



檀君神話의 神개념과 ‘弘益人間’사상*

The Concept of God in the myth of Tangun and Hongik in'gan Thought

저자 (Authors)	최문형 Choi Moon-hyoung
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「建國神話」(『意識 攷』(, 1981) 2

山神 「檀君神話 武梁祠 畫像石」(, 1992) 『巫教的 神母神話研究』(神母神話가 가 「 가 - 」(, 1993)가 . , 神人 「 」(, 1998) , 「 」(, 2001)가 . 「 」(, 2002) 神 道 .

가

‘弘益人間’

II.

가

가

18

,1)

2)

(Mana) ,3)

가

4)

1) 庶物崇拜 呪物崇拜

가

가 가

2)

宥和 가

가

3)

가 .

.
 , ‘ ,
 .
 (Reality)가 .6) B.C. 6
 가 ,
 .
 . 19 寓話, 虛構, 創作
 20
 가
 ‘ 가
 가?’ ‘ 가
 가?’ .7)
 가
 ‘原型(primitive type, archetype)’
 . 原型性 . 原型
 . 原型
 (Jung Carl Gustav : 1875~1961)
 (Freud Sigmund : 1856~1939)가
 가 . 原型
 古代 . 原型
 原型
 . 原型
 .8)
 . 時·空
 間, 原型
 , 原型

6) M. Eliade, *Myth and Reality*(Harper, 1963), p. 5.

7) , 『 (, 1980), 109 .

8) , 『神話 原型』(, 1992), 17 .

原型

原型, , .9)
 , ,
 - , , , ,
 , - 가
 .10)

原

型

.11)

III.

『三國遺事』 ‘檀君’

古記 , (帝釋) ,
 人世 , 가 三危太伯
 天符印 , 가

神市 가 . 風伯·雨師·雲師 穀
 ·命·病·刑·善·惡 人間 360
 教化 . 가
 神雄 ‘化’ , ,

9) , 『韓國神話 原型』(, 1988), 34 .

10) , 『神話 現實』()(, 1985), 21 .

11) , 『 , 02-1 , (2002), 7 .

忌
 壇樹
 50 庚寅 ()
 1500 周 虎王 卽位 己卯 箕子 朝鮮
 藏唐京 加 阿斯達 山神
 , 壽가 1908 .12)

1.

桓雄 桓因 桓因 風
 伯·雨師·雲師 神 加 桓雄 熊女
 山神 檀君 .13)

12) 『三國遺事』「古朝鮮」“古記云, 昔有桓國(謂帝釋也) 庶子桓雄, 數意天下, 貪求人世, 父知子意, 下視三危太伯可以弘益人間, 乃授天符印三箇, 遣往理之. 雄率徒三千, 降於太伯山頂(卽太伯今妙香山)神壇樹下, 謂之神市, 是謂桓雄天王也. 將風伯·雨師·雲師, 而主穀·主命·主病·主刑·主善惡, 凡主人間三百六十餘事, 在世理化. 時有一熊·一虎, 同穴而居, 常祈于神雄, 願化爲人. 時, 神遺靈艾一炷·蒜二十枚曰, 爾輩食之, 不見日光百日 便得人形. 熊·虎得而食之忌三七日, 熊得女身, 虎不能忍而不得人身. 熊女者無與爲婚, 故每於壇樹下, 祝願有孕, 雄乃假化而婚之, 孕生子, 號曰壇君王儉. 以唐高卽位五十年庚寅(唐高卽位元年戊辰, 則五十年丁巳, 非庚寅也, 疑其未實), 都平壤城(今西京), 始稱朝鮮. 又移都於白岳山阿斯達, 又名弓(一作方)忽山, 又今彌達, 御國一千五百年. 周虎王卽位己卯, 封箕子於朝鮮, 壇君乃移於藏唐京, 後還隱於阿斯達爲山神, 壽一千九百八歲”

13)

가 ‘弘益人間

神

가

1) 桓因 : 격절신

天神

‘帝釋

14)

『帝

王韻紀』 ‘上帝’ .15)

帝釋天

天上神

護法神

殷商族

祖宗神

殷

周

上帝

天

天命

桓因

天神

最高神

天神

가

桓雄

天空神

天

空

가

.16)

.17)

14) 『三國遺事』, 『古朝鮮』. “古記云, 昔有桓因(謂帝釋也)”

15) 『帝王韻紀』. “檀君古記云, 上帝桓因有庶子桓雄”

16) . ‘가’

가

(oki)

(iho)

1987), 125~127 『 』(.)(. ,

17) 가 ‘ ’(天 : T'ien,)

‘ ’(上帝 : Shang-ti,)가 9

, . 至高神
 .
 神 ,
 . 至高神
 天空 . 至高神
 神 . 至高神
 . 神
 ‘ 神’ . 至高神
 ,
 , 가 , -
 , , 大空 - ,
 .18)

‘ ,
 .
 Buga tengri가 . Buga
 神像 가
 가 . Buga
 가
 .19)

‘弘益人間’ 가 天神
 .20)

가 ‘天子’

18) , 113~118 .
 19) , 67~68 .
 20) 『三國遺事』, 『古朝鮮』. “父知子意 下視三危太伯 可以弘益人間”

2) 桓雄 : 최고신

天神 (庶子)

(桓因, 風伯, 熊女, 檀君)

,21)

天符印

神市

,22)

禁忌

,23)

天神 . 天神

‘神市’ 가 . 神國 ‘
(可以弘益人間)’²⁴⁾ 父神

‘天符印’ 가 (風伯·雨師

·雲師) . 人界 神界

神界 人界가

가 神國 .
禁忌 禁忌 25)

21) 『三國遺事』, 『古朝鮮』. “昔有桓因 庶子桓雄 數意天下 貪求人世 父知子意 下視三危太伯 可以弘益人間”

22) 『三國遺事』, 『古朝鮮』. “乃授天符印三箇 遣往理之 雄率徒三千 降於太伯山頂 神壇樹下 謂之神市 是謂桓雄天王也. 將風伯雨師雲師 而主穀主命主病主刑主善惡 凡主人間三百六十餘事 在世理化”

23) 『三國遺事』, 『古朝鮮』. “時有一熊一虎 同穴而居 常祈于神雄 願化爲人 時神有靈艾一炷蒜二十枚曰 爾輩食之忌 不見日光百日 便得人形 熊虎得而食之忌三七日 熊得女身 虎不能忌而不得人身 熊女者 無與爲婚故 每於壇樹下 祝願有孕 雄乃假化而婚之 孕生子 號曰檀君王儉”

24) ‘弘益’ 가

, 「 , , , 2002, 49~60

25) 100 3·7 21

神 熊女 -神異

26)

桓雄

27)

가 ,

가 ,

28)

+

商周 甲骨文 銘文

29)

+

30)

3) 風伯·雨師·雲師：多神，機能神

多神

天神

360 가 (事) 31)

26) 神異 (神) (假化)

27) Jacques Gernet, 『 () (, 1985), 37~38 .

28) 任繼愈 主編, 『中國哲學發展史—先秦』, 49 .

29) 『禮記』, 祭義. “郊之祭, 大報天而主日, 配以月”

30) 河新 + 商周秦漢 銅鏡銅鼓

‘皇’, ‘昊’

河新, 『 (, 1993), 30~42 .

31) 『三國遺事』, 「古朝鮮」. “將風伯雨師雲師 而主穀主命主病主刑主善惡 凡主人間三百六十餘事 在世理化”

物活論 가

가
(物活論 : 萬物精靈論, 萬物有靈論)

가 . 日神, 月神, 星神, 風神, 海神, 雷神 男神, 女神, 農耕
神, 倉庫鬼神

가

.32)

가

가

가

(雨

師)

.33)

가

‘天志’

32) 『 』(, 1994), 98~100 .

33) 武氏祠堂 畫像石 , 雷公

가

『 新研究』(104)(, 1982), 73 .

4) 곰, 熊女 : 獸祖神, 地母神

禁忌

假化

?

35)

36)

37)

38)

39)가

가 山神 使者

山神

가

34) 墨子 鬼神 善惡 賞罰
 . 鬼神 가 , 天鬼·山水鬼·人鬼 .
 鬼神 가 天鬼 가 主宰神 天 .
 鬼神 . .

35) 「墨子 天概念 權威化 宗教性」, 『 』, 22 (2001), 141~143 .

36) 『三國遺事』 卷1, 古朝鮮. “時有一熊一虎, 同穴而居...”

37) 金戊祚, 『韓國神話 原型』(正音文化社, 1988), 114 .

38) 羅景洙, 『韓國 神話研究』(教文社, 1993), 158~159 .

38) , 『韓國神話 神格由來 研究』(太學社, 1995), 97~98 .

39) (Totemism) , 가

가 . , (化身)

. 王治心, 『 () () , 1988), 18 .

가 ? ‘熊’ ‘ ’ . 古
 가 神 .40) 古
 神 가 古
 가 神 가
 .41) 熊女
 . 山神 .
 . ,
 .
 가 . ,
 . 聖界 가
 .42) 熊 地母神
 .
 .43) 再生
 .
 .44)

40) 王彬, 『神話學入門』, 28 .
 41) , 가
 月動物 .
 ,
 古 , ,
 , 가
 . 李恩奉, 『韓國古代宗教思想』(集文堂, 1984), 127~128 .
 42) , 『 (, 1997), 240~241 .
 43) 金烈圭, 『韓國 神話』(, 1976), 25 .

가 (initiation)

가

5)

神 桓雄 ‘貪求人世’ , ‘願
化爲人’ 神 ,
天·地·人 三才 가 , 神

가

假化

50

1500

周虎王

箕子

가

가 山神

1908

.45)

天神

現神人

가

巫

祭政一致

君長

酋長

가

.46)

가

不咸文化

論⁴⁷⁾

가

44) 柳東植, 『韓國巫教 歷史 構造』(, 1975), 32 .

45) 『三國遺事』, 『古朝鮮』. “號曰檀君王儉, 以唐高卽位五十年庚寅, 都平壤城, 始稱朝鮮, 又移都於白岳山阿斯達, 又名弓忽山, 又今彌達, 御國一千五百年, 周虎王卽位己卯, 封箕子於朝鮮, 檀君乃移於藏唐京, 後還隱於阿斯達, 爲山神, 壽一天九百八歲”

46) 李弼泳, 「 , 『 - 』(, 2001), 128 .

47) , ,

，
 天神 地神 神 山
 神
 .48)
 가
 가
 .49)
 가
 가 가
 가
 .50)

가
 가 ‘不咸’ 『山海經』大荒北經 “大荒之中有山，名曰不咸” ‘不咸山’ ‘不咸山’ 太伯山 神山 .
 ‘不咸’ 가
 『 』 10
 (1989), 599~600 .
 48) 『 』, 『 - 』(, 2001), 325 .
 49) 任繼愈 主編, 『中國哲學發展史(先秦, 兩漢)』(人民出版社, 1983, 1985), 56~57 .
 50) 李向平, 『祖宗的神靈』(廣西人民出版社, 1989), 28~36 .

招魂儀禮

根核 (51)

死者

가

가

가

(52)

2.

(53)

가

殷代 上帝

51) 金丁鎮, 「韓國儒學 孝悌忠信思想 研究」, 釜山大學校 博士學位論文, 1992, 20~21 .

52) , 『 가』(, 2002), 52~54 .

53) 地母神

(Inana),
(Isis),

(Ishtar), 가
(Aphrodite)

(Anat),

가

)(, 1999), 31 ; , 『 가』(, 1988), 148 .

. 祖宗神
 . 甲骨卜辭 ,
 , 가
 .54) (天
 命)

太極 理 .55)

所從來

. 가 .56)
 ‘ ’ .
 聖學 57)

‘ ’ , 가
 . 가
 .
 ,
 () ,
 ,
 , 가

54) , , 49-57 .

55) , 147~150 .

56) , 「韓國人 神觀」, 『韓國思想 現代』(, 1988), 165 .

57) , 『 (, 2000), 248~256 .

IV.

1. 神-人間-社會

가 .

가 360

가

‘弘益人間’ 親和思想 神

(天) 平等思想

.58) ‘弘益人間’ 神

가

가

‘可以弘益人間’ ‘乃成弘益人間’ . ‘可以弘益人間’ 가

가 . 神() ‘貪求人世’

神性 善意志 . 神

가

‘ , 天符印 3

天符印 神性 59)

‘弘益人間’

(神) .60)

58) , 「 21 」, 『 』 2, 2000. 177 .

59) 天符印 . ‘天符’ 符

本心 天符印

知性 , 鬪志 , 情緒

『 』(, 1983), 333~334 .

60) , 「韓國人 神觀」, 『韓國思想 現代』(, 1988), 156 .

性 (가), , (), , 神性 (). , , 神性 . (61) 가 가 . , (理性) 가 , ‘天命之謂性’ 德性 . ‘弘益人間’, ‘在世理化’ 神性 .

2. 全人的 個體 全體 響應

() (君長) 가 . . 天神 . 神性 神性 가 . 62) 神格 人格 , 物格 人格 , 物格 人格 가 人慾 道 君子 가 聖人 . 神性 物性 가 가 , ,

61) ‘ ’ ‘ (乃成弘益人間) .
 62) , 「 , 『 , 『 , 5 (2001), 265 .

‘神人合一’
 小人 君子 , 君子 賢人 , 賢人 聖人 ,
 가 神人 神人
 .(63)
 , 가
 가 (神市) ,
 가 朝鮮 國名 ,
 神性 物性 . 天符印 가
 風伯·雨師·雲師
 地上 君長 , 朝鮮
 가
 物性 神性
 가 가
 가
 ‘ 가 ‘ , 가
 .(64)
 , 가 ‘ ,

V.

天神 ,

63) , , 164 .

64) , , 121~123 .

神市 山神 .
 , 神性
 가 .
 가 . '弘益人間' 神本
 主義 人本主義 .(65)

가 .
 相和的 .(66)
 가 .

天上界, 神界 .

,
 가 .

天上 .

가 '天符印' ' .
 가 '金尺' '金塔' .
 , '天秤' .
 '以道與治' '道' .(67)

65) , , 164 .

66) , 「 」, 『 』(, 2002), 22 .

67) , 25 .

‘ 聖化 가

68)

‘神市’

가

神 .69) 가

가 .

『禮記』,

『三國遺事』,

『帝王韻紀』.

, 『韓國神話 原型』, : , 1988.

, 『 』, : , 1988.

金烈圭, 『韓國 神話』, : , 1976.

, 『 新研究』(104) : , 1982.

, 『 』 : , 2000.

羅景洙, 『韓國 神話研究』, : 敎文社, 1993.

柳東植, 『韓國巫教 歷史 構造』, : , 1975.

, 『 』, : , 1983.

, 「韓國人 神觀」, 『韓國思想 現代』, : , 1988.

, 『神話 現實』 : , 1985.

, 『 』, : , 1987.

68) 『三國志』, 『魏志 東夷傳』. 夫餘, 高句麗, 濊條

69) , , 157 .

educational idea. From the age of an anti-Japanese struggle, Kim, Il-Sung and Donghakist(Cheondokyo) is related to each other so much. Kim, Il-sung said that both of communists and Donghak peoples are same. Because They are anti-Japanese fighter and dedicate their nation. Also Kim, Il-Sung said “ I make god of peoples(以民爲天).” So Innaecheon(人乃天) of Donghak has an important effect on Juche thought. And Juche thought of Kim, Il-sung both succeed to and criticize to Marxism. So Juche idea is different from Marxism. Donghak and Juche thought has both different view and joint in various side. The joint side is understang the human and society in unification. That is to say, man is the subject of history and integrates an individual to whole. In conclusion, the joint view of educational idea in south and north of Korea is able to as “human integration nature” . This, human integration nature is integrate the individual and whole as social being. This is not same of Western individualism, because this explains the human individual and freedom as connecting the whole being. Second this integrate the mind and body(sense), idealism and materialism, so this has the post-modern thought and involves environment education.

The Concept of God in the myth of Tangun and *Hongik in'gan* Thought

Choi, Moon-hyoung

The idea of *hongik in'gan* (translated as 'devotion to the welfare of humankind') is the main theme of the myth of Tan'gun, the first founding myth for the Korean nation. The myth is the story of Gods and humans. Ancient Koreans had to be sensitive to the kaleidoscopic phenomena of nature that they were surrounded by, as it directly affected their survival.

The mighty force of nature was shown to be something divine to the ancient people, and they began to explain nature and the world with the names of deities.

Our ancestors left some meaningful records on the natural environment, on human beings, and on society. The Zen Buddhist master, Iryn (1206-1289) who was a contemporary of Kim, however, left this noteworthy record through 『Samguk Yusa (Memorabilia of the Three Kingdoms)』. Yi Seunghyu (1224-1300), the author of 『Chewang Ungi (Rhymed Record of Emperors and Kings)』, had recorded a myth about the foundation of Kochosun (The Old Chosun). Now, with the help of these writers and others, we are able to get insightful information regarding the founding of the nation on the Korean peninsula. This information will lead us to the ancient vision of the world that our ancestors envisioned.

We show the idea of the archetypical Utopia as it relates to nature, to individuals, and to society through the myth of Tan'gun. It is a story of gods, and is the first korean record of nature and of civilization, the relationship between man and woman, and the appearance of a desirable community. Our ancestors expressed it in the four ideographies, 'hong-ik-in-gan'. Now we should ask why the theme of the story of 'gods' was 'human beings (in'gan)'? It might be their wishes that they want to speak about the story of human beings in the form of the myth.

The hongik in'gan thought in Tan'gun Chosun shows the view of god that includes the descending of the god of heaven, the construction of the city of god that is in accord with the ultimate criterion, and the immortal god of the mountain. It is not humanism simply to benefit human beings, but rather the thought of unification between god and human that pursues the divine world in the human society since it sees there is a divinity in each human being. In hongik in'gan thought, the view of god and the view of human in Korean thought are indivisible. The hongik in'gan thought

cannot be explained by either theocentrism or humanism alone.

As we see the plot of the myth; that a god descended into the human world, and both bear and tiger wished to be human, it could be understood that the ancient Koreans focused on human beings as central figures, and on the pursuit of paradise and the harmonization among god, human, and nature. The anthropocentrism in hongik in'gan was aimed to realize the human world with the governing ideology that is given from god, it was for the mutual benefit of both god and human.

New Structure of Electronic Texts and Associated Transformation in Information Mode

Jang, Nohyun

This article concentrates on raising a new issue rather than resolving existing issues. The system that produces, administers, and distributes knowledge-information is an important element in determining the form of expression of knowledge-information itself. The form of expressing knowledge-information determines the boundaries of the knowledge and becomes the domain to expand on the cause. Thus, a new form of expression befitting the digital medium of a new era is required that is different from the printed medium. In other words, it is necessary to define new concepts and structures of electronic texts as media for knowledge-information. This is an important matter that is directly related to more efficient production, manufacturing, administration, distribution, and usage of electronic texts.

The structure of electronic texts could be an important research subject in humanities computing. This study broadly divides the structure of electronic