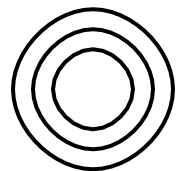


(b) The East's Condensational (凝縮的) View of Earth

The Eastern Condensational View of Earth

Presentation Overview

- Differences between the Western and Eastern Views of Earth
- Components of the East's Condensational View of Earth
- The Heaven-Earth-Humanity Samjae (三才) and Yin-Yang and the Five Phases
- The Threefold-Differentiation System (三數分化) and its Modern Interpretation
- The Importance of the Earth in Traditional Thought
- Conclusion and Implications



The Western and Eastern Views of Earth: A Fundamental Difference

- The West's Material View of Earth:

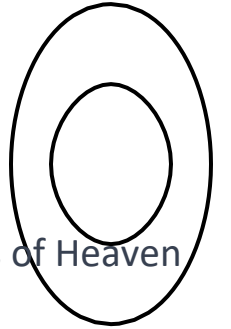
The transcendent Heaven (the Idea, monotheism, materialism, etc.) and form/matter dualism

- The East's Condensational View of Earth:

Emphasizing the relationality of the transcendent Heaven + immanent Heaven (Heaven and Earth), the divine beings of Heaven and Earth (天地神明), and the actual world

- The East attends to the division of roles among Heaven, Earth, and the divine beings:

Heaven (assimilation) — Earth (condensation) — expressed through the Qian and Kun (乾坤) of Yijing studies



The East's Condensational View of Earth: Components

- The triple structure of the transcendent Heaven, the immanent Heaven, and the divine beings of Heaven and Earth:
A three-dimensional structure divided into the transcendent Heaven (Sangje 上帝), the immanent Heaven (Heaven), and Heaven-and-Earth (the earth)
- Heaven = assimilation, Earth = condensation (the Qian-Kun 乾坤 principle):
Heaven plays the role of assimilation (同化), while the earth condenses the qi of Heaven and Earth into form and vessel (器)
- Systematic classification of the divine beings:
The interaction and division of roles among the heavenly gods (天神), the earthly spirits (地示), and the human ghosts (人鬼)
- Relationality and 'attributes' are valued over substance:
Unlike the West's substance (實體)-centered thinking, it emphasizes the interrelations and workings of things



The Heaven-Earth-Humanity Samjae (三才) and Yin-Yang and the Five Phases

- The Heaven-Earth-Humanity Samjae (三才):

The three-element system of the transcendent Heaven, the immanent Heaven, and the immanent Earth

- Combination with yin-yang and the Five Phases:

A framework for understanding the attributes and order of the world; the concept in which the Samjae view expands into yin-yang, and yin-yang expands into the Samjae view

- The fusion of each thought:

Converging within mutual relations from differing starting points; combining on the dimension of 'attributes' to form the foundation of Eastern philosophy



The Threefold-Differentiation System (三數分化) and its Modern Interpretation

- The threefold-differentiation (三數分化) structure of Heaven-Earth-Humanity, yin-yang, and the Five Phases:
A system that views all things as a complex-systems expansion of the three components of Heaven, Earth, and Humanity
- The fractal structure and its connection to depth psychology:
A structure similar to the Oedipus complex; symmetry as one form of fractal aesthetics
- A three-element structure common to both East and West:
West: Kant's three-element system, Father-Son-Holy Spirit / East: the Heaven-Earth-Humanity system
A structure that integratively illuminates the humanities, social sciences, and natural sciences



The Importance of the Earth in Eastern Traditional Thought

- Emphasizing the vitality and relationality of 'the earth' at the center of thought:

The earth seen from the immanent-Heaven perspective has a deeper relationship with life than from the transcendent-Heaven perspective

- The philosophical and practical weight of feng-shui geomancy, ancestral rites, and soil (土)-centered thought:

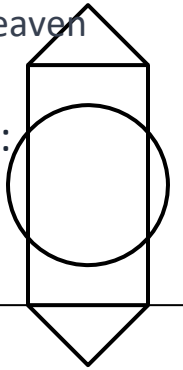
Feng-shui geomancy, East Asia's indigenous geography, is an icon of traditional culture

Emphasizing the importance of soil (土) in yin-yang and the Five Phases — the center of the Five Phases

- The interaction of humanity and nature, the source of the ideal of mutual life-giving:

The rise in the earth's status (正陰正陽) is the core of humanity's resolution of grievances (解冤) and Sangsaeng (相生, mutual life-giving)

The earth carries an important axis in its correlation with Heaven, Earth, and Humanity



Conclusion and Implications

- The distinctiveness of the Eastern View of Earth, different from the West:
The unique philosophical significance of the Condensational View of Earth, grounded in relationality rather than in a Material View of Earth
- The potential for expansion in modern ecology, theology, and social philosophy:
The modern application of Heaven-Earth-Humanity thought and the rediscovery of a perspective valuing the vitality and interaction of 'the earth'
- The integrative insight offered by a worldview centered on mutual life-giving and relationality:
Overcoming the crises of modern society and presenting a paradigm for the harmonious coexistence of nature and humanity

