

# INTRODUCTION

Today we live in a new era, and the world has been increasingly ravaged by disasters such as acts of terror, war, disease, change of climate, and earthquakes. Our global media brings daily images and reports of such events into our consciousness and our home. On September 11, 2001, the United States was attacked by terrorists. Angered Americans attacked Afghanistan and Iraq, which they later occupied, while the North Korean nuclear crisis escalated. President George W. Bush applied the term “the Axis of Evil” to describe Iraq, Iran, and North Korea, a term which had not been used since President Franklin D. Roosevelt applied it to enemy powers during World War II. Islamic nations, along with Communist North Korea, are still reacting with antagonism against the religiously oriented term “evil.” During the summer of 2002, many European cities were flooded, and more than 14,000 people died as a result of extremely hot weather. In February 2003, in the Middle East, heavy snow caused the collapse of the Wailing Wall, a sacred place to Judaism and Islam. The Larsen Ice Shelf at the Antarctic Pole collapsed and 7,000 tons of ice melted and flooded into the sea. Seventy meters of the Argentine glacier collapsed. A report, dated October 2003, by the U.S. Department of Defense,

“An Abrupt Climate Change Scenario and Its Implications for the United States National Security,” warns that a natural disaster of truly epic proportions could arise and threaten the stability of the world. In December 2003, more than 60,000 people died in the Iranian Earthquake. One year after the Iranian Earthquake, according to major media and other reliable sources,<sup>1</sup> on December 26, 2004, a massive tsunami created by a 9.0 magnitude earthquake off the western coast of Sumatra, hit the coasts of the South East Asian countries—Indonesia, Malaysia, Thailand, Burma, India, Bangladesh, Sri Lanka, even Somalia on the Eastern African Coast, and others. The earthquake sent a 30-foot wall of water at speeds up to 500 mph crashing across south Asia causing more than 220,000 deaths and displacing more than 1.5 million people from their homes. More than five million people suffered from lack of food in early January of 2005. Global warming, which is probably caused by pollution, has been gradually melting the Arctic ice, causing people to fear rises in the sea level that may one day make many cities uninhabitable. Scientists continue to warn that it is not only pollution that should concern us; a pole shift of earth could produce great weather changes, earthquakes, floods, and massive landslides that could bring tremendous disasters and lead to the deaths of a large portion of humanity. Diseases that are already known to us, but resistant to treatment, such as AIDS and SARS, along with new viruses that we do not yet understand, threaten the health of the world. Moral and ethical standards have been dropping and escalating crimes disturb family peace and humanity. Many people, young and old, are dying as a result of poverty, disease, and war. People want to be free from suffering and live in peace and happiness.

The millenarian dream of lasting peace has been with us since the beginning of human history. Many prominent people, including those from the religious, academic, and scientific communities, have predicted that at some point in the future a disaster could engulf this world, triggering the end of the world as we know it and the coming of a new era. History shows that many brilliant ancient civilizations, such as the Mayan civilization, existed but collapsed as a result of unknown, but

clearly disastrous forces. Scientists recognize that even seemingly eternal things like stars and universes have cycles of birth, growth, aging, and death. The predicted time of the end of the world varies depending upon whom you ask, but there is a consensus that it will come some day.

In researching the concept of millenarianism, my concerns are: (a) to investigate what apocalyptic views Asians have had; (b) to compare the Taiping, the Tonghak, and the Somali millenarian movements and situate them in a wider global framework; (c) to compare Eastern and Western views of millenarianism; (d) to study natural scientists' opinions of the final days; (e) to attempt to reach a new definition and generalization of millenarianism; and (f) to introduce Eastern and Western wisdom to the millenarian dream, which may be usefully employed to help people enjoy a happier life.

There are many good studies of millenarianism conducted in non-Asian countries. However, there are few scholarly works that seek an understanding of Asian millenarianism and its real spiritual essence, which is quite distinctive. There were two large-scale millenarian movements in East Asia in the 19th century, and one may indeed say that the national histories of modern China and Korea began with these movements. One is the Taiping millenarian movement in China in the mid-19th century, and the other is the Tonghak millenarian movement in Korea in the late 19th century. In the course of the 19th century, these two Asian countries each faced their own national crisis brought about by the concurrent drive of Western expansionism in Asia. Against this backdrop, Hong Xiuquan's Taiping in China, and Suun's Tonghak (closely linked with Chŏn Pong-jun's peasant force) in Korea, rose up to deliver their respective nations against alien expansion by claiming to rule in the name of God. Hilary Conroy asserted "the Tonghak Rebellion was the Korean version of the Satsuma Rebellion of Japan, the Boxer movement in China, the Wahabi in Africa, and perhaps the Mau Mau in Kenya. It was a rising against the government for reactionary rather than progressive reasons. In Toynbee terminology it was Zealotism, a desperate, though unrealistic, effort to reassert tradition in the face of change."<sup>2</sup> In Cassanelli's view, the Taiping and Tonghak movements also had

some similarities to “the Somali resistance activity, which was led by the famous shaykh, warrior, and poet Muhammad Abdullah Hassan, known to the Europeans of the time as the Mad Mullah.”<sup>3</sup> All these movements shared features that were both utopian and retrogressive or backward looking.

There are many schools of thought on the Taiping movement, and many good scholars have contributed to the study of the Taiping movement with different approaches and interpretations. P. M. Yup argued, in his psychological interpretation of the Taiping leader Hong Xiuquan, that the Taiping Rebellion was based on Hong’s personal vision, which was caused by mental illness. As an explanation of the success of the movement, however, his argument is questionable. Hong Xiuquan cleverly used East Asian and Christian ideas to obtain leadership and to manipulate his members. He would have been able to destroy the Qing Dynasty and to establish his own kingdom under the name of *Shangdi* (God), if there had been no Western intervention. Hong’s vision was produced by his intense drive to obtain power, and to reduce it to a mental condition may be rather simplistic.

When Karl Marx and subsequent Marxist historians interpreted the Taiping movement, they applied a socioeconomic approach and saw in it a class conflict between landlords and peasants and a revolution against feudalism. The majority of Chinese historians in China followed a Marxist approach. These arguments are not persuasive because the Taipings had religious-millenarian motivations, and they did not have class-consciousness (especially in Marx’s terms) as the peasants did. They wanted to rule the people and to be rich landlords. Their mentality was different from the Middle Age European antifeudalistic movement against the Catholic Church and other large landlords because the Chinese remained essentially feudalistic after the Taiping rising.

Rudolf G. Wagner tried to reconstruct some of the categories that informed the Taiping perception of Hong Xiuquan’s vision. He asserted that Hong rightly inferred that “old father” in heaven was none other than *Shangdi*, or God, and that he was mandated by

*Shangdi* to destroy “demons,” the term which he applied to the traditional gods, deities, and also (significantly) to the Qing Dynasty (1616–1911). According to Wagner’s argument, Hong developed a complete worldview based on his vision and reinforced this with borrowings from the special theology of revivalist British, American, German, and Swedish circles, with whom the Taipings were in contact. The entirety of Hong’s doctrine, with its base in his vision, was conceived by him as God’s great “plan,” as a prediction of future events. The heavenly mandates for Hong’s actions gave the Taipings tremendous strength, which came from a firm belief that they had support from heavenly quarters. Indeed, at one point Hong blindly relied on God’s help to such a degree that he boarded a ship without cash in the firm belief that God would help him. With regard to the diversity of the social composition of the Taipings, Wagner asserted that it seemed highly doubtful whether knowledge of the social backgrounds of the Taipings is of primary importance if one is seeking an understanding of Taiping beliefs and policies. He emphasized that the uniquely personal nature of Hong’s vision was responsible for both the success and demise of the rebellion.

Jonathan D. Spence’s study focused on the mind of Hong Xiuquan and sought to understand why Hong had such an astonishing impact on China for so many years. Spence asserted that Hong’s vision was shaped in some fashion by the overlapping layers of change that the Westerners were bringing to China, along with their Christianity.

Both Wagner and Spence stress the importance of Hong Xiuquan’s vision and Western Christian influence to the Taipings. However, Hong Xiuquan’s many actions were different from those of Western Christianity. Hong used his vision and Christian ideas to conceal his secular ambition for power to destroy the Qing’s sociopolitical order and to become another Chinese feudalistic king in the name of God. He also used his vision and Christianity to justify his ambition to attain secular ends such as power, sex, and revenge against the Qing’s rule over the people. Hong did not practice the love that the Bible teaches. Rather, as the head of the Taiping Rebellion, he caused the deaths of somewhere between 20 and 30 million people.<sup>4</sup>

Hong was more of a political figure using religion for his own ends rather than a Christian who believed and followed the Bible. He created his own doctrine from ancient Korean and Chinese millenarian ideas, and he only used them in the name of *Shangdi*. He complained that both the Old Testament and New Testament had mistakes, and he refused to follow them as written, preferring his own interpretation of them. He wrote his own testament, which was called the Second Bible, for his own advancement. Hong did recognize some Confucian doctrines as the truth. His visions and doctrines were not purely influenced by Christianity, but were also influenced by East Asian ideas such as Confucianism and the *I-jing* (Book of Changes), which had originated in ancient Korea. Some Taiping leaders, at least, did not have enough faith to suffer martyrdom in China for their Christian God, and they said they would go to Britain if they failed in fighting the Qing. The Taiping leaders used Christianity as means to help them attain their own secular desires, in the belief that their actions would find more acceptance if they were wrapped in Christian clothes. Although Wagner and Spence have written good accounts of Hong Xiuquan and the Taiping history, they do not explore in depth issues like the importance of other Taiping leaders, or the forces that motivated the common people to participate in the Taiping movement. Hong's rebellion would arguably not have yielded the results that it did if it were not for the participation of leaders such as Feng Yunshan, Yang Xiuqing, and Xiao Chaogui, who provided realistic and practical vision and tactical advice to Hong and the Taipings. Wagner and Spence have both examined Hong's vision as it was, without carefully teasing out its more complex visions and actions. Although both scholars have made great contributions to the study of Hong Xiuquan and the Taiping, neither Wagner nor Spence stresses the importance of the social composition of the Taiping leadership, or the Taipings' position in relation to the Qing's policies of the *Hakka* (guest people), which led the *Hakka* to join the Taiping movement and to take over many of the most important duties. Without understanding the importance of the social composition of the Taipings, we can hardly understand why it should be that Hong failed

in his missionary activities in his hometown, Guangdong, whereas Feng Yunshan achieved considerable success in Guangxi, where many *Hakkas* lived in critical poverty, starvation, discrimination, oppression, and calamities, which were believed to be signs of the apocalypse. Feng Yunshan was later able to use what he learned in this setting to help Hong Xiuquan raise his dignity as the leader of God-worship Society in Guangxi. It is, therefore, important to appreciate the complexities of the social background when studying the Taiping movement.

Without comprehensive understanding of the political, social, economic, cultural, ideological, and religious aspects of the traditional Qing Dynasty's policy, including that of the Ming (1368–1644), it will also be difficult to understand the Taiping movement and why it appeared.

There are no significant studies either of the Taiping in relation to millenarianism, or of the circumstances and ideas which motivated the Taipings to join the millenarian movement. All scholarship on the Taiping has ignored the ancient Korean millenarian influence on the Chinese classics such as Confucianism and Taoism, which influenced Hong Xiuquan and the Taipings. To form a more comprehensive view of this complex area, it is imperative that the Korean influence on the Chinese classics, which in turn influenced the Taiping, is explored in more depth.

The Tonghak Millenarian Rebellion occurred in Korea in the 1890s. During the 19th century, the country, which was known as Asia's Hermit Kingdom and Country of Morning Calm, felt the full force of a Western-influenced revolution in values, and for a time the survival of the state itself was in doubt. Coupled with this, in the latter part of that century and the early part of the 20th century, internal socioeconomic unrest in Korea led to a slow erosion of the foundations of the Yi Dynasty, Korea's last Confucian-based royal court. It was in this context that the Tonghak movement, one of whose slogans was "preserve the country and secure peace for the people," developed. The Tonghak movement emerged in reaction to many complex social problems common to the late Yi Dynasty in Korea. In one sense, it was an Eastern response to the influence of Catholicism. It was also inspired in response to a perceived decline

in the political system that occurred during a period of oppressive conditions for the Korean lower classes and peasantry, which had been abused for centuries by members of the ruling *yangban* group. The Yi Korean ruling class used Confucianism as an ideology to maintain the country's sociopolitical system. Thus, the Tonghak may be seen as a millenarian reform movement, possessing anti-Western elements, but also opposed to simply continuing with the traditional religio-political order. It was a movement born out of the perception that Korea was being endangered by both outside attempts at control and internal decline. There was no social force more powerful than the Tonghak movement in shaping the late 19th and early 20th century political and social climate in Korea. The Tonghak Rebellion of 1894 may be compared in terms of magnitude with the Chinese Taiping Rebellion. These movements originated in deep-seated and long-standing causes, which had repercussions that were felt for many decades among foreign powers. Additionally, all were, in some degree, nationalistic and were led by religious groups whose activities focused on millenarian thought and dreams of national independence.

The actions of both the Taiping and the Tonghak generated numerous and powerful reactions both within and outside their countries of origin. Given the increasingly international political climate of the time, they also precipitated foreign intervention in their respective countries. The Tonghak, for example, provided the impetus for the Sino-Japanese War of 1894. Mutsu Munemitsu, the Japanese Foreign Minister at the time of the Sino-Japanese War, stressed the importance of the Tonghak's role in the diplomatic history of East Asia:

The immediate consequence of this turn of events, which gave a new tone to Sino-Japanese relations and led to global recognition of Japan as the top country in Asia, was that both the Chinese and Korean Governments made mistakes in both the field of internal administration and external diplomacy during the Tonghak Rebellion. Future historians of the diplomatic history of both Japan and China will arguably have to devote a chapter to the Tonghak Rebellion, at the beginning of their book.<sup>5</sup>

After Korea was annexed by Japan in 1910, the Tonghak leaders formed the greatest independence movement in Korean history on March 1, 1919, now known as the March First Movement. In that year, Tonghak was renamed *Ch'ōndogyo* (Heavenly Way Religion). The movement was better organized and more broadly supported than Mohandas K. Gandhi's anti-British independence movement, which coincidentally began in the same year. It also influenced the Chinese May Fourth Movement of 1919. Currently, in North Korea, there exists a *Ch'ōndogyo*-related political party known as *Ch'ōngwudang*, or the Young Friends' Party. In South Korea, no similar political party has arisen from the *Ch'ōndogyo*; however, it has become one of the six great religions officially recognized in Korea, along with Confucianism, Buddhism, Catholicism, Protestantism, and *Taechonggyo* (a traditional Korean religion, which is linked to the founder of Tan'gun Chosŏn, established in 2333 B.C.). *Ch'ōndogyo* was the largest religion in Korea in the 1910s and now has approximately 600,000 members out of a population of 48 million in South Korea. *Ch'ōndogyo* represents one of the most enduring modern religions in East Asia and survives as one of the region's most dynamic sociopolitical forces.

To summarize briefly, then, the Taiping was the largest millenarian uprising in Chinese history, and the Tonghak was the largest millenarian uprising in Korean history. Both arose from the classes of people who were discriminated against by the governments that presided over national crises in the 19th century. A majority of them not only claimed individual salvation but also clamored for social, political, and national salvation from suffering.

Most modern East Asian scholarship on the Taiping and the Tonghak has mainly adopted the framework of the political, social, economic, and nationalist historiography and concentrated on studying and interpreting those movements against the backdrop of traditional political, social, economic, ideological orders, and alien expansion. While all of these approaches are valid in themselves, scholars have hitherto neglected to study these movements as millenarian movements. Without understanding the Taiping and the Tonghak as millenarians, it is

difficult, if not impossible, to fully understand the Chinese and Korean people's millenarian dream. To understand two East Asian peoples' millenarian dream, we need to understand their spiritual and socio-religious roots. These are areas crucial to a full understanding of Taiping and Tonghak millenarianism, but to date few scholarly studies have attempted to pursue a comparative approach and explore this ground in detail. The Taiping has been largely viewed by many prominent scholars either as a movement influenced by Western Christian missionaries or a movement that should be studied within the framework of Chinese-Western relations. Additionally, the Taiping has not been comparatively discussed in relation to the Tonghak movement whose spiritual root was in ancient Korean millenarianism. The Tonghak movement has been viewed from various perspectives as a movement advocating anti-Westernism, an anti-Japanese group, a political organization, and a superstitious cult. Most scholars also have argued that the Tonghak movement was influenced by Confucianism, Buddhism, and Taoism, but in doing so overlook the crucial importance of Korean millenarianism in defining the movement's character. Although the Tonghak movement had a millenarian characteristic, it was significantly different from Christian or Islamic God-related millenarian movements.

This study, then, sets out to provide a comparative analysis of the Asian millenarian movements of the Taiping and the Tonghak, both of which were essentially animated by their own forms of the millenarian dream. It will identify the circumstances in which the movements appeared, study the respective motivations of both the Tapings and the Tonghaks, and examine why the participants joined the movements. The ideological influence of the ancient Korean millenarianism on both East Asian millenarian movements will be also discussed. An ancient Korean civilization seems to have existed before the four ancient civilizations (Egyptian, Chinese, Indus, and Mesopotamian). It is believed to have influenced Confucianism, Taoism, Buddhism, the Sumerian civilization, Christianity, and the Taiping and Tonghak movements. It also possibly inspired the first millenarian idea in the world.

Finally, existing generalizations as to these movements will be tested with relation to these Asian models, and in doing so some

more general observations on the nature of millenarian movements will be made. Although this is a comparative study of two East Asian millenarian movements, I will also discuss briefly Somali Islamic activities against Western powers because these activities also had a millenarian character occasioned by similar circumstances as those that prompted the East Asian millenarian movements to act as they did. In their responses to alien expansion, the Chinese and the Korean in northeastern Asia, and the Somali in northeastern Africa, in their religiously inspired millenarianism, fused religion and politics in their quest for salvation from earthly crisis and suffering. Since my main plan is not a comparison with the Somali case, however, I have not presented it in detail. For Somali sources, I refer mainly to Professor Lee V. Cassanelli's acclaimed *The Shaping of Somali Society*. His book provides much useful information including precious oral recollections and primary sources of Somali society.

The purpose of the first chapter is to set forth the concepts of millenarianism and to trace the development and the evolution of millenarianism. The second chapter will introduce ancient Korean millenarian, *yin, yang*, stars, *ki (chi)* energy, or the *I-jing*, which influenced the Tonghak and the Taiping millenarian movements. The third chapter will describe the respective social, economic, political, and international situations of the Chinese and Korean societies from which the Taiping and the Tonghak uprisings emerged and developed as movements. The fourth chapter will examine the motivation and causations of the leaders of the Taiping and the Tonghak, asking why it was that they did not remain in a traditional framework, but took a route toward a millenarian pathway. The fifth chapter aims to introduce the Taiping's and Tonghak's philosophy of history, their sociopolitical and religious implication, and to find the appearance and nature of millenarian movements within the Chinese and Korean cultures, along with their doctrines and ideas of salvation and history. The movements also will be examined in order to find the difference in the change that indigenous ideologies undergo, in relation to orthodox religious traditions such as Confucianism, Buddhism, and Taoism. The sixth chapter will survey the character of leadership to make

the movements as dynamic millenarian national forces against the Chinese and the Korean governments and alien powers. The revolutionary and reformist characters of the leaders of the Taiping and the Tonghak, who sought changes in social and political structures and in traditional values, will also be examined. The seventh chapter will introduce Chūngsando's millenarianism, which is claimed to be a new Tonghak. The eighth chapter as a conclusion attempts to state why millenarian ideology or thought should occur at all and why some Asian countries such as India, whose societies have suffered from situations similar to the poor economic conditions and discrimination that many European, African and other non-Asian societies have experienced, have had rare millenarian revolts. Finally, I attempt to generalize about millenarianism.

### **PREVIOUS HISTORIOGRAPHY AND A COLONIAL LEGACY**

Professor Lee V. Cassanelli points out:

Before 1960, most historical writing on Somalia was the by-product of research conducted by colonial officials or by scholars in the employ of colonial governments. These researchers were concerned, explicitly or implicitly, with the kinds of questions that colonial authorities everywhere were interested in, namely, how more effectively to administer their colonial subjects, or how more smoothly to implement those economic and social reforms deemed essential to fulfilling their colonial mandate. . . . The predominance of colonial concerns in the early writing of Somali history is a characteristic common to the historiography of all colonial nations.<sup>6</sup>

It is true. Most historical writings on Korea were also “the by-product of research conducted by colonial officials or by scholars in the employ of colonial governments,” as Lee V. Cassanelli points out. Colonial governments destroyed not only traditional social and political institutions and imposed their own, but also destroyed its history and spirit. It is important to overcome a colonial legacy in studying millenarianism related to ancient history. There is a saying

that “history belongs to the winner.” In a competitive world, the winner usually writes history in favor of herself.

I think that human history is a self-struggle. Self-struggle means struggle for self. The definition of self may be different, depending on each person’s view of self. Many self-struggles have been for their own history and to the destruction of others unfortunately. The struggle for history has been usually a struggle for material and sensual self over territory, power, culture, civilization, and the ability to write history on behalf of secular self. In the struggle for history, Korea has lost huge territory and historical records. From 1910 to 1921, between the Terauchi Government-General and the Saitō Government-General, the Japanese burned and destroyed more than 200,000 volumes of Korean history, mainly ancient, which had greatly influenced Japan and China. Therefore, most Japanese experts have had to depend on Japanese sources, which have been influenced by a colonial legacy.

The Chinese also destroyed records of ancient Korean history. The ancient Chinese authorities burned one of the most important books on ancient Asian history, or *Weishu* (Book of Wei)<sup>7</sup> because it praised *Tung-i* (Korea) but debased the Chinese. The book stated that Koreans had ruled over China and Asia and partially Russia in ancient times. In A.D. 244, the Chinese destroyed many historical documents in the capital, Hwando-sōng (now Pyōngyang in North Korea), of the Kokuryō Dynasty. Again, in the end of the Kokuryō, General Li Shiji (also known as Li Ji) of the Chinese Tang Dynasty (618–907) and his men entered Hwando-sōng, and for more than four months they burned and destroyed all important historical documents. Both the Chinese and the Japanese not only destroyed historical documents, but their major historians also distorted historical facts and accounts about Korean rule over China and Asian history. One of them is Sima Qian (145–85? B.C.), considered the greatest historian on ancient Chinese history, and even Western scholars have often used his famous *Shiji* (*The Records of the Historian*) as the most important source of ancient Asia—without careful examination. Such a study sometimes contradicts the true story of Asian history. As Lee V. Cassanelli

states, it may be a “result of a colonial legacy,” or a result of Chinese ethnocentrism, which is also a colonial legacy.

The traditional interpretation of the Tonghak and Taiping millenarian movements may be a typical example, caused by a colonial legacy. It is an important task to overcome the predominance of a colonial legacy, which is related to millenarian study as well as political and diplomatic history, which is a characteristic common to the historiography of all colonial nations, as Cassanelli points out. One may expect that Cassanelli’s theory will give a useful direction to Asian study, which seems to be behind African study in overcoming its colonial legacy. During the colonial period in the 20th century, the destruction and distortion of Korean history have been done by both Japanese and Chinese governments and their scholars for their own national glory and benefits. In reality, the Japanese imperial myth originated in the Kimhae Kaya, one of six states (A.D. 42–562) established by the six brothers of King Kim Su-ro, founder of the Silla Dynasty (57 B.C.–A.D. 935) in Korea, and the majority of the Japanese ruling class, including the imperial royal family, came from Korea. The *Manyoshu*, of which the Japanese are proud, originated in Korean; its original name in Korean was the *Manyōpsu*. The Japanese leaders of the Meiji government distorted history and made it their own. When I attended Professor Cameron Hurst III’s Japanese cultural history class in 1997, a Japanese professor and his wife, who were students of Professor Hurst, showed the printed *Manyōpsu* in Chinese character with a Korean pronoun and asked me what that meant. I answered that it was Korean (*Manyōpsu*) which meant *Manyōshu* in Japanese. The nationalistic Japanese did not want Korean history to be known as older than the Chinese and Japanese histories. In this way both the Japanese and Chinese continued to distort real history. In 2003, under a Chinese government policy, *Dongbei Gongcheng* (North-East Project), and with a huge budget (probably more than \$600 billion), the Chinese started to destroy ancient Korean historical and cultural relics and to distort the history of the Koguryō Dynasty. The purpose was to make false history, as if Koguryō were founded and ruled over not by the Koreans

but by the Chinese. Even today, the Chinese government does not allow people to take a picture of the Koguryŏ relics without a permit. Even in the 21st century, people in North China have heard that the Chinese government destroyed ancient Korean relics. China seems to be afraid of the Koreans' discovery of their own history. Chinese scholarly distortions have been an influence all over the world. One of the possible distortions of Asian history is that Confucianism originated in China. However, this is probably a misconception. In ancient times, Chinese culture was Korean culture, and Confucianism may have originated in Korea. This argument is a very controversial one. I would like to discuss this matter in relation to Tonghak millenarianism and Confucianism briefly.

Shirayanagi Shugo, one of the most prominent Japanese scholars of ancient Japanese history, argues that Chinese culture, including Confucianism and Taoism, was clearly Korean culture. The Chinese could not completely overcome Korean culture until the end of the Han Dynasty (A.D. 220).<sup>8</sup> It is true that the ancient Chosŏn Korea ruled over China's midland. In reality, Sima Qian's *Shiji* was a difficult distortion of history written to hide the fact that Koreans ruled over the silk road and the Chinese midlands. Therefore, the name of Han, 漢 (Chinese) was borrowed by the Chinese from Han, 韓 (Korean). The prominent Japanese scholar Kashima Noboru argues in his book, *Wai to Shin'goku* (倭と辰国), that ancient Koreans were connected to the Xia, Yin, Zhou dynasties in China and to the Japanese royal court. Some prominent Japanese intellectuals and scholars like Fukuzawa Yukichi, who is the most famous nationalistic intellectual of Meiji Japan, recognized that the Japanese learned a lot from Korea:

The arts of sericulture and shipbuilding, implements for weaving and farming, writings on medicine, Confucianism, and other cultural items were either imported from Korea or developed in Japan.<sup>9</sup>

The original pronunciation of China was *Chi-na* in Korean, *Qi-na* in Chinese, and *Ji-na* in Japanese. *Chi-na* means a branch. *Chi-na*

was later called *Cha-i-na* or China. In the ancient millenarian period, Korea was the mother of the Chinese and Japanese civilizations; the Chinese were viewed as a branch state of the Chosŏn (Korean) empire. The Chinese recently changed the name *Chi-na* to *Zhongguo*, which means “center-state.”

The majority of Korean experts not only in Korea but also in the United States and other countries have not overcome the trappings of colonial legacy. There are two main reasons why we have not overcome this legacy yet. One is because many Korean historians studied under Professor Yi Pyŏng-do, who worked with Imanishi Ryu, a former professor at Tokyo Imperial University, for Japan on the Korean History Compilation Committee (*Chosŏnsa P'yŏnch'an Wiwŏnhoe*). This committee was established in 1910 by the Japanese colonial government to oversee the production of Korean history. In reality, it distorted ancient Korean history by making Korea a younger brother of Japan. This made Japanese rule over Korea easier because it was considered unethical for younger (Japan) to rule over older (Korea) according to Confucian ethics. Yi Pyŏng-do worked as a court clerk before working for Japan and had good proficiency in reading Chinese characters. Prominent Korean scholars Ch'oe Nam-sŏn and Yi Pyŏng-do were pressured to destroy and distort ancient Korean history. Ch'oe refused to perform this work because of his scholar's conscience, forcing him to leave Korea for China. Only Yi Pyŏng-do succumbed to Japanese pressure.<sup>10</sup> Japan tried to justify her expansion into Korea and Asia in the name of exporting civilization and peace. Japanese activities to destroy Korean history are beyond most scholars' imaginations. Even after Korea was liberated from Japan in 1945, Yi Pyŏng-do and the colonial legacy remained the most powerful influence on Korean historians. Many Korean scholars who have been influenced by him have been working as history professors at universities in Korea and in many other countries. His influence on Korean historians and Korean experts is still considerable. For instance, *A New History of Korea*, written by Professor Ki-baik Lee, published by Harvard University, argues that the Tonghak founder's doctrine included elements from Catholicism and also embraced features of

popular shamanistic beliefs. His ideas were thus eclectically shaped. It incorporated such practices as the chanting of magical formulas, worship of mountain deities, and aspects of traditional shamanistic beliefs that were readily understood by village people.<sup>11</sup> Professor Peter H. Lee's book, *Source Book of Korean Civilization*, published by Columbia University, also argues: "Tonghak is an eclectic religion founded by Ch'oe Cheu. Borrowing from various teachings, such as Confucianism, Buddhism, Taoism, Catholicism, and Shamanism,"<sup>12</sup> Both scholars' arguments are the same as the school of thought, advocated by the scholars employed by the Japanese colonial government to give a negative image to the Koreans. In reality, Tonghak's doctrine originated in ancient Korean millenarianism. Ancient Korean millenarianism greatly influenced Confucianism and Taoism.

The other reason why ancient Korean history, which has a relationship with East Asian millenarianism, has not been studied in scholarly depth is because it is a very difficult and thorny task to find and read ancient Korean, Chinese, and Japanese historical sources. Furthermore, since the Korean government adopted the policy to use mainly the Korean language, or *Han'gŭl*, there are not many scholars who have the proficiency to read ancient Korean, Chinese, and Japanese documents. Therefore, few scholarly publications in English introduce ancient Korean sources. A colonial legacy on Asian studies still rules over scholarly circles. As suggested by the African work of Professor Lee V. Cassanelli, some misconceptions on Asian history, which have been caused by a colonial legacy, have influenced not only American scholarship but also world scholarship.

American scholars played an important role in creating a new friendship with Japan after World War II, at the Hakone Conference in Japan in 1964, held to change Japan's image from a warlike nation to that of a democracy. The American scholars' studies mainly focused on Japanese modernization, the Meiji Restoration, Taisho liberalist movements, Samurai culture, and Japanese expansion abroad. Edwin Reischauer, Albert Craig, and Akira Iriye,

Harvard University; Hilary Conroy, Cameron Hurst III, and Frederick Dickinson, University of Pennsylvania; John Hall and James Crowley, Yale University; Marius Jansen, Princeton University; and Peter Duus, Stanford University contributed to these Japanese studies.

In Chinese studies, American scholars mainly concentrated on the study of Chinese modernization, nationalism, revolutions, including the Taiping millenarian rebellion and the Communist revolution, the prehistory of China, and why the Chinese fell behind on the way to modernity. However, half a century after World War II, we have not overcome the colonial legacy. Professor John King Fairbank of Harvard University, in his book, *China: A New History*, contends: "The path of historical wisdom is to find out what issues are in dispute, to identify major current questions, rather than to try to resolve them here and now. Our libraries are littered with the pronouncements of writers who knew all about China but could not see how much they did not know. The expansion of our knowledge has expanded the circumference of our ignorance."<sup>13</sup> Fairbank argues: "If we wish to understand the social and human factors in China's falling behind the West in the modern period, we must look more closely at her Korean history, classical thought, and many other features of her high civilization to see how they all may have played a part."<sup>14</sup> However, there are few scholars who have paid attention to ancient Korean history, classical thought, and civilization, which were actually an important part of Chinese prehistory.

Ancient Korean history was based on the millenarian doctrine. Without ancient Korean millenarianism and history, we cannot understand true social, religious, political, and human factors not only in China but also in Japan and Asia, including the Taiping and the Tonghak millenarian movements. After the Second World War, the United States helped the colonized nations recover their territories. However, American scholarship of Asia has not overcome the influence of a colonial legacy, even though more than half a century has passed since the War. One of the most important tasks of scholars is to find and write on the truth of human affairs from a colonial legacy or distorted historical accounts. Three or four days before General

Yamashita Yasufumi, a Japanese war criminal, was executed by the Allied Forces, he mentioned that the distortion of history made the Japanese military clique go in the wrong direction. After the victory of the Allied Forces, scholars began digging to find true history in the world including Asia, Africa, and other colonized countries from a colonial legacy. Prominent Japanese scholar Kashima Noboru states: “Our country does not have historians, although there are history teachers. For the people who are unable to read historical accounts are not historians.”<sup>15</sup> Koreans have more serious problems in reading historical accounts than Japanese. Our scholarship is still under a colonial legacy. Noboru argues that we have to discard the people who protect distorted historical accounts, in order to find the missing Asian history. We have to find the truth of history to reflect on the Japanese theft of historical accounts of Korea and the destruction of these historical records.<sup>16</sup> However, there are few studies about Asian millenarianism as a spiritual essence of Asians in comparative and full discussions regarding overcoming a colonial legacy. Most scholarship has examined uni-regional, uni-national, uni-archival sources and a colonial legacy, which has prevented true historical accounts.

By the end of the 20th century, a new trend in Asian studies appears to have overcome the colonial legacy and has begun to reexamine the present scholarship of Asia in a global context to enable true understanding. As Lee V. Cassanelli points out, knowing what issues are in dispute and finding the truth of history are very important tasks in overcoming a colonial legacy. In addition to Lee V. Cassanelli, scholars at the University of Pennsylvania and Harvard University, such as Hilary Conroy, Cameron Hurst III, Frederick Dickinson, Edward Wagner, and others encourage overcoming a colonial legacy to find the truth of history. They provide a new direction for Asian studies as well as African and millenarian studies in a global context. One of the benefits of comparative history is that it enables scholars to view their own areas of specialization from the outside, and to discover some of the blind spots that their particular traditions of scholarship have produced. The next step in advancing the study of Asian, African, and world

history will begin with the overcoming of colonial legacies and the reexamination of present scholarship.

### **Colonial Legacy, Present Scholarship of Asian Studies, and Cultural Differences**

Here is an example on how a strong colonial legacy influences our scholarship even today. Professor Ki-baik Lee argues in his book, *A New History of Korea: The Case of the Shamhan*, as seen in the “Account of the Eastern Barbarians” (*Tung-i chuan*) in the Chinese source *San-kuo chih*, was perhaps a model of normal development.<sup>17</sup> However, Professor Lee’s interpretation of *Tung-i* (東夷) as the Eastern barbarians is questionable, although his book has provided much valuable insight about Korea. His school of thought is no more than an outcome of a colonial legacy, copied from what the Japanese colonial scholars wrote during the colonial period. It is a common mistake that most Korean and Asian experts in America, and in other countries as well as Korea, have made. John King Fairbank interpreted 夷 (*yi* or *i*) as “barbarians on the East” in his prehistory of China.<sup>18</sup> The interpretation can be challenged. The term “*yi*” or “*i*,” in prehistory period was used as “civilized people.” 東夷傳 (“*Tung-i zhuan*,” *Biography of Tung-i*), 三國誌 (*Sanguozhi*, *Biography of the Three Kingdoms: Wei, Shu and Wu in China between A.D. 222–263*) that Ki-baik Lee quoted, never said that *Tung-i* (Koreans) were barbarians. Rather it clearly praises the fact that *Tung-i* do not take gold, silver, and silk fabrics as treasures. *Tung-i*’s nature is honest, strong and brave. ... The Chinese learned morality and virtue from *Tung-i* in four directions when the Chinese lost them. This kind of story also has been written in other Chinese books. *Houhan shu* (後漢書) and *Liji* (禮記, *Records of Etiquette*) state that the East is “*i*,” and “*i*” is foundation. *Tung-i* people are generous and like all living beings. The foundation comes from the earth. *Tung-i* people’s nature is good. They practice (the Heavenly) Way. Therefore, the people of virtue will not die (東方曰夷夷者抵也言仁而好生萬物 抵地而出故天性柔順易以道御至有君子不死之國). *Shuowen* (說文), written by Xu shen in the Chinese Han Dynasty, states that *Tung-i* are the people of virtue who follow the great Way. *Tung-i*’s

customs are generous, and they live long. *Tung-i* follow the Way, and they are great (東夷從大人也). According to 詩傳 (“*Shizhuan*”), “*i*” of *Tung-i* means “comfortable” and “honor.” Once upon a time, Heavenly God bestowed a bow and arrow to Ye, who is the main God of *Tung-i*. God requested Ye to help all countries under heaven. Ye removed all suffering from the earth. Ye helped people achieve the millenarian dream. 山海經 (*Shanhai jing*, Book of Mountain and Sea), written in the Yin Dynasty in China, records that the state of the people of virtue is located in the north (君子國在其北). The people of the state are virtuous and do not fight each other (其人好讓不爭). The metaphoric roses of Sharon<sup>19</sup> blow in the morning and fall in the evening. The Chinese called *Tung-i* country “the state of the great people (有大人之國).” Confucius and many Chinese admired *Tung-i* as the highest of civilized people and wanted to live in *Tung-i* states where there was virtue, justice, and peace,<sup>20</sup> while the Chinese suffered from injustice, corruption, and internal fighting and wars at that time. According to ancient Chinese records, the Chinese viewed and admired *Tung-i* as bright, brave, and the most powerful and civilized people. These Chinese records testify that Ki-baik Lee’s and John Fairbank’s findings are questionable. Although we recognize now that the term “*i*” is used for “barbarian,” originally the meaning was completely different. In ancient times, the term “*i*” was used for “great (archery) power for filial duty and peace.” The main reason why *Tung-i* (Koreans) invented archery was to protect the bodies of dead ancestors and respected teachers from animals and beasts for filial duty and loyalty rather than for war. The primary purpose was for defense and peace. The doctrine of filial duty, loyalty, and respect of teachers originated in ancient Korean millenarianism.

The ancient Korean pictographic character or Chinese character “*Tung*,” or 東 means the East. “*I*,” or 夷 is combined by two characters 大 and 弓. 大 means “great” or “big” and 弓 means “archery,” or “Heaven or Heavenly Mind.” The term “弓” (*Kung*) in ancient Korean pictographic characters or in Chinese characters with the meaning of “Heaven or Heavenly Mind” has long been used in Korean history. The term “弓” was also used as “Heaven or Heavenly Mind” in the Korean *Ch’amwisŏl* and Tonghak millenarian movement. We have to

be very careful in reading Chinese characters for the study of human affairs, particularly in Asian millenarian study. Another example which causes difficulty in translation follows: “*Dong (Tung)* (東) in the Chinese *pinyin* system means the East. “*Xi*” (西) means the West. However, “*Dong (Tung)-xi* (東西) is usually used as “thing” instead of East and West. Without considering the contents and historical background, we cannot truly understand the Chinese meaning and could easily misunderstand the meaning of “*i*.” Despite the original meaning of *Tung-i*, the meaning of “*i*” began to be used for “barbarians” since the Chinese Han Dynasty. Later the Chinese called the Korean “*Tung-i* (Eastern barbarian),” and Westerners “*Yang-i* (Western barbarian).” The Japanese followed suit. The motivation of both the Chinese and Japanese for using the term “*i*” could have been to hide their jealousy or ignorance of advanced civilizations because ancient civilized Korean and modern civilized Western powers were so powerful. The Koreans mostly did not use the term “*i*” for the Chinese and Japanese because ancient Koreans established ancient Chinese states and the foundation of their states. The Chinese and Japanese ruling classes were originally Koreans. Kanazawa Shōzaburō, who was a professor at Tokyo Imperial University in the Meiji era, argued that ancient Chinese leaders who came from China to Japan used Korean last names.<sup>21</sup> His argument is true.

## CHINESE METAPHOR

In studying Asian millenarianism and history, one observes that Asians liked to use a metaphorical fashion in writing history, particularly history that is related to millenarianism. In Asia, the Chinese in particular, liked to use metaphors. The following are good examples.

### Monsters’ Heads and Foreheads

The ancient Chinese wrote that in the East there were monsters whose heads were bronze and foreheads were metal. In reality such beings did not exist. However, the strangers were called *Tung-i*. In ancient

Korean pictographic characters or Chinese characters, this character 鍥 was used for metal. “鍥” is composed of two characters. One is “金,” which means metal. The other is “夷,” which means Korean. Therefore, “金” + “夷” = (become) 鍥 (metal). Metal means armored Korean people or soldiers, although “鍥” later changed to “鐵.” The Koreans made metal tools and weapons before the Chinese made them. The Koreans could rule over huge territories with powerful metal weapons in Asia. Even Sima Qian’s *Shiji* stated that the Chinese king ran away many times because *Tung-i* used powerful weapons. United Chosŏn Korean states made the most powerful weapons and possessed a strong military, similar to the present-day United States.

### No Death

Chinese records state that *Tung-i* lived without death in meditation and in the Heavenly or sacred Way. Of course, this is not true. “No death” may be interpreted to mean that Korean millenarian saints or people have lived long in meditative speculation.

### Names of *Tung-i*, Nine *i*, and Chosŏn Korea

The Chinese have used the term *Tung-i* (Eastern great bowmen) for the name of Korea or Korean instead of Chosŏn, the formal name of ancient Korea. There are also other names with “*i*” probably more than nines, such as Jiu-huang, 九皇 (Nine emperors), Jiu-i, 九夷 (Nine *-i*), Jiu-li, 九麗 (Nine beauty), Jiu-jing, 九井 (Nine wells), Qinqiu-guo, 青邱國 (Clear state), Cang-shui, 蒼水 (State over water), and others. In Chinese records about Korea, there are many words with “nine.” “Nine” means that ancient Chosŏn Korea had nine united states. Chinese *Shanhai jing* 山海經 (Book of Mountain and Sea) reports that there are nine wells and tails. When one well is damaged, the other eight wells activate. Although this has a significant meaning in Asian history, most scholars may interpret it simply as “well” and think it just an ancient myth. Nine wells refers to nine *Tung-i* states of ancient Chosŏn Korea. Nine tails means nine *Tung-i* states because there were nine *Tung-i* states in ancient Chosŏn Korea.

Nine wells are related to the *I-jing*. A “well” produces water from the earth. According to the *I-jing*, water produces life and power, and most Korean founders and states are related to water. There are also many stories about water in East Asia that relate to ancient Korean rule over China. “The other eight wells activated” means eight *Tung-i* states worked to help one *Tung-i* state, which had been attacked by non-*Tung-i* people. Sima Qian’s *Shiji* also states that the leader of the nine states is Chi-u (Heavenly Emperor of ancient Han’ung Chosŏn Korea). Although the Chinese knew Chi-u as the Korean emperor, he was worshipped as a god for victory and luck, even by the Chinese in China. As indicated in the above examples, it is impossible to understand what metaphoric words mean and to know Asian history and millenarian civilization truly, without understanding ancient Korean characters, culture, the *I-jing*, and the true Korean history of the ancient Chosŏn Korean millenarian era, which has greatly influenced Asia. The lack of understanding of the different cultures including the *I-jing* could have easily caused misinterpretations of facts. Unfortunately much Asian scholarship is still under a colonial legacy and a uni-cultural approach, which hinders the discovery of historical truth.

### **Colonial Legacy and the *I-jing***

In historical records and accountings in Asia, historians and writers have used the terms of the *I-jing* doctrine, which has a relationship with Asian millenarianism. Without the *I-jing*, we cannot understand what *I-jing*-related terms mean. Scholars and historians such as Sima Qian in China and Imanishi Ryu in Japan have distorted history for their own nationalistic purposes. Many scholars, including Asian and American Asian experts, have been influenced by a colonial legacy. Without knowing the *I-jing*, we may not understand some historical and millenarian accounts. For example, the Chinese source, *Gangmu* (綱目) writes: 伏羲氏以木德王天下... 易曰帝出乎震 (“As Fuhsi governed the state with virtue of wood, ...according to the *I-jing*, the Emperor Fuhsi came from 震, or *zhen*). In the *I-jing*, “wood” indicates the “East.” Zhen (震) is one of

the eight diagrams. It means east. Therefore, Fuhsi is from the East, and he is a *Tung-i* (Korean). In ancient times, the East meant *Tung-i* and the West meant the Chinese. Without understanding the *I-jing*, it is impossible to interpret and understand historical accounts and characters that relate to it. Many Asian millenarian doctrines and movements, including the Tonghak and the Taiping, are related to the *I-jing*.

### **Origin of Ancient East Asian Millenarian Tradition**

All East Asian history has a common point. Ancient East Asian countries had a supernatural and millenarian dream. Legendary founders of all East Asian countries were based on Heavenly or Divine myth. In East Asia, the emperor or king of each country was bestowed with divine rights by heaven for prosperity and peace of the people and country. In political struggles, the winners reported their history as great, distorted the defeated nation's history, and degraded millenarian belief as shamanistic. Good examples are cases in ancient Asian millenarian history, Tonghak and Taiping millenarianism. It has been known that East Asian millenarian tradition originated in Chinese culture. There are few scholars who recognize that in the 3rd century, the Chinese Han Dynasty distorted East Asian history for purposes of Chinese ethnocentrism, and in the 19th century, Meiji Japan distorted East Asian history under the imperial millenarian ideology for Japanese expansion. In reality, the millenarian myth of legendary Chinese and Japanese founding emperors originated in ancient Korean millenarian history.

### **The Ancient Founders of China and Japan Were Koreans**

Ancient Korean historical records state that ancient Koreans ruled over China and other Asian countries. According to Chinese history, there were three founding emperors. They are (1) Tai-hao Fu-hsi (太皞伏羲), (2) Yan-di Shen-nong (炎帝神農), and (3) Huang-di Xuan-yuan (黃帝軒轅). All of them were Koreans. The five emperors after the founding emperors are (1) Shao-hao Chin-tian (少皞金天), (2)

Zhuan-zhang Kao-yang (Zhuan-zhang高陽), (3) Di-gao Gao-xin (帝高辛), (4) Di-yao Tao-tang (帝堯陶唐), and (5) Di-shun You-yu (帝舜有虞). All of them were Koreans, except Zhuang-zhang, whose identity is unclear. In ancient Korea, the Koreans used the two words of the last name or title such as Tai-hao, which the Chinese usually did not use. In ancient times, the Mongolian, the same Tungus people as the Korean, used Korean names or titles such as Gen ghe s(u) Khan, which originated in ancient Korean. Korean words and languages, used in ancient Chosŏn Korea, were spread, used, and changed in many states—China, Mongolia, Eastern Russia, and central Asia. The Chinese made their country's name “漢” (Han, or China) from the Korean name “韓” (Han, or Korea). Although the meaning of the two characters is different, the pronunciation is the same. The Chinese usually used one word of a surname or title such as “Li” of the Chinese Tang Dynasty: General Li Shiji. After Tang defeated the Kokuryŏ Dynasty, the Koreans adopted surnames of one word from two or four words.

According to the ancient Chinese source, *Shujing* 書經 (*Classic of Documents or History*), the founders of China were Koreans. Even Chinese Sima Qian's *Shiji* also stated that (all emperors or kings) from Huangdi (Emperor) to Yu of the Xia Dynasty had the same root, although their states were different. According to the Korean source, *Taebaek ilsa*, Fuhsi (伏羲), who was the first emperor of three, was T'aeuŭi Han'ung Heavenly Emperor's youngest son in the Han'ung Chosŏn (Korea) State. *Gushi bian* 古史辨 (*Accounts of Ancient History*), written by Chinese scholars maintains a similar view. According to the book, *Tung-i* represents the same people as the Yin (Korean) people. The myths of the people are also the same. Many scholars in the modern era clearly recognize that the founders of China from Fuhsi to the Yin Dynasty were Koreans. Ancient Chosŏn Korea was the suzerain state over many states in China, and ancient Koreans ruled over huge territories in China. Chinese records—*Jin-shu* 晉書 (*Book of Jin*), *Houhanshu* 後漢書 (*Book of the Late Han Dynasty*), *Shanhai jing* 山海經 (*Book of Mountain and Sea*), *Lunyu* 論語 (*Confucius' Analects*), *Qishu* 齊書 (*Book of Qi Dynasty*), *Nan-*

*qishu* 南齊書 (Book of South Qi Dynasty), *Songshi* 宋史 (History of Song Dynasty), *Liangshu* 梁書 (Book of Song Dynasty), *Zhoushi* 周史 (History of Zhou Dynasty), *Beishi* 北史 (History of North), *Shiji* 史記 (Sima Qian's The Records of the Historian), and *Liaoshu* 遼書 (Book of Liao Dynasty)—reported huge ancient Korean territories in Asia. It is not difficult to learn that ancient Koreans ruled over most Chinese territory, if one studies the records carefully in relation to other Korean and Chinese historical records and linguistic and archaeological evidence. The Chinese record *Shuowen* says that the sky over the *Tung-i* state is enormous and its territory is huge. This Chinese source also states that Shun (舜, the Korean-Chinese emperor) paid tribute to ancient Chosŏn's (Korea's) Heavenly Emperor. Chinese scholar Xu Liangzhi, in his Chinese history book, *Zhongguo shi qian shi hwa*, states that the *Tung-i* people's activities were broad, spanning all of Shangdong, Hubei, northwest of Hunan, north of Anhui, Hebei, and the east of Hubei Province, the Liatung peninsula, and the Korean peninsula. The Shandong peninsula was the center of *Tung-i* activities in Asia. *Houhanshu*, written in the late Han Dynasty, states that ancient Korea totaled seventy-eight states comprising a huge territory. Although it is clear that ancient Koreans ruled over most of China, Sima Qian's *Shiji* intentionally never wrote about the founders of the most powerful ancient Chosŏn Korea. Sima Qian only wrote about others. However, even Sima Qian's *Shiji* also says that the 14th Heavenly Emperor Chiu in ancient Han'ung Chosŏn (Korea) was a Heavenly Son (emperor) whose tomb is in Dongping in Shandong Province in China. It is also a piece of evidence that ancient Korea ruled over the midland of China. The nine *Tung-i* states, which are known as Chinese states now, have paid tribute to Tan'gun Chosŏn Korea. A Kokuryŏ mural found in a tumulus depicts the tribute relationship. However, even today Chinese authorities do not allow people to see many ancient historical and cultural relics without a permit. Many records still remain of ancient Korean and Chinese writings claiming that ancient Korea ruled over most of China. According to the Korean record, *T'aebaek ilsa*, Lord

(legendary Chinese emperor) Shun from China visits Nangye in Shandong Province every five years. Shun had an audience with the Korean Heavenly Emperor in the morning. The Chinese source, 書經 (“*Shujing*,” *Classic of Documents or History*), one of Confucian classics, also relates a similar story: “In February, Shun went to the East (Tan’gun Chosŏn Korea), and performed worship to Heavenly Emperor at Mountain Taishan (泰山) (in the Shandong Province). Finally he had an audience with the Eastern Emperor and consulted about months and dates of a year.” Shun probably also learned about the *I-jing* to understand weather and cycle principles of the universe. However, Sima Qian’s *Shiji* wrote, “Shun met with a ruler of the East.” Sima Qian later replaced the term “ruler” with “emperor.” Sima Qian’s *Shiji* was written not only by Sima Qian but also by Chu Shaosun, Sima Zhen, and unknown writers with their Chinese ethnocentric bias under Chinese political pressure. In 99 B.C., Sima Qian was castrated by the Han ruler (141–87 B.C.) because he defended General Li Ling, who surrendered to the Huns, who were *Tung-i* (Korean). *Shiji* is one of the typical distorted historical writings of although many scholars have relied on these historical accounts. Although *Shiji* is one of the best known historical accounts of China, it is also one of the worst distortions of history. Even ancient Chosŏn Korea used the title of emperor; Sima Qian willfully wrote the term “king” or “lord.” The Chinese during the Han Dynasty began marshalling power against ancient Korea’s rule over China. Their distortion of history intensified to writing history as if the Chinese had ruled China since ancient times. They continued to change the names of locations in China even into the late 20th century, probably to hide the areas over which ancient Korea had ruled. However, if one investigates Sima Qian’s *Shiji* in comparison with other ancient Korean and Chinese sources carefully, it is not impossible to uncover *Shiji*’s distortion of history.

While ancient Koreans established China and ruled over most Chinese territory, Koreans also entered Japan to form the ruling class, including the Japanese imperial court in the Kanto region (the surrounding region centering on Edo, or Tokyo). Japanese scholar Imai

Keiichi lectured and wrote about the Koreans' great contributions to the development of the Kanto region.<sup>22</sup> Kanazawa, who was a professor at Tokyo Imperial University during the colonial era, also argued that the ancient Japanese royal court destroyed the historical records that said that the famous Japanese emperor's ancestor came from Korea.<sup>23</sup> Another modern Japanese scholar argues that the Japanese imperial family came from Korea, saying that Chosŏn Korea was the grandfather's land of the Japanese imperial court.<sup>24</sup> Japanese Emperor Tenji was Puyoyŏng, son of King Ūija of the Paekche (Kudara) Dynasty in Korea. The emperor named Japan *Nippon* (日本).<sup>25</sup> The Japanese imperial family originated in Korea. The first Emperor Jinmu to the ninth Emperor Kaika most likely came from Silla Korea. The tenth Emperor Sujin to the fifteenth Emperor Oujin and the twenty-fifth Emperor Buretsu came from Paekche (Kudara) Korea. The twenty-sixth Emperor Keitai to the twenty-eighth Emperor Senka came from Silla. The thirty-ninth Emperor Tenji to the fortieth Emperor Jitou came from Silla.<sup>26</sup> Another Japanese scholar, Tanaka Katsuya, in his ancient Japanese history account, argues that ancient Chosŏn Korea, which was governed by Koreans, or the Tungus people, ruled over Manchuria and Eastern Russia, entered Japan, colonized the Kyushu district, and established the Japanese imperial court.<sup>27</sup> Major Japanese Shinto shrines, centered in the Kyushu district, had Korean names such as 熊, which means "bear," 곰 (kom) in Korean, and くま (kuma) in Japanese. The Japanese *Kojiki* and *Nihonshoki* write about the founding stories of Japan. The stories in the *Kojiki* and *Nihonshoki* are significantly related to Korea; they copied many ancient Korea-related myths. They were actually written by the Koreans, who travelled to Japan from Korea. Without knowledge of ancient Korean history and language proficiency, it is difficult to understand the myth. Even if a colonial legacy prevails, the Japanese language indicates how strongly ancient Korean civilization influenced Japan. The Japanese began to use the phrase "*Kudaran koto iuna*" (下らんこと言うな, or "Don't say anything, if it is not the big (*kudaran*) country's"). The Japanese called Paekche (one of three ancient states of Korea, which ruled over part of China) "*kūnnara*" in ancient times

instead of *Haksai*, which it would be in Japanese. The Japanese could not pronounce *kūnnara*, but would say *kudara*. The Japanese admired and respected the Paekche as a big state—one of the three Korean dynasties. The term “Nara” state in the Middle Age of Japan was derived from the Korean term “Nara,” which means “state.”

### THE CHINESE EMPEROR BURNED HISTORICAL ACCOUNTS

The First Emperor *Shihuangdi* of the Qin Dynasty in China burned almost all existing Confucian classical books, including political and historical accounts, although medical and agricultural works were exempted, and killed 460 Confucian scholars and historians. In such circumstances, scholars and historians could not write true or accurate works. Countless precious historical accounts, detailing the extent to which ancient Koreans ruled in China, were burned on his orders.

### THE PEOPLE’S REPUBLIC OF CHINA’S VIEW OF ANCIENT KOREA

The official history book for Chinese students, authorized and published by the People’s Republic of China’s governmental educational agency, includes the words “*Tung-i* (東夷),” “*Jiui* (九夷),” and “*Chiu* (蚩尤),” in The Chinese History book.<sup>28</sup> Although the book does not explain that these words were taken from Korean, it briefly alludes to historical wars between the Chinese and an “outside tribe” without actually naming the Koreans themselves. It only gives the name of Chiu as the Chinese enemy, and locates his territory in eastern China, thereby refusing to explain that he was, in fact, the Korean emperor. The very existence of such a figure, however, and the consequent Chinese need to fight him is, in its own way, good evidence that the ancient Koreans once ruled over China. According to the Chinese government history book, Huangdi (the Yellow Emperor) or 黃帝 (2698–2598 B.C.) was the Chinese ancestor who fought Chiu (2707–2512 B.C.). Huangdi lived in Huashe, where the Chinese lived, in the west of China. According to ancient Korean records, *Taebaek Ilsa*,

Huangdi Xuanyuan was a descendant of *Tung-i* official Sojŏn (少典), who was punished by Tan'gun Chosŏn Korea. Sojŏn's other descendant is Kongson (公孫). All Huangdi Xuanyuan's people are Sojŏn's descendants (少典之別派曰公孫 ... 軒轅之屬皆其後也). The Chinese source, Sima Qian's *Shiji* also tells the same story: Huangdi is Sojŏn's descendant. His surname is Kongson and his first name is Xuanyuan. (黃帝者少典之子姓公孫名曰軒轅).

### **ASTRONOMICAL CHART, LUNAR CALENDAR, AND MILLENARIAN DREAM**

In ancient Asian society, it was widely held that heaven rules over the earth and that after death a human's spirit would be borne to heaven. Ancient Koreans created the first astronomical chart in Asia, probably the first one in the world, along with the lunar calendar. The astronomical chart and lunar calendar are related to the ancient Korean millenarian dream of great peace. Many schools of thought contend that the Chinese, or Emperor Yao in China, made the lunar calendar in the Shanxi Province (Shangshu), but to claim this is to overlook Korean evidence to the contrary. The people of ancient Chosŏn Korea invented the lunar calendar, which the Chinese subsequently borrowed. This may be substantiated by the fact that the lunar calendar fits the changes of the seasons in the northeastern region such as the Manchurian, Siberian, Korean, and Shandong peninsulas, which were the center of ancient Chosŏn Korea, but does not work so well when applied to the changes of seasons in the southwestern region such as in Shanxi, where the Chinese have traditionally lived.

### **KOREAN-CHINESE CHARACTERS, MILLENARIANISM, AND HISTORY**

So-called Chinese characters, or ancient Korean pictographic characters, are also good historical sources when studying history, including millenarian history, although few studies in the field make full use of the characters. Ancient Korean pictographic characters, or Chinese

characters themselves, can provide historical evidence that ancient Korea was the most powerful country in Asia and received tribute from the Chinese. Furthermore, such characters, although appropriated by the Chinese, were actually invented by ancient Koreans.

Ancient Chosŏn Korea used pictographic characters, or *sinji munja* 神誌文字 (God's paper character or letter). Fuhsi, who was appointed and dispatched by ancient Chosŏn Korea to govern the Chinese, and his subjects contributed to the development of Chinese characters.<sup>29</sup> Approximately 5,500 years ago, the ancient Koreans taught the Korean *sinji* characters to Emperor Fuhsi and his people, who visited Chosŏn Korea from China. The Chinese used Korean pictographic characters for a long period until the Yin Dynasty. The Qin (221–206 B.C.) and Han dynasties (206 B.C.–220 A.D.) began to destroy the Korean *sinji* characters. Confucius used the Korean *sinji* characters, and his writings in *sinji* were found in his house. However, the First Emperor *Shihuangdi* of the Qin Dynasty burned all Korean *sinji* characters and used Korean Chinese characters in place of *sinji* characters. We may call the so-called Chinese characters the Korean–Chinese characters. Even Chinese scholar Bi Zhangpu argues that Chinese characters came from the north, the center of ancient Chosŏn Korea and not from China. The Chinese have changed the Korean *sinji* characters on two occasions. The first time was in the Han Dynasty to change *sinji* to Korean Chinese characters, and the second time was in Communist China, when the Korean Chinese characters were further simplified for general use.

Once it is accepted that the Chinese learned the Korean pictographic (*sinji*) characters from the ancient Chosŏn Korea, it becomes very hard to fully understand the meaning of Chinese without knowing something of Korean culture and history, as John King Fairbank argues:

In its early growth, the Chinese written language could not expand on a purely pictographic basis. A phonetic aspect had to be adopted. As a result, most Chinese characters are combinations of other simple characters. One part of the

combination usually indicates the root meaning, while the other part indicates something about the sound. For example, take the character for east, which in the Beijing dialect has the sound “dong.”

However, there are a few people who know that the word “東 (dong)” was derived from the *sinji* Korean character in both meaning and sound in the Korean dialect. The Korean dialect has the sound “dong.” “Dong” originated in the Korean “*Dong i da*,” which means to tie up a bundle with string. The character 東 looks like something tied up in a bundle using both hands. Another example shows that the Korean pictographic character or Chinese term “家” means “house.” However, the Chinese do not know why the character “家” has the meaning of house. Only the Koreans know the reason. “家” is composed of two characters “宀,” which symbolizes a roof, and “豕,” which symbolizes a pig. To fully understand why it should be that a pig “豕” with a roof “宀” becomes a house (宀 + 豕 = 家) is only possible if one knows something of Korean housing culture.<sup>30</sup> The reason for this odd connection is that, uniquely in Asia, and probably in the wider world, Korean houses built to ancient design provided space to keep a pig in a separate roofed pig house, so that the pig could protect the family against snakes, which are themselves naturally afraid of pigs. There is good linguistic evidence that the Koreans invented the *sinji* characters or Korean Chinese characters. Since ancient Chosŏn Korea ruled over China from the ancient period until the Xia and Yin dynasties in China, the leaders and ruling class were Korean. They used and pronounced the sonant (the “muddy” sound) characters such as *Pak*, and *Maek*, and *Pakdal*, which were specific to Korean leaders and people. The *Huasan* (華山, or Flower mountain) people or the Chinese, who did not rule over China, on the other hand, lived in the mountain area in the west of China and could not pronounce the sonant (the “muddy” sound) characters, which the Koreans used.<sup>31</sup> Eventually, however, the Chinese expanded into the east and north from the west and defeated the Korean *Tung-i* state of Yin and established the Chinese Zhou Dynasty. In the aftermath of these events, the original Korean *sinji* characters and Korean

pronunciation began to change. The Chinese actively began to destroy and distort such works of history as these would contradict their chosen version of events, and as a result, it is very difficult to find credible or intact historical sources from the period before the Zhou Dynasty.

### MILLENARIAN KINGDOM AND OLD KOREAN CHARACTERS OR CHINESE CHARACTERS

In Korea, China, and Japan, the term “millenarian kingdom,” or 千年王國, is used in Korean *sinji* characters or Chinese characters. The meaning of the term is “one thousand years (of) king’s state (kingdom).” There is no reference in this context to God’s kingdom. However, it is important to study this term further, particularly when we know the term “王” (king) and ancient Korean *Ch’önbugyöng* (heaven given Bible, or 天符經). In the 天符經 (*Ch’önbugyöng*), heaven is “—” which means 1 (one) in ancient Korean, earth is “—,” and humanity is “—.” Human has 三 (three) functions of heaven, earth, and humanity. If the “三” is connected by 1 (one) (who is a human leader, who knows the principle of heaven, earth, and humanity), “三” becomes “王” (三 + 1 = 王). This means king (in Korean, Chinese, and Japanese). Korean, Chinese, and Japanese millenarianism are therefore connected to the Heavenly Emperor’s ideology and the theory of the divine rights of emperor or king, including those beliefs adopted by the Taiping and the Tonghak, and all are rooted in ancient Korean *Ch’önbu* (heaven-given) millenarian doctrine. The Japanese imperial mirror in the Iseingu shrine and the Taiping Seal were influenced by the *Ch’önbu* doctrine and the *I-jing*. It must be reiterated at this point, however, that the Asian millenarian concept is markedly different from the non-Asian millenarian one. In the Korean *Ch’önbugyöng* principle, the term “王” (*wang*) indicates that a king is destined to establish a millenarian kingdom as both a spiritual and secular leader.

The word “皇” (emperor) originated from the Korean word for emperor. 白, which means white or the Korean (on account of the Koreans’ habit of wearing white clothes), is above the word 王

(king). 白 and 王 becomes 皇 (白+王=皇), which means emperor. In ancient times, the Korean emperor wore white clothes and ruled over kings and many states; the Koreans therefore used the word “皇” as “emperor” to denote one who rules over kings. The Korean pronunciation of 皇 is *hwang*. The pronunciation “*hwang*” in Korean has changed to “*huang*” in Chinese. There is the other word “壬” (*nim*), which means the greatest leader or emperor in Korean *sinji* characters or ancient Korean characters. The 壬 has a close relationship with millenarian study in Asia. 壬 (*nim*), which means the greatest leader or emperor, also originated from ancient Korean, and its meaning is a little different from 王 *wang* (king), although the two words look the same. The Chinese and Japanese, arguably out of a desire to distort historical facts, have changed 壬 *nim* (emperor) to 王 *wang* (king) on historical accounts and stone monuments to degrade and defame Korean emperors by reducing them to the rank of king. The distortions have caused many misunderstandings in reading Asian historical documents, and remind us, once again, that we may not have a true understanding of Asian history without understanding ancient Korean pictographic *sinji* characters and history. We have to be cautious in reading Korean *sinji* or Chinese characters because ancient Korean pictographic or Chinese characters were created on a pictographic base. It is relatively easy for one to change such pictographic characters to distort the contents of history.

Although the term T'aep'yǒng in Korea means “great peace,” the original meaning of T'ae (太) of T'aep'yǒng (太平) was “bean,” and the original meaning of p'yǒng (平) is “to distribute them to the people equally or satisfactorily.” In ancient times, it was very important to provide food and help people live in peace in harsh environments. At the time, the bean was the most important crop for people's survival. The ancient Korean people offered beans to heaven. Therefore, t'ae (太) refers to “bean,” or “great offerings to heaven.” T'aep'yǒng has also been used as the meaning for “great peace,” because the offering of beans to heaven and the distribution of beans to the people contributed to great peace. The reason Koreans offered beans to heaven was to avoid killing an animal

and revealing impure blood as part of the sacrifice. Beans also absorb *ki (chi)* energy from the earth under heaven and contain the essence of good nutrition. The Chinese founder Emperor Taihao Fuhsi's last name is *T'ae* in Korean, which means "bean" after a sacred thing to offer to heaven. The Chinese later used *T'aep'yǒng* for Taiping. In ancient times in Korea, beans were the most important crop for millenarian worship.

Ancient Chosŏn Korea was a state of saintliness where the Heavenly Son, emperor, or leader (壬) heard with ears (耳) and spoke the truth by mouth (口). The Chinese and the Japanese do not know what 壬 means really, but the Koreans know the meaning of the word because the Koreans made up the Korean pictographic or Chinese characters. Therefore, 耳 (ears) + 口 (mouth) + 壬 (Heavenly Leader) = 聖 (Saint). 聖 means saint.

Ancient Chosŏn Korea was the state of Great Peace (太平, *T'aep'yǒng* or Taiping), where Heavenly Son (天子), or Emperor (皇), and others considered saints lived. Therefore, the Chinese travelled to Chosŏn Korea to pay tribute to the Chosŏn royal court. Ancient Korean pictographic or Chinese characters support this argument. The ancient Korean pictographic character or Chinese character 來 means come, and 朝 means Chosŏn (Korea). 來朝 means to come Chosŏn (Korea). 貢 means pay tribute. Therefore, 朝貢 means to pay tribute to Chosŏn (Korea), the royal court.

Ancient Chosŏn Korean leaders and nobles in the northeastern region of Asia began to use chopsticks in millenarian worship services. Chopsticks were also used for eating by the Koreans, while the Chinese in the southwestern region used their hands to eat food. The ancient Korean custom of eating with chopsticks spread toward the south and the southeast. The Chinese and Japanese later followed in using chopsticks.

In China, from ancient times, it was the custom that emperors' and nobles' bodies were laid to rest with their heads pointing north. The reason why a body's head was laid down toward the north was to express the departed's desire to think of Heavenly Chosŏn Korea, and to be born in a Heavenly Paradise in the Northern Heaven or the

Ninth Heaven. Ancient Koreans believed that human spirits returned to the Ninth Heaven after death. In East Asia, including China, the belief that nine is a very important number for destiny originated in ancient Korean millenarian teaching. Ancient East Asians believed that there was 上帝 (*Sangje* in Korean, *Shangdi* in Chinese), or God. The ancient Chosŏn Korean millenarian belief influenced Asian millenarianism, including the later values of the Taiping and the Tonghak, to an important degree.

### NURHACHI 愛新覺羅, THE QING, AND THE TAIPING

The founder of Qing, Nurhachi (1559–1626) was a descendant of the Silla Dynasty (57 B.C.–A.D. 935) in Korea. Nurhachi's Korean last name was 愛新覺羅<sup>32</sup> (*Aesin Kakra* in Korean, *Aishin Juoluo* in Chinese), which means “to love the new (Silla) and remember the Silla Dynasty.” The original name of Qing was 金 (Kim), which was adopted from Kim, whose last name was the same as founder's of the Silla Dynasty in Korea. The Chinese pronounced 金 (Kim) as Jin. Later the name of 金 (Kim or Jin) was changed to Qing (Dynasty), which means pure, and which came from Qing (pure) of Qing qiu state, one of the ancient Chosŏn Korean states. The Kangxi Emperor (1662–1722) strongly encouraged adoption of the ancient Korean government system. The Manchu people were of *Tung-i* (Korean) origin, and included Nurhachi whose ancestor came from the Silla Dynasty. Nurhachi was born near Mt. Paekdu in the Korean territory. Many *Tung-i* people, who lived in Manchuria and China, joined the Qing force under Nurhachi's leadership. Japanese scholar Tomita Tetsuro also wrote that the Qing Dynasty was ruled by the Aesin Kakra, 愛新覺羅<sup>33</sup> royal family until the time of the Final Emperor. Today many of Aesin Kakra's descendants live in China. Most of Aesin Kakra's descendants use their surname 金 (Kim), the name of the founder of the Silla Dynasty in Korea. However, the People's Republic of China's formal history book changed 新 (new-Silla) to 親 (kind) to replace 愛親覺羅<sup>34</sup> to hide the meaning of the Silla Dynasty, an alteration typical of the extent to which the Chinese have distorted history. Although most scholars have called the Qing the Manchu Qing,

the Qing Dynasty was really a Korean dynasty. Scholars have argued that the Taiping was an anti-Manchu movement. However, the Taiping millenarian movement clearly was a Chinese nationalistic religio-political movement against the Korean Qing Dynasty.

### ANCIENT KOREAN MILLENARIAN DOCTRINE AND THE ROOT OF ASIAN MILLENARIANISM

In addition to the colonial legacy, the levels of difference in the millenarian cultures of both East and the West work to prevent the better understanding of millenarianism. For a true understanding of millenarianism, we need to highlight and study major Korean ancient classical thought such as *Ch'õnbu gyõng* (God-Given Bible), or *Chohwa* (all become one in harmony and peace), *gyõng* (Bible, or teaching), *Samil singo*, or *Kyohwa* (educate in truth), *gyõng*, *Ch'amjõn kye gyõng*, or *Ch'ihwa* (governing the people in peace), *gyõng*, and *Handan kogi* (*Collections of records of ancient Korean history*).<sup>35</sup> These are all very important for those studying Korean and Asian millenarianism. One cannot understand Judeo-Christian millenarianism without knowing the Talmud and Bible, nor can one fully appreciate Islamic millenarianism without reference to the Qur'an. Thus, Asian millenarianism cannot be understood without understanding Korean classical thought. It must be added, however, that few scholars have undertaken this study; rather, experts have depended on the Japanese and Chinese colonial legacy and focused on the monotheistic nature of other millenarian movements. Without the study of ancient Korean millenarian history and thought, which have greatly influenced Asian millenarianism, one can hardly understand the phenomenon of Asian millenarianism. Furthermore, a close study of such factors will not simply enhance our understanding of the Tonghak and the Taiping, it will shed valuable light on modern Asian views concerning international society and global politics. It may even be possible to use an improved sense of Asian wisdom to make possible closer mutual cooperation for greater civilization and the achievement of the millenarian dream—happiness, prosperity, and great peace for our global society.

Siberia, the eastern part of Russia, including the Baikal, was once part of ancient Chosŏn Korea. The region still maintains the ancient Korean Tungus people's cultural, linguistic, and religious traditions. In the 20th century, a Russian artist, Kandinsky, visited the Komi region in Siberia. The word "*Komi*," seems to originate from the Korean word "*kom*," or bear. He discovered religious traditions that had survived into the modern world, including the practice of worshipping heaven, mountains, and nature.<sup>36</sup> This worship is related to the ancient Korean millenarian tradition. In Siberia, there remain many Buriats, who call Korea their home country. The ancestors of these Siberians were the Korean Tungus people. Russian historian V. O. Kliuchevsky, in his book, *Russian History*, written in Russian, explored in detail the great influence that the northeastern Tungus people had on Russian political culture.<sup>37</sup> In Russian languages, the title "tsar" came from "Khan." Khan came from the Korean term "Han," or "Kan," which means heaven, God, and the Greatest.

In ancient Asia, the center of Asian civilization was the northeastern district of Asia. From there, civilization spread to the Huanghe (Yellow River) in the south, to Mongolia in the west, and the Korean peninsula and to Japan in the southeast. The most civilized and most powerful country appears to have been in northeastern Asia in the guise of the ancient Korean Tungus civilization, which probably started more than 9,000 years ago, and whose people went on to establish ancient Chosŏn Korea. The Korean Tungus expanded into middle and south China, eastern Russia, and Japan. At that time, the Chinese lived in the mountain districts in the west from the midlands of China. The Korean Tungus people's expansion was the most fearful threat to the Chinese in the west. Until the establishment of the Zhou Dynasty by the Chinese, who lived in west China, the Korean Tungus people ruled over China.

In ancient Asia, the Koreans probably established the most powerful millenarian state on the earth with high morality, and strong civil and military power. In the mid-1980s, ancient Asian cultural relics, related to God-worship were found in Liaoning Province in China, which was once a part of ancient Chosŏn Korea. It was estimated that the civilization existed fifteen centuries before the Yellow River

civilization, which is known as one of four ancient civilizations. The school of thought about the ancient world having only four traditional civilizations has to be reexamined in view of the findings of ancient Korean millenarian civilization.

### **COLONIAL LEGACY AND FREEDOM FROM DEPENDENCE ON MATERIAL DOCUMENTATIONS**

Historians usually study history based on material evidence such as written records, but little time is devoted to the process of collecting necessary and reliable sources from the defeated in international power struggles. There is an old saying: “The defeated do not have words.” When the winner destroys written records, no written records remain for the defeated except those hidden from sight. However, “no written records” does not mean that history does not exist, any more than the fact that a record is written means that it is true. The scholar is constantly asked to make a value judgment about what is true in his or her sight.

In studying Asian millenarian movements and their history in a manner free of the colonial legacy that could otherwise damage the enquiry, the following admonitions may be helpful: (a) to be as free as possible from dependence on distorted sources, (b) to investigate historical sources and locations, if at all possible, (c) to apply knowledge of true Korean (millenarian) sources and history, (d) to compare these with such sources as exist in other countries, (e) to understand the *I-jing* theory, which has influenced the writing of historical accounts, (f) to understand Korean *sinji* characters or Korean-Chinese characters and Asian metaphors, and (g) to use undocumented sources such as archaeological evidence and oral traditions.

### **ORAL TRADITION AND MILLENARIAN STUDY OF ASIAN MILLENARIANISM**

One of the ways to overcome colonial legacy and the lack of written historical sources may be to use oral traditions, as Lee V. Cassanelli suggests. Writing on (Somali) oral tradition as history and process, he states:

It should by now be apparent to the reader that I have regarded Somali oral traditions not simply as expressions of culture and belief but also as suitable evidence for use by historians. At the same time, I do not consider them direct evidence from the past but rather as living interpretations of historical experience. I have also suggested that traditions must be treated carefully; they cannot be lifted from the culture in which they are transmitted. The oral record must be studied alongside the social groups whose identity it embodies and helps to reinforce. And it goes without saying that traditions are most useful to the historian when used in conjunction with other available oral and written evidences. I am aware that most oral documents are susceptible to different types of scholarly analysis, among them functional, structural, and existential. However, I believe that these different modes of analysis are not mutually exclusive—that, for example, recognizing the political functions of a tradition does not automatically render it useless as a piece of historical evidence. The fact that certain traditions are remembered and others (presumably) forgotten is almost certainly a ‘function’ of their relative political or social importance to the group that remembers (or forgets) them. But those traditions which are preserved, even for the most self-serving of reasons, may well have historical foundations. At the very least, such foundations cannot be ruled out a priori. The fact that accounts are altered or embellished from one generation to the next, in accordance with the philosophical or political outlook of each does not make them historical. The very fact that traditions are reconstructions of the past suggests, if anything, a concern to make that past real and meaningful. This, after all, is the purpose of all historical interpretation, academic or otherwise. Particularly in a society like the Somali, in which there are no officially sanctioned histories.<sup>38</sup>

Cassanelli’s theory of oral tradition may be applied to Korea and other cases where histories have been distorted by alien expansionists. In order to overcome colonial legacy, it is helpful to use oral tradition alongside such sources as written records and other forms of linguistic, anthropological, and archaeological evidence. In this manner, Cassanelli’s theory may also be usefully applied to the field of Asian millenarian studies. The sutras of Buddhism, the Bible, and the Qur’an

were initially preserved in oral memory, and ancient Asian religious millenarian history was originally handed down by similar means. The dialectics between religion and secularism in both the Taiping and the Tonghak millenarian movements shaped perception during this period. Additionally, the dialectics between political problems and nationalism were important influential forces. Thus the millenarian movements were not genuinely religious, but were a combination of religion, secularism, and nationalism. Therefore, we have to resist the temptation to read them simply with a uni-religious and uni-national approach.

### **JAPANESE AND KOREAN RELATIONS**

Regarding the Tonghak's activities and relationship with Japan and China, Professor Hilary Conroy has written the book, *Japanese Seizure of Korea, (1868–1910): A Study of Realism and Idealism in International Relations*. Conroy's book is a landmark study in this field and sheds considerable light on the complexities of Tonghak and Sino-Japanese relations. Rather than rework much that has already been done, my intention here is to draw upon Conroy's foundations and discuss and further expand on some of the critical issues in light of source findings.

### **COMPREHENSIVE OR QUANTUM APPROACH**

In studying Asian millenarianism, there are other problems. Given the nature of the subject, reason reaches a limit when studying millenarianism, and it is probable that if a strictly reason-based approach is used, one will encounter barriers in understanding the mentality and behavior of millenarians. Many people have refused to recognize millenarian mysteries and have avoided participating in studies that go beyond the categories of human reason, to the point of arguing, as scholars have done, that a millenarian leader such as Hong Xiuquan was mentally ill. It is, however, in the light of developing sciences such as neurobiology and quantum theory, that one can understand millenarian mysteries with greater success from a scientific point

of view. Emanuel Swendenborg, a Swedish thinker who was born in 1688, wrote more than 160 books and in turn greatly influenced many great thinkers and scholars such as Immanuel Kant, Goethe, and Dostoyevsky. In one of his books, he wrote that, for 20 years, he existed between this world and the other world, communicating with spirits in the other world and experiencing life in this world simultaneously. His ideas influenced many Nobel Prize winners who were fascinated by his mysterious experiences, not the least because he successfully predicted his own death, or leaving of this world on March 29, 1772.<sup>39</sup>

Both Hong Xiuquan and Suun Ch'oe Che-u asserted that they received visions from God, although they had different views as to the nature of God. We know that, in the world, many spiritual people have successfully predicted their own deaths. In 1901, in Korea, the Chŭngsando religion, which was called a true Tonghak, was founded by Kang Chŭng-san, who was born in 1871 in South Korea and left this world in 1909. He was hailed as the Maitreya Buddha, *Sangje*, or God. The Chŭng-san religion claims that the religion has produced 10 million believers in Korea since 1901. According to Chŭngsando, there are many mysterious stories: Kang restored the life of a dead child. He caused the Russo-Japanese War (1904–1905) in order to prevent Russian rule over Asia and to ensure Japan's defeat of Russia. He also caused World War I and World War II. He prophesied that the United States would defeat and punish Japan because Japan betrayed the United States, her mentor in modernization. It was also prophesied that Kang would come back again to this world to create a millenarian paradise. One may, of course, deny these mysterious stories such as Swedenborg's, Hong's of the Taiping, and Suun's vision of the Tonghak, but it is not so easy to deny that the universe is full of mysteries and wonders that exceed the limits of conventional understanding. The study of millenarianism is a very controversial subject. The study of the millenarian movement is a difficult task because it is not based simply upon a study of human efforts to find truth through rational speculation ruled by a three-dimensional world that directs our political and social actions. Rather, it means to study human affairs

in the light of accounts of four-dimensional or higher worlds, which many people have not experienced and may consequently deny.

Monotheists believe in God as a planner in charge of human affairs and as a result of this often have a theoretical interpretation of history. Many Asian religions have a pantheistic view of the universe. They assert that humans and the universe are not simple creations, and anyone can attain enlightenment like Buddha. They maintain that the mind has the power to make history and to find God or Buddha-nature. Some modern scientists, like quantum theory scientists, argue that consciousness is inherent not only to humans, but also may reside in things. Entities like God and the moon exist, but only when a person has the mind to believe they do exist. Full understanding of such concepts is the goal of both religion and science, along paths that are different, but equally alike. To find truth, religious believers contribute by liberating themselves from their dogma, and scientists contribute by challenging religious dogma. Compared to the development of the natural sciences, what have historians done in the search for truth in human affairs and history? Historians have concentrated on reconstructing human history in the name of objective study and have disregarded the mysteries and four-dimensional or higher worlds which have taken place in millenarian movements. In adhering to this view, they have also chosen to disregard other mysterious happenings such as the Nazi's failure to invade Moscow because of unexpected cold and snow storms, Genghis Khan's failure to attack Japan because of a mysterious wind, and an incident during the Russo-Japanese War (1904–1905) when a mysterious east-south wind attacked the Russian fleet, which collapsed in the Tsushima Strait between Korea and Japan. Many historians simply have described such mysterious events as strange coincidences or have not mentioned them at all. Some prominent thinkers and scientists have argued that this world is a virtual reality and human affairs are a reflection of the other world. One may say that the study of history is no more than a subjective story of human affairs written by a historian who collects certain kinds of sources, analyzes them, reconstructs them, and interprets the past from within

his own knowledge and experience, even if the process is sometimes pursued under the name of scientific methodology.

In “Meaning in History: Is there a true, coherent, and explicable historical system at work in this world?” Hilary Conroy points out:

religion has vehemently attested that mankind is favored occasionally by what we call ‘revelations’—‘enlightenment,’ flashes of insight received by various individuals—Moses, Jesus, Buddha, Paul, Zoroaster, Mani, Mohammed, Nanak, George Fox, Joseph Smith, Mary Baker Eddy, Hong Xiuquan of the Taiping (China), Ch’oe of the Tonghak (Korea), perhaps hundreds of unknowns. Are they merely prevarications or imaginings? Some weight must be given to the possibility that they are not, that they represent, shall we say, ‘hints,’ imperfectly understood by individuals standing in the context of their own place, time, and limited knowledge of the world, and garbled by followers with a penchant for associating ‘revealed truths’ with their own group—but hints, nevertheless, which give us encouragement that the unseen force behind our problems has some interest in whatever progress we are making toward the broad perspective necessary for their own solution.<sup>40</sup>

Conroy poses questions related to supernatural or divine power, which have played important roles in human affairs, but which most historians and scholars have disregarded or even denied.

Some Asian millenarian ideas such as ancient Korean millenarian doctrine, the *I-jing*, Buddhism, and Tonghak were produced with the aid of intuitive wisdom induced through meditation, which could operate by transcending dualism and speculation to locate an outlook that does not distinguish God, humanity, or nature as separate entities. Most people think that the Asian concept of God does not have a clear-cut meaning. One might say that such Asian millenarianism is Asian mysticism, shamanism, or irrational doctrine. Many scholars have struggled to understand it from the prism of theistic dualism such as creator and created, God and human, Heavenly Kingdom or hell, life or death—largely because they have insisted on bringing to the subject

research methods based on analytical thought. These methodologies do not help understand Asian millenarianism such as the Tonghak and the Taiping because such Asian millenarian ideas did not emerge from dualistic theism, but from combined ideas and intuitive vision.

In human history, there have been three major currents in the effort to find truth and to attain salvation from suffering. One is the path to God (with faith); another is belief in science with reason (and with the use of the left brain); and another is the pursuit of intuitive wisdom, where power is achieved through meditation (and the use of the right brain and the left). The concept of faith contributed to the development of religious civilization. Reason contributed to the development of scientific civilization. Intuition contributed to the development of intuitive civilization.

Many Asian millenarianisms are related to intuitive wisdom, which produced the concepts of *ki (chi)* energy and emptiness and which are believed to have the power of creation and so-called miracles. Asians have used the concept of God as a power that covers all the world, a concept that is rooted in pantheism. Therefore, although the Taiping and the Tonghak used the name of God, their meaning of God, particularly the God of Tonghak, was not the same as Christian and Islamic conceptions of God. In Asia, ancient Korean millenarianism, the *I-jing*, Buddhism, and Confucianism, did not advocate a physical millennium of life because these philosophies held that everything and everyone is in a cycle of birth and death, unless one achieves freedom from that cycle. Therefore, in Asia, there were not many millenarian movements in which the people believed in a physical millennium in this world. This inclination toward physical transcendence, however, has not prevented Asian millenarianists from simultaneously holding hopes for longer life, happiness, peace, and salvation from worldly troubles such as disease, poverty, discrimination, and oppression, by virtue of the intervention of a religious or supernatural power.

In the 17th century, the French thinker Descartes said: "I think, therefore, I am," and in doing so claimed that mind and body were separate. Descartes' assertion encouraged a rational and speculative

approach that soon became a philosophical truism. According to modern brain science, Descartes' approach allows only for humanity's use of reason, whose maximum function can produce less than 10% of human wisdom; it does not help humans to practice meditation, which can produce more than 90% of human wisdom. The right brain functions through meditation, but not through speculative thinking. Some Asian millenarian ideas were produced through meditation. There is a limitation in the efficacy of applying a rational method, which functions through left brain activity, to understand the intuitive world, which is produced through meditation or through activity of the right brain.

*Ki* energy, which ancient Korean millenarianists and the Tonghak advocated as a means of salvation from illness, can be accumulated through meditation. Meditation not only produces intuitive wisdom, but also gives rise to alpha waves (8–14 Hz), which, in the form of good energy from the brain are produced to improve the immune system and may even replace cancer cells with fresh and healthy cells. In Korea, China, and Japan, *ki* energy through meditation has been used to cure disease for several thousand years. Scientific research shows that *ki* energy experts have cured many patients using *ki* energy without medicine or surgery. In East Asia in 1983, in an experiment, a Chinese *ki* energy expert succeeded in showing that *ki* energy existed, and was sent from Tokyo to Beijing by human consciousness. As evidence, he demonstrated that *ki* energy raised the efficiency of an electric current in cups of water, from 1.4 to 3.8 times, samples of which were placed in the Human Body Academy of Science in Beijing.<sup>41</sup> One may argue on such grounds that it is not impossible for a group of people praying to the sky (or heaven) for rain, to make a cloud 30 km above the earth produce rain by the sheer force of their collective *ki* energy. The concept of *ki* energy was even used in East Asian international power struggles, although there are few studies of *ki* energy and Japanese expansionism. During the colonial period, the Japanese destroyed the good and mysterious *ki* energy points in the famous and sacred mountains in Korea from Mt. Paekdu in North

Korea to Mt. Kumsan in South Korea. The aim of destroying the *ki* energy points was to prevent the Koreans from producing intellectual, wise, and good leaders and heroes because *ki* energy theory contends that the good and mysterious *ki* energy of mountain areas produces such people. The Japanese destroyed *ki* energy points by bombing or putting sharp-edged bronze poles into *ki* energy points in the mountains. At that time when the *ki* energy points were damaged, mountains such as Mt. Kumsan in South Korea, produced a lot of blood-colored water. Even today, some Koreans try to find these metal poles and remove them from the Korean mountains. Most people may not believe these mysterious stories, but ancient Korean millenarianism sets great store by the fact that not only humans, but also heaven and earth, have *ki* energies. The human *ki* energy system has been used to cure human illness, and acupuncture is a widely known example of this. Heavenly *ki* energy has often been channelled by people in meditation and communication with God, while earthly *ki* energy or mountain *ki* energy has been used for vegetation, food, and for giving birth.<sup>42</sup> There are difficulties in explaining why *ki* energy exists physically because *ki* energy functions as a super physical phenomenon, although one can point to examples of the existence of human *ki* energy as in the cases mentioned previously. There have not been *ki* energy ideas in any form of millenarianism except in that of Asia.

One argues that the intuitive wisdom gained through meditation has several hundred thousand times more wisdom than reason. The knowledge acquired by reason or speculation is produced from birth; however, the wisdom from the right brain comes from one's ancestors even before the earth appeared. One convincing example that a human may attain such wisdom through meditation is that of Sakka Buddha. He knew that the world is a limitless universe. Buddha asserted that there are three thousand great universes: (a) a small one, which has 3,000 galaxies, (b) a medium one, which has 3,000 times the size of the small one, totaling 9,000,000 galaxies, and (c) a large one, which is 3,000 times the size of the medium one, totaling 27,000,000,000 galaxies. That is not all. The universe

is limitless. The birth, growth, aging, and death of everything is repeated. We are in the Milky Way, which is just one of the 3,000 galaxies in the small universe. American scientists have already proven that there are 3,000 galaxies in the small universe including the Milky Way.<sup>43</sup>

At present, there is no available scholarly work that argues for an understanding of forms of Asian millenarianism such as the Tonghak in their relation to modern scientific theories. Some historians have argued that Asian millenarian belief is mysterious, and did not understand the real spirit and thought of millenarian history except as a reconstruction of social, political, and religious activities. Informed by modern scientific theories, however, like brain and quantum theories, it may be possible to forge a better understanding of both ancient and modern Asian millenarianism including meditation (brain) theory and *ki* energy theory. I recognize that human affairs are different from natural science and that the materialistic approach of history such as Marxist dialectic materialism is not valid. However, quantum theory itself refutes the old tenets of natural science theory, which asserted a nature that did not have consciousness. Until the late 20th century, natural scientific theories stated that only organic bodies, such as humans and other animals, could have consciousness. Things such as the moon, mountains and rivers existed regardless of human consciousness. By the close of the 20th century, however, quantum theory proved that the microworld in nature has consciousness like human consciousness, that the old natural science theories are not true and cannot be applied to the microworld of particles, neutrons, quarks, light, and *ki* energy. According to quantum theory, even light particles and *ki* energy have consciousness like a human being. This is the same concept that ancient Korean millenarianism, Buddhism, and Asian mysticism, which are related to Asian millenarianism, held several thousand years ago. Many historians did not take into account the amazing development of the natural sciences. Quantum theory may partly help in the understanding of some mysterious human and millenarian affairs. The academic purpose of scientists, including historians, is to offer an objective

study of scientific and historical facts. However, according to quantum theory, it is impossible for humans to offer an objective study of history and even of natural science because the consciousness itself, operating under the attempt to be objective, is really part of human subjective consciousness and such consciousness influences and affects research. In 1927, at the Fifth Sovey Conference at Brussels, Belgium, Niels Bohr, father of quantum theory, announced that Newton's and Einstein's theories were wrong in the microworld. Quantum scientists reconfirmed that human consciousness creates the reality of the world. Such a statement represented a turning point from the old science era to a new era. The prominent American scientist E.H. Walker wrote that a light particle clearly has consciousness.<sup>44</sup> Quantum theory contends that human consciousness itself has energy, and there is a mutual relationship between mind and thing, and there is nothing without human mind. John Wheeler, professor emeritus at Princeton University (1911–), a prominent physicist asserts that any particle can have a real existence when a person surveys it. David Mamin, Cornell University, contended that if nobody sees the moon, there is no moon. In 1980, Heidelberg University scientists in Germany succeeded in taking a photo of an atom. Quantum scientists discovered that light particles hide their characteristics as soon as a person has consciousness to detect the activity of light particles. Quantum scientists proved through experiments that when scientists attempted to find the characteristics of a photon or a particle, they hid themselves in order to prevent humans from detecting them as if they had minds. Thus, scientists also found that human consciousness itself influences the microworld. Some quantum scientists, through experiments of the microworld, argue that this world is a virtual reality, and that there are other worlds, which influence this world, which also influence other worlds in turn. Scientists assert that any particle including a nucleus is less than 1/100,000 of tiny things in emptiness. Everything is composed of atoms or particles. In the microworld, when we see a thing, the thing looks empty and our world is also empty. Emptiness is also a thing. It is an individual's freedom, whether a human sees the moon

as a thing from a macro approach or empty from a micro approach. Applying such theories, scientists claim that human consciousness can influence a thing and that a thing can be changed by human consciousness, a theory that rests upon the premise that human consciousness creates a reality of the world. This quantum theory may be a revolutionary idea not only in physics, but also in the study of millenarianism and history. Einstein never recognized quantum theory as truth. However, after Einstein died, it was proven that light and particles have consciousness like a human has, and consciousness has unlimited speed. While many people may be curious as to why a person experiences something as seemingly unexplainable as religious mysteries, many scientists have excluded these stories from the field of study. With the advent of quantum theory, however, such mysteries began to be understood in some degree. As this field of knowledge widens, history, religion, and science are expected to come closer to consensus, with less conflict, although quantum theory shows that nature does not disclose its secrecy even when humans try to find its nature.

To study history and millenarianism, we need to be free from adherence to the old natural science concepts of Pythagoras, Descartes, Newton, and Einstein and make use of new scientific theories including the brain sciences, *ki* energy theory, and quantum theory in order to improve our understanding of human activities. We have to recognize that our rational or speculative approach (left-brain type of study) has limited potential for our understanding of history, particularly of millenarianism which has a closer relationship to God, intuition, and supernatural power. However, we recognize that there is no other choice but the rational approach for studying history because most people have difficulty practicing meditation to get intuitive wisdom. We need to use human wisdom and scientific theories such as quantum theory in studying history. It is because of contrasts that arguments for the necessity of understanding the function of meditation, *ki* energy, quantum theory and its micro approach, which may be helpful in the understanding of millenarianism, may themselves arouse strong views. In studying

millenarianism, however, we must accept that we cannot wholly disregard Asian millenarian ideas and mysticism, especially those ideas obtained through meditation. Millenarianism itself is a subject that transcends the boundaries of rationalism and cannot be authentically approached without knowledge of a person's inner spiritual world and an understanding of mysterious stories. It is helpful in understanding Asian millenarianism to know that there are fundamentally different views of millenarian dreams between Asian millenarianism, particularly the Korean, and non-Asian millenarianism.

History is, on one level, a process of self-struggle, where self-struggle means a struggle or endeavor for self. Self-struggles are mainly of two kinds. There are differences between self-struggle and selfless struggle for belief and salvation. One is a sensual self-struggle. Sensual self-struggle means that one believes that one's material body—with its senses, consciousness, and spirit—is real and is the true self, therefore, one struggles to find one's material self and spirit within the body. Such persons struggle to attain sensual or spiritual pleasures within body. The objective of sensual self-struggle is to attain the permanent continuation of life, of the body, senses, consciousness, and activity. Although some self-struggle people are agnostic or atheistic, self-struggle people usually rely on an extrinsic God or gods. They usually fight Satan, devils, evils, and others who are believed to be enemies of God, in order to achieve the millenarian dream. They usually participate in a violent millenarian movement within a society.

The other is selfless struggle. Selfless struggle means that one believes that one's material body, senses, consciousness, and spirit are not real and are not the true self. From this standpoint, people engaged in selfless struggle try to be free from their attachments to material, sensual desires and pleasures. Their objective is to attain perfect freedom and peace from all suffering by liberating themselves from the cycle of birth, aging, illness, and death. They fight to conquer all selfish and dogmatic desires as inner enemies in order to achieve the millenarian dream. They usually practice inner (mind)

millenarian activities in calmness and nonviolence. In reality, it is known that selfless struggle people have attained as many as six divine powers<sup>23</sup>. Six divine powers bring about the Divine eye, which means that one is able to perceive in the mind's eye what is not perceptible to ordinary sight; likewise the Divine ear and the Divine feet. The divine power allows one to know past and future lives, the Divine power to know one's mind, and the Divine power to be free from the cycle of birth and death, so as to achieve the millenarian dream. In Asia, there have been many selfless struggle millenarians, although their activities remain largely unknown to most people, including Western scholars, for they belonged to silent inner and peaceful millenarian activities and movements.

There have been many self-struggles of millenarian movements in non-Asian societies, and it is true that selfless struggle millenarian activities and movements have existed in non-Asian societies as well. It is also true that there have been self-struggle millenarian movements in Asia such as the Taiping Rebellion, for example.

Since selfless struggle millenarians do not believe that their senses are perfect, they seek right and perfect vision and enlightenment through meditation in order to know the Truth of the universe. By right and perfect vision, they try to realize the millenarian dream. According to Asian selfless millenarians, our identification with body and the attachment to desires make *karma*. The force of *karma* makes the endless cycle of birth and death and suffering. In the Indian Bhagavad-Gita, 2.20 says:

For the soul there is neither birth nor death at any time. He has not come into Being, does not come into being, and will not come into being. He is unborn, eternal, ever existing, and primeval. The soul does not come into being. He is not slain when the body is slain.

Buddhism maintains that humans have not only six types of consciousness (from six organs: eyes, ears, nose, tongue, body, and brain), but also a seventh consciousness, which makes *karma*, and the eighth consciousness, also called the Buddha consciousness, which is

free of reincarnation and knows absolute Truth in the universe. To get enlightenment or achieve the millenarian dream, one has to be free of all attachments to ego, including even the idea that Buddha is good and absolute, and evil is bad and should be destroyed. On this higher plane of consciousness, one should help evil to be good and to save evil. This is very different from most non-Asian religions that stress that their God is absolute and that heretics and evil have to be destroyed. This Asian millenarian concept is also different from Judeo-Christian and Islamic concepts. In Christian and Islamic doctrines, a believer tries to achieve the millenarian dream within the body. The goal of the millenarian dream, including Maitreya millenarianism is finally to be free from all attachments to sensual pleasures and selfish desires to achieve Buddha realization, or self-realization.

In Asia, there have not been many Christian and Islamic millenarian movements, although some Asian millenarian movements believed in material and sensual millenarianism. In different millenarian religious cultures, one can hardly understand Asian millenarianism if one tries to view it from monotheistic and self-struggle approaches. For the better understanding of Asian millenarianism, we need to understand the selfless struggles in Asia. In many cases, selfless struggle has been combined with sensual self-struggle. Since history is interconnected by combinations of the wisdom of God, intuition, and reasoning, in the course of pursuing a rational approach we should not simply disregard supernatural events as strange happenings. Rather than disregarding such events, it may be the scholarly approach for one to study them through the prism of the natural sciences, the brain sciences, and others such as quantum science.

In further recognition of the limit of our reasoning, we need to use intuitive and theistic wisdom relating to a four-dimensional world or higher, supported by scientific theories if applicable. We should take this approach because the reason-based approach is imperfect in the study of history relating to the micro world such as millenarian study.

This is a different millenarian religious culture; one can hardly understand the Asian millenarianism if one tries to view it from Judeo-Christian, Islamic, theistic millenarian, and self-struggle approaches.

To assist in learning Asian millenarianism, we need to understand that there have been selfless struggles in Asia. In many cases, the selfless struggles have been combined with the sensual self-struggle. In Asia, there have not been many fanatic millenarian movements because many Asian millenarians struggle to be free from the attachment to material and sensual pleasures, ideas of self, race, nation, country, and religion.

Quantum scientists contend that human consciousness influences the physical world of light particles and atoms, as well as the spiritual worlds of lower and higher being. There are proven scientific experiments which demonstrate that human consciousness influences even the growth and health of plants. Asian millenarians also believe that human consciousness creates a reality of the world.

Since human affairs are related to either the wisdom of God, intuition, reason, a combination thereof, or all of the above, it is only reasonable that in a study of millenarianism we should not simply disregard and deny supernatural, mystic events, writing them off as strange happenings or instances of superstition. Rather than disregard such events, it may be a scholarly position for one to study them in usage of theories such as geology, archeology, cosmology, quantum science, and other natural sciences. For a better understanding of millenarian affairs and movements, scholars need to liberate themselves at least a little from their biases, which cling to a uniform approach that claims only one way of reasonable (scientific), monotheistic (religious), and intuitive (meditative) approaches is the best. In order to overcome a personal bias, one needs a comprehensive approach in the application of wisdom of God, reason, and intuition. I would like to call this the “comprehensive approach,” or “quantum approach,” and to call the study of history in relation to it “comprehensive or quantum history.”

## ENDNOTES

1. *New York Times*, *Washington Post*, *Los Angeles Times*, CBS, CNN, ABC, and a January 2005 letter from Bob Macauley, chairman, AmeriCares.
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15. Ago Kiyohiko, *Nihon Kengokushi* (History of Establishment of Japan) (Tokyo: Gokusho Kankokai, Showa 55), p. 547.
16. *Ibid.*, p. 547.

17. Ki-baek Lee, *A New History of Korea* (Cambridge, MA: Harvard University Press, 1984), p. 29.
18. Fairbank, *op. cit.*, p. 44.
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23. Kanazawa Shōzaburō, *op. cit.*, *Nissen Tosoron*.
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25. Mun Chong-ch'ang, *Paekche sa* (History of Paekche) (Seoul).
26. Sasa, *op. cit.*, p. 211.
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28. Renmin Jiaoyu chunanshe (The People's Education Press) ed. *Zhongguo Lishi* (Chinese History) (Beijing: Renmin chubanshe, 1999).
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41. Shigemi Sasaki, *Kokomade Wakatta Kino Kagaku* (Tokyo: Goma Shobo, 1998), pp. 132–139.
42. See David E. Young and Jean-Guy Goulet, ed., *Being Changed by Cross-Cultural Encounters* (Orchard Park, Canada: Broadview Press, 1998), p. 179.
43. Robert O. Zeleny, ed., *Science Year, 1987* (Chicago: World Book, Inc., 1986), pp. 45–57.
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## CHAPTER ONE

# MILLENARIAN SCHOLARSHIP— EVOLUTION OF THE MEANING OF THE MILLENNIUM

Many scholars have argued that Jesus Christ believed in an imminent and radical transformation of the world, which would occur in his own time. Those who propose such a view have focused on several key biblical passages. The Bible states: “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Matthew 16:27). “Verily I say unto you, There be some standing here, which shall not taste of death, till they the Son of man coming in his kingdom” (Matthew 16:28). And in Mark 9:1, Jesus declares, “Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.” Matthew 24:34 records that Jesus, after detailing events surrounding the “end of the world,” declared, “Verily, I say unto you, This generation shall not pass, till all these things be fulfilled.” In Matthew 10:23, Jesus