, 조용하고 한가한 때를 타서 수도하시는 부인에게 외워 드려, 뼈에 새기고 마음에 지니게 하옵소서.

Do not cast aside these “Inner Rules” and the “Text on Inner Cultivation.” In

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made by animals or used as a shortcut. In traditional Korean culture, entering or exiting through such gaps—rather than the main gate—was considered undignified and sneaky. For a pregnant woman, this prohibition has two meanings: 1. Physical: to avoid squeezing through narrow, uneven spaces that could harm the baby. 2. Symbolic: to always take the “proper and open path” (the main gate) rather than using shortcuts or illegitimate ways.

121. King Wen of Zhou and Confucius are considered the archetypal sages in East Asian tradition. King Wen of Zhou (周文王): father of King Wu (武王), who founded the Zhou dynasty. King Wen is evaluated as having laid the foundation for the Zhou dynasty through rule by virtue and cultural rule and is revered as the archetype of the ideal ruler and sage. Confucius (孔子): founder of Confucianism who had an absolute influence on the ethics, morality, and education of Chinese and East Asian societies. He is regarded as the eternal sage, often called Ultimate Sage.

quiet times, read them aloud to the women who cultivate the Way, until they are engraved on their bones and they carry them in mind.

27.5. 천지조화가 다 이 내칙과 내수도 두 편에 들었으니, 부디 범연히 보지 말고 이대로만 밟아 봉행하옵소서.

The entire creative harmony of Heaven and Earth lies within these two texts, the “Inner Rules” and the “Text on Inner Cultivation.” Therefore, do not view them lightly. Follow them exactly and practice them with devotion.

**28. 十毋天  
Ten Prohibitions Concerning Heaven**

28.1. 毋欺天 — Do not deceive Heaven.

28.2. 毋慢天 — Do not act arrogantly toward Heaven.

28.3. 毋傷天 — Do not harm Heaven.

28.4. 毋亂天 — Do not disturb Heaven.

28.5. 毋夭天 — Do not cause Heaven to die early.<sup>122</sup>

28.6. 毋汚天 — Do not defile Heaven.

28.7. 毋餒天 — Do not let Heaven hunger.<sup>123</sup>

28.8. 毋壞天 — Do not allow Heaven to decay.  
Maintain moral strength and righteous practice, lest Heaven’s order crumble.

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122. To cause “Heaven to die early” means to cut off the potential of life. This includes physical killing and spiritual negligence that stifles the growth of one’s inner divine nature.

123. In Donghak, it connects to nourishing Heaven. Just as a body starves without food, the “Heaven within” starves without the nourishment of sincerity and reverence.

28.9. 毋厭天 — Do not grow weary of Heaven.

28.10. 毋屈天 — Do not oppress Heaven.<sup>124</sup>

## 29. 臨事實踐十個條

### Ten principle for Conduct in Daily Life

29.1. 明倫理 — Clarify moral ethics.

29.2. 守信義 — Keep faith and righteousness.

29.3. 勤業務 — Be diligent in work.<sup>125</sup>

29.4. 臨事至公 — Act with utmost fairness.

29.5. 貧窮相恤 — Be mindful of the poor.

29.6. 男女嚴別 — Maintain a clear distinction between men and women.

29.7. 重禮法 — Revere rituals and propriety.

29.8. 正淵源 — Rectify your origins.

29.9. 講真理 — Learn and study the truth.

29.10. 禁淆雜 — Avoid confusion and mixture.<sup>126</sup>

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124. This means that oppressing the weak, poor, or women is forbidden, as it forces “Heaven” to kneel in humiliation.

125. Whether farming, weaving, or trading, diligence in one’s work is a form of nourishing Heaven because it sustains the life of the community.

126. This warns against syncretism that dilutes the core identity of Donghak, or the mixing of superstitious practices with the true cultivation of the Way. It emphasizes purity of faith and practice.

### 30. 明心修德

#### illuminating the Mind and Cultivating Virtue

30.1. 曰太古兮天皇氏 我先師自比之意也 山上有水 吾教道統之淵源也 知此玄機 真理然後 有以知開闢之運無極之道矣

He said, "In ancient times, the Heavenly Sovereign, this is the symbol by which our Great Master compared himself. 'Water atop the mountain'<sup>127</sup> shows the origin of our teaching and its transmission of the Way. Only after understanding this profound indication and true principle can one know the destiny of the Great Opening and the Way of the Great Infinite."

30.2. 嗟乎 樹無無根之樹 水無無源之水 物猶如是 矧茲曠前絕後五萬年初創之道 運乎 以余不敏荷蒙薰陶傳鉢之恩 迄今三十有餘年 備嘗艱險屢經困厄 斯門正脈 庶幾回瀾反淳 去駁就粹 而湖海風霜 形影 阻 或有半途之廢 亦多一 之虧 良庸慨 然 蓋吾道進行之誠否 唯在於內修道之善否 傳曰「唯天無親克敬唯親」又曰「刑于寡妻以御于家邦」然則克敬克誠於內修道 豈非吾道之大關鍵乎

How sad! There is no tree without a root, no water without a source. If this holds true for all things, how much more so for the Great Way that, after fifty thousand years, begins anew in this age. Though I lack ability, I have received the grace of our lineage's teaching and transmission. Through more than thirty years I have endured hardships and perils, striving so that the current of our school might flow clear again; discarding the impure and returning to the pure. Yet, blocked by worldly storms, many fall away midway, and many remain incomplete. How deeply sorrowful this is. Truly, the success or failure of our Way depends on whether inner cultivation is well or poorly practiced. For it is written "Heaven has no intimacy, yet to those who revere sincerely, intimacy arises." And again "Through vigilance over his wife, the household and the nation are rightly governed."<sup>128</sup> Therefore, to practice inner cultivation

127. A reference to the 39th hexagram (蹇) of the *Book of Changes*. The image is water located on top of a mountain, symbolizing obstruction, hardship, and the inability to flow downward easily. Haewol uses this to explain his 30 years of hiding and persecution not as a failure, but as a destined period of accumulating spiritual depth before flowing out to the world.

128. A quote from the *Book of Odes* (*Shijing* 詩經), praising King Wen of Zhou, indicating that King Wen's moral influence began with his proper treatment of his wife, then extended to

with utmost reverence and sincerity is this not the great key to our Way?

30.3. 近日教徒 警戒內政 尚矣勿論 修身行使 亦多輕慢怠惰 職此而入室姑捨問津無期 寧不悚悶

In these recent times, devotees are careless in inner governance; they neglect physical and spiritual practice, treating them with indifference and laziness. Thus, let alone entering the inner chamber, one cannot even find the ferry crossing [to commence the journey].<sup>129</sup> Should this not evoke fear and shame?

30.4. 自非生知者 必資下學而上達 夫不教而善上智也 教而後善中智也 教亦不善下愚也

Those who are not born with innate wisdom must learn from the lower to attain the higher. The one who is good without instruction is the highest sage. The one who becomes good through instruction is the middling sage. The one who remains unteachable despite guidance is the lowest fool.

30.5. 人之智愚不同 聖凡雖異 作之不已 愚可以爲智 凡可以入聖 務須明心修德 勿棄老耄之言 益勉涵養之心

Although the wisdom and foolishness of people are not the same, and the Sage and the ordinary person are indeed different, if one resolves to act and does not cease, the foolish can become wise, and the ordinary person can enter sagehood. Therefore, strive to clarify the mind and cultivate virtue. Do not disregard the words of the elderly, and increasingly dedicate yourself to the mind of nurturing and refinement.

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his brothers, and finally to the state.

129. "Ask for the ferry crossing" (*munjin*): This is a classical idiom from the *Analects* representing the act of seeking the path to the Truth or inquiring how to begin the Way. Haewol is saying that due to laziness, devotees cannot even find the starting point (the ferry crossing), let alone reach the master's level (the inner chamber).

### 31. 修道

#### Cultivating the Way

31.1. 李斗璜問曰「人之修道也 心修爲主 心修之地 災苦多矣故 不能心修 如何修之可也」

Yi Du-hwang<sup>130</sup> asked, “When one cultivates the Way, the main task is to refine the mind; yet in refining the mind there are often many tribulations and hardships. How, then, should one practice properly?”

31.2. 神師曰「人之平生以苦而思之則 無不苦難之事也 以樂而思之則 無不安樂之事也 有苦之時 反思安樂之地 萬事成就在於誠 極誠之心無不樂也」

The Divine Master answered, “If one thinks of life only in terms of suffering, there is no event in life that is not hardship. But if one regards life as joy, there is nothing that is not peaceful and pleasant. In moments of hardship, turn your thought toward the place of tranquility. All success in affairs lies in sincerity; with a mind of utmost sincerity, there is nothing that is not joy.”

31.3. 羅龍煥<sup>131</sup>問曰「吾道 自龍潭淵源而各派分布頭目之別 頭目道通以後在下者 道通乎」

Na Yong-hwan asked, “Our Way originates from Yongdam 龍潭, and its branches have spread under various heads. Must the disciples below wait until the head first attains enlightenment before they can also reach it?”

31.4. 神師曰「極誠者道通矣 設使頭目言之 未爲至誠者 豈可能道通望之乎 人皆修道之法相傳而布德也 或有傳道者背道 受其在下布德者就中不無篤信者也 斯也者必由自誠而道通者也 真實者 道通也 有才有能之者心柱難定故 心有移覆實難道通矣」

The Divine Master said, “It is the utterly sincere who attain enlightenment. Even though one holds the title of head, if he lacks the utmost sincerity,

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130. Yi Du-hwang was a military official of the Joseon dynasty and is primarily known as the chief commander of the government forces responsible for brutally suppressing the Donghak Peasant Revolution in 1894.

131. Na Yong-hwan was a Joseon military official (*musin*) and a key figure in the suppression of the Donghak Peasant Revolution in 1894.

how can he expect to attain the Way? Transmission of the Way and teaching virtue are shared among people yet sometimes the teacher betrays the Way while among the disciples there are always some of steadfast faith. Such ones will, through their own sincerity, realize the Way. Truthfulness itself is enlightenment. Those of talent and ingenuity often cannot steady the pillar of the mind because their minds shift and waver, they truly find it difficult to reach the Way.”

### 32. 三災

#### The Three Calamities

南啓天<sup>132</sup>問曰「三災何可以免乎」神師曰「三災中 戰亂謀避之事 最可易也 敵兵來襲 殺害人民之時 使義氣男兒 接近於敵前 以充其所欲而工作平和則 可免也 兇年 始自平年而節用 貯藏七年之糧 天理未有七年之兇 可爲免凶也 是人人團結而 協力可能也 疾病人皆守心正氣而 心和氣和則 能可免也」

Nam Gye-cheon asked, “How may one be spared from the three great calamities?”<sup>133</sup> The Divine Master replied, “Among the three, avoiding war is the easiest. When invading armies come and destroy the people, let righteous and courageous men approach the enemy, satisfy their demands, and work toward peace; then calamity may be averted. For famine, one should have saved food from ordinary years, storing enough for seven years. The law of Heaven has never yet produced seven years of consecutive famine. This can be achieved when all people unite and cooperate together. As for disease, if every person keeps the mind pure and the vital energy upright, maintaining harmony of mind and harmony of breath, then it too can be avoided.”

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132. Nam Gye-cheon was a leading figure and military commander within the Donghak Peasant Revolution of 1894. He was a devoted adherent and regional official of the Donghak movement.

133. In traditional East Asian cosmology, the “three calamities” usually refer to water, fire, and wind. However, Haewol redefines them in a social context as war, famine, and disease.

### 33. 布德

#### Spreading Virtue

33.1. 李鍾玉<sup>134</sup>問曰「布德之方策如何乎」神師曰「人皆不無妻男妹夫之間矣 爲先妻男妹夫布德可也」

Yi Jong-ok asked, "How should virtue be spread?" The Divine Master replied, "All people have brothers-in-law by marriage. Begin by spreading virtue among them."

33.2. 金洛三<sup>135</sup>曰「全羅道有多發 布德之情 南啓天本是非土班 入道後 以南啓天便義長之重職 統率道衆 道衆落心者多矣 願撤回南啓天便義長之帖紙爲望耳」

Kim Nak-sam said, "In Jeolla-do province there is potential for much success in spreading virtue. However, Nam Gye-cheon was originally not of the native yangban<sup>136</sup> class. After entering the Way, he has been appointed 'Convening Leader'<sup>137</sup> to guide the community, yet many in the group are disheartened. I wish that his appointment might be withdrawn."

33.3. 神師曰「所謂班常之別 人之所定也 道之職任天主之所使也 人豈可以能天定之任撤回乎 唯天無別班常而賦其氣寵其福也 吾道輪於新運而使新人 更定新制班常也 自此以後 吾道之內一切勿別班常 我國之內 有兩大弊風 一則 嫡庶之別 次則班常之別 嫡庶之別亡家之本 班常之別亡國之本 此是吾國內痼疾也 吾道頭目之下 必有百勝之大頭目 諸君慎之 相互以敬爲主 勿爲層節 此世之人 皆是天主生之 以使天民敬之以後 可謂太平也」

The Divine Master said, "The distinction of noble and base ranks is man-made, the duties of the Way are assigned by God. How can anyone overturn a Heaven-appointed charge? Heaven bestows its energy and blessings without

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134. Yi Jong-ok was a major regional leader and military commander within the Donghak Peasant Revolution (1894), primarily active in the Chungcheong-do province area of Korea.

135. Kim Nak-sam was an important military figure and commander in the Donghak Peasant Revolution of 1894, known particularly for his activities in the Jeolla-do province area.

136. Yangban refers to the ruling aristocratic class of Joseon Korea.

137. A specific leadership title within the early Donghak organization. Haewol's refusal to remove a low-born leader despite the complaints of the elite followers demonstrates his unwavering commitment to the principle of equality.

divisions of rank. Our Way comes under a new destiny, and through new people establishes a new order beyond class. From this time forth, make no distinctions of class within our Way. There are two deep evils in our nation. First, the divide between legitimate and concubine-born children. Second, the division of noble and common status. The first destroys families; the second ruins the nation. These are the chronic diseases of our land. Within our Way, beneath one leader there will yet arise others a hundredfold greater. Therefore, guard yourselves carefully: let mutual respect be your principle, and establish no hierarchies. All people in this world are born from God; when men respect one another as Heaven's people, then true peace shall prevail."

### 34. 吾道之運

#### The Destiny of Our Way

34.1. 申澤雨<sup>138</sup>問曰「因甲午戰亂而吾道批評怨聲者多矣 如何方策能免此怨聲乎」神師曰「論舉甲午之事則不爲人事 天命之爲事 怨人怨天自後 天示歸和無爲怨聲 反於贊成 如甲午之時到來而爲甲午之事則 吾國之事 緣由於此而光輝 喚起世界人民之精神也」

Shin Taek-u asked, "Because of the warfare of the *gabo* 甲午 year (1894),<sup>139</sup> many people criticize and resent our Way. What can be done to remove this resentment?" The Divine Master answered, "The event of the year 1894 was not the work of men but the act of Heaven. Those who resent men or Heaven will observe that Heaven will reveal reconciliation, and resentment will turn into approval. When a time like the year 1894 returns and such events arise again, our nation will shine with glory, awakening the spirit of the peoples of the world."

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138. Shin Taek-wu was a highly trusted core religious official and key propagator within the Donghak movement during the 19th century. Shin was crucial in organizing the church and disseminating the doctrine across the region, helping to solidify Donghak's organizational structure.

139. The Donghak Peasant Revolution.

34.2. 李容九<sup>140</sup>曰「自甲午以後 我國王變於皇名 三政丞變於十部大臣之名 門戶開放而通商世界各國 文物輸入者多矣 此是對吾道而利害如何乎」神師曰「吾道之運 與世同歸 變於國政 亦由於吾道之運 吾道亦當此運而一變之後 必至大榮矣 吾道之名義 不久布揚於世界 首都長安大健廣堂 誦呪之聲冲天由時曰 顯道也 以後 又有甲午恰似之事 外國兵馬 聚驅於我國疆土內而爭奪矣 當此時而善處則 顯道容易 若不善處則 還是遇患矣」

Yi Yong-gu asked, “Since the *gabo* year (1894), our king title has transformed the imperial title, the Three Ministers have become Ten High Ministers, and our gates have opened to trade with the world; many foreign goods and cultures have entered.<sup>141</sup> How does this affect our Way?” The Divine Master said, “The destiny of our Way proceeds together with the world. The changes in government arise from this same destiny. Our Way too must, in its appointed time, undergo change. After that change, it shall prosper greatly. The name and truth of our Way will spread across the world. In the capital, wide grand halls will be built, and the incantation will reach to Heaven; this will be the time of the ‘manifest Way.’ Afterward, an event much like that of the year 1894 will come again, when foreign armies gather within our land and struggle for mastery. If handled wisely, the manifestation of the Way will proceed easily; if handled poorly, distress will follow.”

34.3. 孫秉熙曰「遭戰亂則 各國相互間 使兵器而決勝負 當此時 吾道人處於兩國交戰之間 如何善心得勝乎」神師曰「戰爭 只爲兵器而得勝者未之有也 凌駕兵戰者策戰 計策至大也 西洋之武器世人無比對敵者 武器謂之殺人器 道德謂之活人機 君等當此時修道極誠可也 大戰爭後 必有大平和 戰爭者平和之本也 志在東方機在西方 雲捲西山則 翌日清明矣人無一人捨朽 一人一捨 毀害大事 用事人皆有特技專能 擇定於適材適所則 無不成功者未之有也」

Son Byeong-hui asked, “When war arises, nations contend with deadly

140. Yi Yong-gu was an influential leader in the Donghak movement and the subsequent Cheondogyo 天道教 organization, but he is historically known as a controversial pro-Japanese collaborator. In 1904, Lee Yong-gu defected from the main religious body to form the Advancement Society (Iljinhoe 一進會), a major pro-Japanese political organization.

141. This is a reference to the Gwangmu Reform (1897) where King Gojong proclaimed the “Great Han Empire” (Daehan jeguk) and himself Emperor as a way of asserting independence from both China and Japan.

weapons for victory. In such a time, how should our followers act to prevail with goodness while fighting each other?” The Divine Master replied, “In war, victory does not come from weapons alone, strategy is higher. The West has unmatched instruments of war, yet weapons are tools of death, while morality is the mechanism that restores life. Therefore, in such times you must cultivate the Way with utmost sincerity. After a great war will come a great peace, for war itself is the seed of peace. The will lies in the East, but the machines are in the West. When clouds clear over the western mountains, the next day will be bright and clear. Never discard even one corrupt man, for casting aside a single person harms the greater work. Every person has unique skill and ability; when each is assigned to the proper place, nothing will fail to succeed.”

### 35. 降書

#### Revealed Book

35.1. 書曰「天降下民 作之君作之師 唯曰其助上帝」君以教化禮樂 以和萬民 以法令刑戮 以治萬民 師以孝悌忠信 以教後生 以仁義禮智 以成後生 皆所以助上帝者也 嗟我道人 敬受此書

The Book says “Heaven sends down the people, appointing rulers and teachers, saying only that they assist the Supreme Lord (Sangje 上帝).” The ruler guides all the people through moral education and by observing rites and music, and governs to maintain order with laws and decrees. The teacher, with filial piety, brotherly respect, loyalty, and faith, teaches the younger generation. By benevolence, righteousness, propriety, and wisdom, he brings them to completion. All these serve to aid the Supreme Lord. Ah, followers of the Way, receive this Book with reverent heart.

35.2. 龍經曰「畏天之威 于時保之」此敬天也

The *Book of Odes* says, “Fearing the majesty of Heaven, thereby preserving the Mandate of Heaven at this time.” This refers to the reverence of Heaven.

35.3. 鄒聖曰「莫之爲而爲者天也」此 信天也 正心正身 勿獲罪于天 盡誠盡忠 勿獲罪于上

Mencius said, “Whatever happened without exertion is the work of Heaven.” This teaches faith in Heaven. Maintain upright mind and body, commit no sin against Heaven. Fulfill sincerity and loyalty, commit no offense against your superiors.

35.4. 萬物之生長兮 其胡然 其胡然 化翁之收藏兮 自有時自有時

How is it wondrous, how is it so! All living things are born and grow! The transforming Lord gathers and stores them. Everything has its own time.

35.5. 水之深源兮 旱亦不斷 木之固根兮 寒亦不死

The depth of water's source, it does not dry in drought. The strength of the tree's root, it does not die in cold.

35.6. 魍魎之出晝兮 渠何心 渠何心 蟄蟲之處穴兮 亦有知 亦有知

The goblins (*mangnyang*) wandering in daylight, what kind of mind is this, what kind of mind is that? The life of frogs and insects in their holes! There is awareness, and awareness is there.

35.7. 枯木之逢春兮 時乎時乎 佛像之見性兮 誠乎誠乎

The withered tree meeting spring, time, O time! The Buddha image perceiving its own nature, sincerity, O sincerity!

35.8. 知之也 知之也 誠心也 奸巧也 駁雜也 知之也 知之也 其在主人 可不慎哉 念茲在茲 以助上帝 甚幸甚幸

I know and know. I know the true mind, the crafty and the mixed! The master lies within; how, then, could we not be cautious? Keep this awareness; in aiding the Great Divine lies great fortune indeed.

35.9. 萬物之造化兮 無極而無窮 噫 此世之吾道兮 有晦而有彰

The creation and transformation of all beings; boundless and unending! Ah, in this world our Way; at times hidden, at times revealed.

35.10. 庚申之布德兮 豈非運 豈非命 甲子之所當兮 亦是運 亦是命

The virtue spread in the year 1860; is it not both destiny and the Mandate of

Heaven? The work undertaken in the year 1864,<sup>142</sup> this too is both destiny and the Mandate of Heaven.

35.11. 主人之一心兮 有初而克終 二字之見指兮 奈洋人之先行

The master's single mind; constant from beginning to end. Indicate his name with the two characters,<sup>143</sup> how could it truly have been the Westerners who acted first?

35.12. 大運之將泰兮 奉新命而開成 嗟呼主人 敬收此書 嗟呼嗟呼

The Great Destiny shall soon proper. Receiving the new mandate, it opens and fulfills. Ah, master, receive this Book with deepest reverence.

35.13. 明者 暗之變也 日之明兮 人見 道之明兮 獨知

Light is the transformation of darkness. The brightness of the Sun is seen by all; the brightness of the Way is known only to one who truly knows.

35.14. 德者 盡誠盡敬 行吾之道 人之所歸 德之所在

Virtue means to exhaust sincerity and reverence in practicing the Way. All people naturally return to the place where virtue abides.

35.15. 命者 運之配也 天之命兮 莫致 人之命兮 難違

The Mandate of Heaven is paired with destiny. The Mandate of Heaven none can achieve; human destiny none can easily defy.

35.16. 道者 保若赤子 大慈大悲 修煉成道 一以貫之

The Way; protect it as one cherishes a newborn child. With great compassion and mercy cultivate and complete the Way; hold to it consistently from beginning to end.

35.17. 誠者 心之主 事之體 修心行事 非誠無成

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142. *Gyeongsin* year (1860) is the year Suun received the revelation and founded Donghak. *Gabja* year (1864) is the year Suun was martyred.

143. The two characters are *cheon* 天 (heaven) and *ju* 主 (lord), together meaning God.

Sincerity is the master of the mind, the ground of all endeavor. In cultivating mind and practicing deeds, without sincerity nothing can be accomplished.

35.18. 敬者 道之主 身之用 修道行身 唯敬從事

Reverence is the essence of the Way and it practiced through the body. In cultivation and embodiment of the Way, act always through reverence.

35.19. 畏者 人之所戒 天威神目 無處不臨

Fear is what one must guard himself against. Heaven's might and the divine gaze reach everywhere, leaving no place unseen.

35.20. 心者 虛靈之器 禍福之源 公私之間 得失之道 (此亦降釋八節 勿爲泛過 益勉踐履修煉 若何若何)

The mind is the vessel of the empty and numinous, the source of blessing and misfortune, the Way where public and private interests, gain and loss, unfold. (This, too, interprets the eight stages of cultivation; do not treat it lightly, but deepen your practice in thought and in deed.)

35.21. 哀此世人之無知兮 顧將鳥獸而論之 鷄鳴而夜分兮 犬吠而人歸 山猪之爭葛兮 倉鼠而得所 齊牛之奔燕兮 楚虎而臨吳 中山兔之管城兮 沛澤龍之漢水 五蛇之無代兮 九馬而當路

How sad there is no knowledge among the people of this world. Let us reflect instead upon birds and beasts; When the rooster crows, night divides; When the dog barks, people return. The wild boar fights for arrowroots;<sup>144</sup> the warehouse rat finds its place.<sup>145</sup> The ox of Qi flees to Yan,<sup>146</sup> the tiger of Chu

144. A metaphor for the fierce and desperate struggle of worldly people fighting over material gains, likened here to a wild boar digging for roots in a harsh environment. This is to be contrasted with the rat in a warehouse in the verse that follows.

145. An allusion to Li Si 李斯, a prime minister of the Qin dynasty. Observing that a rat in a pit was filthy and fearful, while a rat in a warehouse was fat and content, he realized that one's fate depends on one's environment ('finding one's proper place'). Suun uses this to illustrate that even beasts know to seek a righteous environment, lamenting that humans do not know to seek the Way.

146. Refers to the "Fire Ox Formation" (火牛之計) used by General Tian Dan 田單 of the state of Qi to break a siege and attack the state of Yan. This symbolizes the chaotic warfare and

enters Wu.<sup>147</sup> The hare of Zhongshan governs the Tube Castle;<sup>148</sup> the dragon of the Pei Marsh rises to the Han River.<sup>149</sup> Five serpents have no successor,<sup>150</sup> and nine horses blocked the road.<sup>151</sup>

35.22. 蛇之嚙蛙 自謂莫敵 不知蜈蚣之占着 且下蛇已斃 蜈蚣且驕 不知蜘蛛之醜其軀 毒者 必傷於毒 出乎爾者反乎爾 仁干義戈 禮劍智戟 征出西酋則 丈夫當前無壯士

The snake devours the frog, thinking none can oppose it; unaware the centipede coiled around. Yet when the snake lies slain, the centipede grows proud, unaware the spider will grind its body into paste. The venomous always fall to venom; what goes forth from you returns to you. With the shield of benevolence, the spear of righteousness, the sword of propriety, and the lance of wisdom; strike down the Western monster. Then, before true men, no champion shall stand.<sup>152</sup>

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desperate strategies of the mundane world.

147. An allusion to Xiang Yu 項羽 (232–202 BCE), the hegemon-king of Western Chu, who was often compared to a fierce tiger. Here “approaches Wu” refers to his final defeat at the Wu River (Wujiang), where he faced the Wu region (Jiangdong) but refused to cross the river to escape, choosing death instead. This contrasts with the “dragon of the Pei Marsh” (Liu Bang 劉邦) mentioned later, illustrating the dramatic cycles of rise and fall in history.
148. This is a literary metaphor for a writing brush. It is an allusion to the *Biography of Mao Ying* (*Mao Ying chuan* 毛穎傳) by the Tang poet Han Yu 韓愈, who personified the brush as a general named Mao Ying. Just as the hare’s fur finds its ultimate purpose by becoming a brush housed in a bamboo tube, this line illustrates that even animals find their proper place and destiny in the world, contrasting with humans who remain ignorant of the Way.
149. A reference to Liu Bang (Emperor Gaozu), founder of the Han Dynasty. Legend has it that he slew a giant serpent in the marshes of Pei, signaling his rise as a dragon (emperor). This symbolizes the inevitable rise of a true hero receiving the Mandate of Heaven.
150. A reference to a bad omen in Chinese history (often associated with the Wang Mang interregnum or the decline of dynasties), symbolizing a lineage or destiny that has been cut off (‘have no successor’). This contrasts with the rising dragon in the previous line, illustrating the cycle of rise and fall.
151. Here “five serpents” and “nine horses” likely refer to corrupt officials or confused factions blocking the path of righteousness.
152. This passage utilizes the allegorical style of Zhuangzi (e.g., the mantis stalking the cicada) to depict a cycle of violence, while explicitly quoting Mencius (‘What goes forth from you returns to you’). Suun synthesizes these classical tropes to warn that aggression (poison) inevitably leads to self-destruction, contrasting it with the moral weapons of benevolence

### 36. 降詩 Revealed Poem

36.1. 守心誠而惑怠 人之變也桑田

Guard the mind with sincerity; if you grow lazy, a person changes as a mulberry field does.

守心敬而泰然 山河實於碧海

Guard the mind with reverence; if maintained with composure, the mountains and rivers are truly a blue sea.

龜岳回春桑田碧海

Spring returns to Guak 龜岳; the mulberry field becomes azure ocean.

龍傳太陽珠 弓乙回文明

The dragon conveys the solar pearl; *gung-eul* turns back civilization.

運開天地一 道在水一生

The destiny unfolds; Heaven and Earth become one; because the Way exists, water gave birth to the one.<sup>153</sup>

水流四海天 花開萬人心

The waters flow to the four Heavenly seas; blooms open within the hearts of all people.

太白山工四十九

For forty-nine days I cultivated on Mount Taebaek;

受我鳳八各主定

---

and righteousness.

153. This refers to the numerology of the River Map, where water corresponds to the number 1 and the north. This signifies the primordial origin of life and the Way. It is also an allusion to Suun's name.

I received eight phoenixes,<sup>154</sup> appointing each its master.

天宜峰上開花天  
Upon Cheonui Peak, the Heavens blossom,

今日琢磨五絃琴  
This day I polish the five-stringed lute,

寂滅宮殿脫塵世  
In the Palace of Nirvana,<sup>155</sup> I transcend the dusty world.

36.2. 貫觀一氣正心處  
Penetrating the One Vital Energy; the place where mind is upright.

36.3. 不意四月四月來  
In an unforeseen April, April has come.

金士玉士又玉士  
Gold scholar, jade scholar and again jade scholar.

今日明日又明日  
Today and tomorrow, again tomorrow.

何何知之又何知  
What to know, and again what to know?

日去月來新日來  
The day passes, the moon passes, new days are born;

天地精神令我曉

---

154. The Eight Phoenixes here likely symbolize the eight trigrams or eight directions, implying that Suun's enlightenment encompassed the entire cosmos.

155. A Buddhist term for the place of the Buddha's relics or the state of enlightenment.

The spirit of Heaven and Earth makes me awaken.

36.4. 無極大道作心誠

With a mind of sincerity, I establish the Great Infinite Way.

圓通峰下又通通

Below Wontong Peak,<sup>156</sup> I have comprehended and comprehended again.

36.5. 南辰圓滿脫劫灰

The Southern Star has reached perfection, and escaping the dust of kalpa.<sup>157</sup>

東海深深萬里清

The Eastern Sea, deep and deep, shines clear for ten thousand miles.

千山萬峰一柱綠

A thousand mountains, ten thousand peaks, green as one pillar;

千江萬水一河清

A thousand rivers, ten thousand streams, clear as one river.

心和氣和一身和

Mind in harmony, breath in harmony, the whole being in harmony.

春回花開萬年春

Spring returns, flowers bloom; the spring of ten thousand years.<sup>158</sup>

青天白日正氣心

Under the clear sky, with bright sun, I rectify vital energy and mind;

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156. A mountain near the temple where Suun prayed. The name itself signifies the attainment of complete enlightenment.

157. The Southern Star here refers to the Southern Dipper, which is associated with life, and contrasts with the Northern Dipper, which is associated with death.

158. A metaphor for the Later Heaven. Unlike the fluctuating seasons of the past, the new era promises an eternal spring of harmony and peace.

四海朋友都一身

Friends from the four seas unite as one body.

36.6. 少來墳典青春哭

In youth, studying the classics; my youth passed.

老去經綸白馬嘶

Grown old, with no more wisdom or insight, even oaths turn to vain.

時有其時時處處

Each time has its own time; each time is each place.

山之鳥也爾其知

Bird in the mountains, do you not know this?

世俗雖云何聽孤

Though worldly affairs hear the lonely call,

他日能濟池殃魚

One day I shall save the dying fish from the pond.<sup>159</sup>

36.7. 不聞他日不問事

Do not try to hear on another day, nor ask about the matter.

非月非日時時來

Neither moon nor sun; time will come only in its own time.

36.8. 非無義理大運中

True reason exists within the great current of destiny,

白日無光獨惺眠

Though bright day has no light, I alone awaken from sleep.

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159. A metaphor for the suffering people of Korea, trapped in a corrupt society.

虹橋消息無人到

No one comes at the news of the rainbow bridge;

回首南天幾望餘

I turn my gaze to the southern Heaven, yearning and yearning.

36.9. 山不利 水不利

The mountain gives no benefit, nor does the water give advantage;

利在晝夜挽弓之間

Benefit lies in between the act of drawing the bow, day and night.

### 37. 其他

#### Miscellaneous Teachings

37.1. 諸君이여 吾道에 入하는 者 多하되 道를 知하는 者 少함을 恨하노라. 道를 知한다함은 곧 自己를 自己가 知함이니, 自己를 知코자 아니하고 먼저 他를 知코자 하는 人이야 可憫치 아니하랴. 그러나 人이 어찌 道를 知하고 道에 入하는 者 多하리오. 或 運에 依하여 入하며 或 氣에 依하여 入하니, 入함이 難함이 아니라 信함이 難하니라.

Followers, many enter but few truly understand. To know the Way is to know oneself. He who seeks to know others before knowing himself is to be pitied. Few can both know and enter the Way. Some come by destiny, some by vital energy; but entry is not difficult; faith is difficult.

37.2. 吾 篤工할 時에 大雨中이라도 衣巾이 濕치 아니하였으며, 能히 九十里外에 在한 人을 見하였으며, 又 能히 邪氣를 止하였으며 造化를 用하였으나, 今은 頓然히 絶하였노라. 元來 此等은 皆小事요 決코 大道의 正理가 아니라, 故로 大神師 造化를 用치 아니하심도 또한 이에 原因한 바니라.

When I practiced diligently, even heavy rain did not wet my clothes and head cover, I saw people ninety *li* away, stilled corrupt vital energies, and worked transformations; but I abandoned such things now. These are trifles, not the true Way; hence, the Great Master also refrained from using such powers.

37.3. 道는 高遠難行한 處에 在한 것이 아니라 日用行사가 다 道아님이 없나니, 天地神明이 物로 더불어 推移하는지라, 故로 至誠이면 感天이니 諸君은 人이 不知함을 患치 말고 오직 事에 處하는 道 通치 못함을 患하라.

The Way does not dwell in lofty or distant places; all daily acts are part of the Way. Heaven and Earth, Spirits move on with all beings. When sincerity reaches fullness, Heaven responds. Do not worry that others do not know you; worry instead that you do not realize the Way.

37.4. 宇宙는 一氣의 所使며 一神의 所爲라, 眼前에 百千萬像이 비록 其形이 各殊하나 其理는 一이나라. 一은 卽 天이니 天이 物의 組織에 依하여 表顯이 各殊하도다. 同一의 雨露에 桃에는 桃實이 結하고 李에는 李實이 熟하나니 是 天이 異함이 아니요, 物의 種類 異함이로다. 人이 氣를 吸하고 物을 食함은 是 天으로 써 天을 養하는 所以니라. 무엇이든지 道아님이 없으며 天아님이 없는지라, 各各 順應이 有하고 調和가 有하여 宇宙의 理 此에 順行하나니, 人이 此를 從하는 者는 是正이요 此를 逆하는 者 是惡이나라.

The universe is guided by one vital energy and one divine work. Forms may differ, but principle is one. One is namely Heaven, Heaven reveals differently through each being according to its constitution. Under the same rain and dew, peaches bear peaches, plums bear plums; difference lies in kind, not Heaven itself. Humans take in air and food; it means Heaven nourishes Heaven. All things are the Way and all things are Heaven. To follow harmony is righteousness; to oppose it is evil.

37.5. 余 修道의 時에 天語를 屢聞하였으나 今에 思컨대 是 아직 未達一問의 初歩니라. 天語 人語의 區別은 是 正邪의 兩端뿐이니, 正心으로써 邪心을 治케 되면 무엇이 天語 아님이 있으리오.

When I cultivated, I often heard Heavenly Speech, yet considering it now, I am merely a beginner who has not reached the Way. The difference between Heavenly Speech and human speech is only that between right and wrong. When the upright mind governs the erring mind, every word becomes Heavenly Speech.

37.6. 經에 曰 「內로 降話의 教 有하다」하였나니, 降話는 卽 心靈의 教니라. 人이 誰降話의 教 無하리오마는 五官의 慾이 慧寶를 蔽하였는지라, 心이 一朝에 豁然

貫通하면 心靈의 教를 歷歷히 聞하나니라. 然이나 降話도 아직 未達一間이니라. 人의 一語一默과 一動一靜이 皆是其規에 越치 아니하여 降話의 教와 如한 然後에야 可히 達하였다 할지니, 故로 大神師 末年에는 降話의 教 無하셨나니, 思컨대 人의 言語動靜이 元來 是 心靈의 機發이라, 心이 正하면 무엇이 降話의 教 아니리오. Scripture says, “Within lies a teaching of revealed message.” This revealed message is the teaching of the numinous spirit. All possess it, but the cravings of the senses obscure its light. When the mind grasps the truth clearly in an instant, one plainly hears the numinous spirit’s teaching. But even the revealed message is a beginner that has yet to attain the Way. When every thought, word, and deed follow its law, only then is attainment reached. Thus, the Great Master, in his later years, no longer spoke the revealed message, for he realized that all words and actions arise from the numinous spirit; when mind is correct, all is the teaching of the revealed message.

37.7. 大神師 恒言하시되 此世는 堯舜孔孟의 德이라도 不足言이라 하셨으니 現時가 後天開闢임을 이룸이라. 先天은 物質開闢이요 後天은 人心開闢이니, 將來 物質發明이 其極에 達하고 萬般의 事爲 空前한 發達을 遂할지니, 是時에 在하여 道心은 더욱 微하고 人心은 더욱 危할지며, 더구나 人心을 引導하는 先天道德이 時에 順應치 못할지라. 故로 天의 神化中에 一大開闢의 運이 回復되었나니, 故로 吾道의 布德天下 廣濟蒼生天의 命하신 바니라.

The Great Master said, “The virtues of Yao, Shun, Confucius, and Mencius are insufficient for this age.” For now is the Later Heaven’s Great Opening: The Former Heaven is the Great Opening of Matter, and the Later Heaven is the Great Opening of the Human Mind. The future will see material civilization reach its apex, and various human endeavors will achieve unprecedented development. However, at this time, the Way-mind (道心) will further weaken, and the human-mind (人心) will become increasingly precarious. Moreover, the morality of the Former Heaven, which guided the human mind, will no longer be adequate for the changing times. Therefore, with the divine transformation of Heaven, the fate of the Great Opening has been recovered. Consequently, the mission of *podeok cheonha* 布德天下 [spreading virtue throughout the world] and *gwangje changsaeng* 廣濟蒼生 [saving all sentient beings] by our Way is a command ordained by Heaven.

37.8. 天은 萬物을 造하시고 萬物의 內에 居하시나니, 故로 萬物의 精은 天이니라. 萬物中 最靈한 者 人이니, 故로 人은 萬物의 主니라. 人은 生함으로만 人이 되지 못하고 五穀百果의 滋養을 受하여 活하는 것이라. 五穀은 天地의 腴니 人이 此天地의 腴를 食하고 靈力을 發揮케 하는 것이라. 故로 天은 人에 依하고 人은 食에 依하니, 此 以天食天의 下에 立한 吾人은 心告로써 天地萬物의 融和相通을 得함이 어찌 可치 아니하라.

Heaven creates all things and resides within all things; therefore, the essence of all things is Heaven. Among all things, the most numinous and sacred being is humanity; thus, humanity is the master of all things. A person does not become a human merely by being born, but lives by receiving the sustenance of the five grains and all fruits. The five grains are the milk of Heaven and Earth, and it is by consuming this milk of Heaven and Earth that humanity can exert its spiritual power. Therefore, Heaven relies on humanity, and humanity relies on food. Following the principle that “Heaven nourishes Heaven,” is it not right for us, who live by this principle, to achieve harmony and communion with all things, Heaven, and Earth through sincere invocation?

37.9. 吾道는 博而約하고 精而一으로써 主를 삼나니, 博約精一은 誠敬信이 아니면 能치 못하리라. 信이 有한 然後에 能히 誠하고 誠이 有한 然後에 能히 通하는지라, 故로 在誠在人이라 함은 一則 誠에 在하고 一則 信하는 人에 在한다 함이니라.

Our Way is broad yet concise,<sup>160</sup> refined and one. This perfection rests on sincerity, reverence, and faith. Where there is faith, there can be sincerity; and only through sincerity can one attain spiritual communion. Thus, saying that the Way lies in sincerity and that it lies in humanity means one lies in sincerity, and the other lies only in the believing person.

37.10. 諸君은 侍字의 義를 如何히 解釋하는가. 人이 胞胎의 時에 此時를 卽 侍字의 義로 解함이 可하라, 落之以後에 처음으로 侍字의 義가 生할까, 又 大神師 布德降靈의 日에 侍字의 義가 生하였을까, 諸君은 此義를 研究하여 보라.

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160. From the *Analects*: “The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right.”

How do you interpret the meaning of the character “*si*” 侍 [to serve]?<sup>161</sup> Is it correct to interpret the moment of human conception as the time when the meaning of *si* is realized? Or does the meaning of *si* first arise after one is born into the world? Or did the meaning of *si* arise on the day of the Great Master’s proclamation of the Way? You must study and reflect upon the meaning of this.

37.11.大神師의呪文十三字는卽天地萬物化生の根本을發明한 것이요,守心正氣四字는更히天地隕絶의氣를補한 것이며,無爲而化는人與萬物の順道順理의法諦라.故로道는別로高遠한處에在한 것이 아니라,汝의身에在하며汝の世界에在하니라.十三字로써萬物化生の根本을知하고無爲而化로써人與萬物の順理順道를知한後에,守心正氣로써天地泰和의元氣를復하면能히庶幾인저.

The thirteen-character incantation of the Great Master is the newly revealed foundation of the creation and transformation of Heaven and Earth and all beings. The four characters *susim jeonggi* 守心正氣 [cultivating the mind and regulating energy], are what replenish the vital energy when Heaven and Earth’s cycles are interrupted. *Muwi ihwa* 無爲而化 [transformation through non-action] is the true form of the universe—where humanity, along with all creation, conforms to the Way and principle of Heaven. Therefore, The Way is not in some high or distant place; it resides in your own body and in your own world. When one understands the foundation of the creation of all things through the thirteen characters, and understands humanity’s conformity to Heaven’s principle and Way through *muwi ihwa*, and then restores the primordial energy that makes Heaven and Earth greatly harmonize through *susim jeonggi*, one will surely draw near to the Way.

37.12.天皇氏는元來天人合一의名辭라,故로天皇氏는先天開闢--有人의始神의機能으로人の原理를包含한義가有하니,萬物이皆天皇氏の一氣라.今日大神師天皇氏로써自處하심은大神師亦是神이신人이시니後天五萬년에此理를傳케함이니라.

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161. Haewol asks rhetorical questions to deepen the understanding of *sicheonju*. “Serving God” is not a one-time event; it is an eternal reality that existed before birth and continues forever. This implies that the relationship between humans and the divine is atemporal and intrinsic.

Heavenly Sovereign<sup>162</sup> is originally a title for the unity of Heaven and humanity. Therefore, the Emperor of Heaven holds the meaning of embodying the human principle, functioning as the progenitor God who brought humanity into existence at the time of the Former Heaven's Great Opening. All things are one vital energy of the Emperor of Heaven. The Great Master's identification of himself as the Emperor of Heaven today signifies that the Great Master is also a divine being who is human; this is to transmit this principle throughout the fifty thousand years of Later Heaven.

37.13. 個人各個가 能히 神人合一이 自我됨을 覺하면 이는 곧 侍字의 本이며, 侍의 根本을 知하면 能히 定의 根本을 知할 것이요, 終에 知의 根本을 知할 것이니, 知는 卽通이므로 萬事無爲의 中에서 化하나니, 無爲는 卽 順理順道를 이룸이니라. When each individual can realize that the unity of God and man is his own true self, this is the very root of the character *si*. When one understands the root of *si*, one will surely understand the root of *jeong* 定 [to fix/determine], and ultimately understand the root of *ji* 知 [to know/realize]. This *ji* is *tong* 通 [spiritual communion]; therefore, all things transform in the midst of non-action. *Muwi* 無爲 [non-action] is meant by conforming to the principle of Heaven and the Way of Heaven.

37.14. 吾道에 符를 試하여 病을 療함은 是-- 卽 靈의 所使이니, 天이 能히 病을 生케 하는 理 有하고 病을 差케하는 理 없으리오. 全一한 誠信으로써 先히 心을 和케 하고 又 氣를 和케 하면 自然의 感化로 百體順化하나니, 萬病의 勿藥自效 무엇이 神異할 바리오. 其實을 求하면 天의 造化가 오직 自心에 在하니라.

In Our Way, the healing of illness through the testing of a talisman is the work of the spirit. If there is a principle by which Heaven can cause illness to arise, how could there not be a principle by which it can also cure illness? When one first harmonizes the mind and then harmonizes the vital energy with complete and unwavering sincerity and faith, the entire body harmonizes through natural transformation. What is so miraculous or strange about all sicknesses healing naturally without the use of medicine? The mysterious power of Heaven resides only within one's own mind.

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162. In Chinese mythology, the Heavenly Sovereign is the first of the Three Sovereigns.

37.15. 人이 蒼穹을 仰하고 天을 此에 拜하나니, 是 天의 尊함만 聞하고 天이 天 된 所以를 不知함이로다. 我의 屈伸動靜이 是 鬼神이며 造化며 理氣니, 故로 人은 天의 靈이며 精이요 天은 萬物의 精이니, 萬物을 順함은 是 天道이며 天道를 體用함은 是 人道니, 天道 人道 其間에 一髮을 不容할 者니라.

A person looks up to the blue sky, believes in Heaven, and performs bows, thinking Heaven resides up there; this is because they only hear of Heaven's loftiness but do not know the reason for Heaven. Contraction, extension, movement, stillness (屈伸動靜) are precisely the manifestation of Spirits, transformation, principle, and vital energy. Therefore, humanity is the spirit and vital essential energy of Heaven, and Heaven is the vital essential energy of all beings. Conforming to all beings is the Way of Heaven, and making the Way of Heaven the ground and the function is precisely the Way of Humanity. Between the Way of Heaven and the Way of Humanity, not a single strand of hair shall be tolerated.

37.16. 我의 一氣 天地宇宙의 元氣와 一脈相通이며, 我의 一心이 造化鬼神의 所使와 一家活用이니, 故로 天即我이며 我即天이라. 故로 氣를 暴함은 天을 暴함이요, 心을 亂함은 天을 亂케 함이니라. 吾師 天地宇宙의 絶對元氣와 絶對性靈을 體應하여 萬事萬理의 根本을 朮明하시니, 是乃天道며 天道는 儒佛仙의 本原이니라.

My single vital energy is connected and communicated with the primordial energy of Heaven and Earth and the universe in a single flow. My single mind is the activity of the transformation spirit and the working functionality of one dwelling. Therefore, Heaven is me, and I am Heaven. Therefore, making one's vital energy violent is making Heaven violent, and making one's mind disorderly is making Heaven disorderly. Our Great Master, through embodying and responding to the Absolute Primordial Energy and Absolute Holy Spirit of the universe, was the first to reveal the foundation of all affairs and all principles. This is precisely the Way of Heaven, and the Way of Heaven is the original source of Confucianism, Buddhism, and Daoism.

37.17. 余 夢寐의 間인들 어찌 先生의 遺訓을 忘却하리오. 先生이 人乃天의 本義를 說하시되 曰 事人如天하라 하셨나니라.

Even while I am sleeping and dreaming, how could I forget the teachings left by the Great Master? The Master spoke the true meaning of *innaecheon* 人乃

天 [humans are Heaven], saying that we must serve humanity as we would serve Heaven.

37.18. 大하다, 天道의 靈妙 事에 涉치 아니함이 없으며 物에 有치 아니함이 없나니, 萬像이 다 天道의 表顯이니라. 今에 愚俗이 山에 祈하며 水에 禱하여 福을 祝하는 者 또한 異驗이 없지 아니하나니, 是 天地의 靈妙 何處에든지 照臨치 아니한 바 無하니라. 然이나 彼 淫祀를 爲하는 者 禍를 免하고 福을 受코자 함은 誤解니, 禍와 福은 決코 彼에서 來하는 者 아니요, 全히 自心의 所造니라. 禍福이 心으로부터 生하고 心으로 부터 滅하나니, 是 天主의 權能이니라.

Great is the mysterious subtlety of the Way of Heaven; there is no affair in which it does not interfere, and no thing in which it does not reside. All forms are expressions of the Way of Heaven. Even among those with foolish customs who pray to mountains and waters for fortune, there is no lack of strange attestations. This is because the mysterious subtlety of Heaven and Earth shines upon all places without exception. However, the belief that those who worship lesser spirits can avoid calamity and receive fortune is a misunderstanding. Fortune and misfortune never come from those entities; they are entirely the creation of one's own mind. Fortune and misfortune arise from the mind and perish from the mind; this is the supreme authority of God.

37.19. 天運이 循環하여 五萬年의 大道 朶明된지라, 世魔의 降盡은 三七字의 靈呪를 信함에 在하려니와, 時를 隨하여 隱하고 運을 應하여 出함은 是 大道의 活用이니라. 道를 그릇 닦지말라. 오직 誠敬信을 遵하여 나아갈 것이며, 天을 그릇 믿지 말라. 侍定知에 依하여 信仰할 것이니라. 思忖대 傳道者 明치 못하고 信道者 正치 못하여 妄言僞呪로써 亂道蔑法의 弊 없지 아니하니 諸君은 삼가 나아갈지어다.

The Mandate of Heaven has circulated, and the Great Way of fifty thousand years has been established and revealed. The subjugation of the world's evil spirits lies in believing the three-seven-character incantation. To conceal oneself according to the time and to appear in response to destiny; this is the dynamic function of the Great Way. Do not practice the Way incorrectly. You must only maintain and uphold sincerity, reverence, and trust. Do not believe in Heaven incorrectly; you must maintain your faith based on *si* 侍, *jeong* 定, and *ji* 知. I consider that the one who transmits the Way may not be clear, and the one who believes in the Way may not be righteous, leading to the scourge

of confusing the Way and scorning the law through reckless words and false prayers. You must all proceed with utmost caution.

37.20. 君子 患難에 處하면 患難대로 함이 其道요, 困窮에 處하면 困窮대로 함이 其道니, 吾輩 大患을 經하고 大禍를 過한 今日이라, 마땅히 更新의 道로써 天理의 流行에 順應할 따름이니라.

When the noble person encounters tribulation, his Way is to act in accordance with that tribulation; when he faces adversity, his Way is to act in accordance with that adversity. Today, having passed through great tribulation and endured great disaster, it is only proper that we follow the changes of Heaven's principle with a new Way.

37.21. 木의 根이 不固하면 風을 遇하여 顛倒할 것이요, 水의 源이 不深하면 盈科前進치 못하니, 人心이 또한 如是하도다. 心이 不定하면 半信半疑하여 事成치 못하며 功에 就치 못하니, 修道는 遠路를 行하는 人과 如하니, 遠行하는 人이 中途의 險難을 忍하여 反하면 其可하랴. 修道는 掘井과 如하니 井을 掘하는 人이 源泉을 未見하고 棄하면 其可하랴. 修道는 爲山과 如하니 山을 造하는 人이 一簣를 虧하여 前功을 棄함이 其可하랴. 修道는 牧羊과 如하니 牧人이 狼群의 來함을 見하고 羊群을 그대로 放棄함이 其可하랴. 修道는 治園과 如하니 園丁이 風雨를 苦하여 稚花를 雜草中에 放置함이 其可하랴. 諸君은 오직 本來의 目的에 依하여 精進不怠하랴.

If the root of a tree is not firm, it will fall when it meets the wind. If the source of water is not deep, it will fill a puddle and fail to flow forward. The human mind is also like this. If the mind is not steadfastly resolved, one will waver between belief and doubt, thus failing to accomplish one's task or achieve success. Spiritual cultivation is like a person traveling a long road: would it be right if the traveler, deterred by the harshness and difficulty encountered midway, were to turn back? Spiritual cultivation is like digging a well: would it be right if the well-digger, failing to see the source of the spring, were to give up? Spiritual cultivation is like building a mountain: would it be right if the mountain-builder, lacking one basketful of earth, were to abandon the effort already achieved? Spiritual cultivation is like tending sheep: would it be right if the herder, upon seeing wolves approaching, were to abandon the flock and not look back? Spiritual cultivation is like caring for a garden: would it be right

if the gardener, troubled by the wind and rain, were to leave the young flowers neglected among the weeds? You must, therefore, only adhere to your original purpose, exert all your energy and strength, and proceed without laziness.

37.22. 弓乙은 우리 道의 符圖니, 大先生 覺道의 처음에 세상사람이 다만 한울만 알고 한울이 곧 나의 마음인 것을 알지 못함을 근심하시어, 弓乙을 符圖로 그려내어 心靈의 躍動不息하는 形容을 表象하여 侍天主의 뜻을 가르치셨도다.

The *gung-eul* is the talisman of Our Way. At the beginning of his enlightenment, the Great Master worried that the people of the world knew only of God but did not know that God was, in fact, their own mind. Therefore, he drew the *gung-eul* as a talisman to outwardly represent the form of the spirit continuously surging without cease, thereby teaching the true meaning of serving God.