

IV · Daesoon: Indigenous Modernity and the Revitalization of Order (治亂) — 1. Indigenous Modernity of the View of the Heavenly Realm (天界觀) based on Advent in Human Form (人身降世)

Indigenous Modernity of the Cheon'gye-gwan based on Insin-gangse

Research Purpose and Problem Awareness

Exploring the process of change from Donghak Thought to Daesoon Thought

The Change in the View of Heaven (天觀) and Advent in Human Form

The transition from Donghak Thought's transcendent Heaven (超越天) to Daesoon Thought's Advent in Human Form (人身降世)

The limits of the existing View of Heaven (天觀) and the need to establish a new, human-centered worldview

Seeking an East Asian indigenous modernity that overcomes the limits of Western modernity

The formation of a new liminality (boundary-state) following the rearrangement of the sacred (聖) and profane (俗)

Exploring the meaning of the Reordering Work of Heaven and Earth (天地公事) that "remakes" the "old Heaven"

Research Methodology and Definitions of Key Concepts

Exploring the core concepts of Advent in Human Form, the View of the Heavenly Realm, and the Three Realms

Approach and Methodology

Literature research: analysis of primary Daesoon texts such as the Jeon-gyeong (典經) and the Daesoon Jinrihoe Yoram

Comparative thought analysis: comparison with Donghak Thought, the Views of Heaven of Confucianism-Buddhism-Daoism, and Western religion

A conceptual-historical approach: examining the historical evolution of the Views of Heaven, Earth, and Humanity

Advent in Human Form (人身降世)

The phenomenon in which the supreme god of the Ninth Heaven (九天上帝) descends directly in a human body to refashion Heaven and Earth. A more active form of intervention than the appearance of Donghak's transcendent Heaven.

The View of the Heavenly Realm (天界觀)

The systematic structure of Heaven as seen in Daesoon Thought. It includes nine or more overlapping layers of the Heavenly Realm and a system of divine beings (神明).

The Three Realms (三界)

A cosmic structure composed of the Heavenly, Earthly, and Human Realms. It differs from Buddhism's realms of desire, form, and formlessness, and operates through the divine beings' receiving of commands (聽令) and gathering-and-dispersing (會散).

The Transcendent Heaven and View of Heaven in Donghak Thought

The Appearance of the Transcendent Heaven (超越天)

In Donghak Thought the transcendent Heaven appeared in the human world for the first time, but by mere appearance humans could not fully understand its intent. The concept of the transcendent Heaven, beginning with Suun Choe Je-u's Dialogue with the Heavenly Teacher (天師問答), took root as the core thought of Donghak.

"Heaven and Earth are spirits, and spirits are yin and yang."

The Change in the Views of Heaven, Earth, and Humanity

Donghak's transcendent Heaven, as a new transcendent being surpassing the existing concept of Heaven (天), fundamentally re-established the relationship among Heaven, Earth, and humanity, and became an important foundation for indigenous modernity.

Characteristics and Limits of the Donghak View of Heaven

The transcendent Heaven appeared in the human world but did not lead to Advent in Human Form / The attempt to dismantle the hierarchy among Heaven, Earth, and Humanity (天地人) was incomplete

It was hard to overcome Confucian tradition and its limits / The substantiation of the transcendent Heaven remained incomplete

The achievement of Donghak Thought: breaking away from the immanent view of God (內在神觀) of the Confucian tradition toward a transcendent view of God (超越神觀)

It attempted this transition and laid the foundation of a liminality (boundary-state) that resets the boundary between the sacred (聖) and profane (俗).

From Donghak to Daesoon Thought

The concept of the transcendent Heaven, begun in Donghak Thought, developed further in Daesoon Thought into Advent in Human Form

The Concept of Advent in Human Form in Daesoon Thought

The Meaning of Advent in Human Form (人身降世)

Advent in Human Form means that a transcendent being (the Supreme Lord of the Ninth Heaven) is born directly into the world in a human body. This, unlike Donghak Thought's transcendent Heaven that merely appears in the human world, is the concept that, in Daesoon Thought, [Sangje] descends directly as a human and performs the Reordering Work of Heaven and Earth.

"When Sangje was in the Ninth Heaven, the holy sages, Buddhas, and bodhisattvas appealed that none but Sangje could set right the Heaven and Earth fallen into chaos... and so in the year of Sinmi He resolved to descend into the world Himself."

The Background of Advent in Human Form

When the Western modernity brought about by Matteo Ricci gave rise to ills, the holy sages, Buddhas, and bodhisattvas appealed to the Supreme Lord of the Ninth Heaven for an Advent in Human Form. This can be seen as a response to the crisis of the world's annihilation brought about by material-centered Western modernity.

The Transition from the Transcendent Heaven to Advent in Human Form

Donghak Thought / Daesoon Thought

The appearance of the transcendent Heaven / The Supreme Lord of the Ninth Heaven's Advent in Human Form
Remaining in the form of revelation / Manifesting as a substantive human being
Partial sacred-profane rearrangement / The complete accomplishment of sacred-profane liminality

The Ideological Meaning of Advent in Human Form

The Reordering Work of Heaven and Earth that remakes Heaven and Earth becomes possible

Divine beings pass in and out of the human mind and intervene

A total change in the Views of Heaven, Earth, and Humanity

Humanity and the transcendent Heaven are elevated into beings joined not only in mind but also in body

The realization of a substantialist integration of the Eastern and Western Views of Heaven

The Necessity of Refashioning Heaven and Earth

"Now I have remade Heaven and remade Earth, weaving the cosmic degrees so tightly that not a drop can leak;

as each returns to its appointed measure, a new framework will open."

The transcendent Heaven can gain substance only through Advent in Human Form. By this,

the cosmic degrees of Heaven and Earth are re-established and the Later Heaven Gaebyeok becomes possible.

The Structure of the Three Realms (三界) in Daesoon Thought

The Concept of the Three Realms (三界)

The Three Realms of Daesoon Thought denote a total cosmic structure composed of the Heavenly Realm (天界), the Earthly Realm (地界), and the Human Realm (人間界). Unlike the traditional Three Powers of Heaven, Earth, and Humanity (Samjae 三才), it is a concept emphasizing the internal system of each domain and the realm of divine beings.

"That Reordering Work of the Three Realms is the Gaebyeok of the Three Realms of Heaven, Earth, and Humanity, and this Gaebyeok is not a matter of following what others have made but of making anew..."

Differences from the Three Realms of Existing Religions

Buddhism's three realms (desire, form, and formlessness) refer only to the heavenly realm, whereas Daesoon Thought's Three Realms represent the entire cosmic structure, encompassing the Heavenly, Earthly, and Human Realms.

Religion / Concept of the Three Realms	
Buddhism:	the realm of desire (欲界), the realm of form (色界), the realm of formlessness (無色界)
Daesoon Thought:	the Heavenly Realm (天界), the Earthly Realm (地界), the Human Realm (人間界)

The Structure and System of the Three Realms

- Heaven** The Heavenly Realm (天界): the Heaven where the Ninth Heaven (九天) and the divine beings of Heaven and Earth exist. It has a structure of nine or more overlapping layers.
- Earth** The Earthly Realm (地界): the world of the earth. The underworld (冥界) and the divine beings of the Earthly Realm exist here, connecting the Heavenly and Human Realms.
- Humanity** The Human Realm (人間界): the world where people live. It is where the Supreme Lord of the Ninth Heaven made His Advent in Human Form and the stage on which the Reordering Work of Heaven and Earth is carried out.

The Introduction of the Realm of Divine Beings (神明界)

Unlike Donghak Thought, Daesoon Thought actively introduces the concept of divine beings (神明) to explain the operation of the Three Realms. Divine beings pass across the Three Realms and are involved in the operation of Heaven and Earth and in human fortune and misfortune.

Characteristics of the Three-Realm System

- Heaven, Earth, and Humanity simultaneously undergo dynamic, present-tense change
- The operation of Heaven and Earth is systematically managed by divine beings
- The order of the Three Realms is reorganized through Sangje's Advent in Human Form
- Pursuing the Gaebyeok of the Three Realms through the "remaking" Reordering Work of Heaven and Earth

The Realm of Divine Beings and the Reordering Work of Heaven and Earth / The Meaning of the Reordering Work of Heaven and Earth (天地公事)

The Role of Divine Beings (神明)

In Daesoon Thought, divine beings are substantive beings in charge of the operation of Heaven and Earth that begins from the Sangje's world mand. Divine beings also enter and leave the human mind, and one's constitution and character they serve to transform.

"I shall have the divine beings enter and leave people's bellies to reform their constitution and character; for even a stake, once infused with energy, can be put to use."

The Heavenly Realm and the Gathering-and-Dispersing (會散) of Divine Beings

The divine beings of the Heavenly Realm, through gathering-and-dispersing (會散), receive Sangje's commands (聽令) and preside over the operation of Heaven and Earth. Even raising wind and rain (風雨) demands infinite effort, constituting a complex system.

The remaking Reordering Work of Heaven and Earth: refashioning the old Heaven and Earth anew

The transition from the mutual-conflict (相克) order of the Former Heaven to the mutual-life-giving (相生) order of the Later Heaven

The work of ordering the cosmic degrees (度數) of Heaven and Earth and harmonizing the divine beings

The creation of Heaven and Earth that begins from the Sangje's world (冥府)

The Meaning of the Reordering Work of the Three Realms (三界公事) — "Presiding over the great authority of the Three Realms, I shall open the Gaebyeok of Heaven and Earth through creative transformation and open the Later Heaven paradise (後天仙境), broadly saving the beings sunk in the sea of suffering."

The Principle of the Operation of Heaven and Earth

Daesoon Thought: all operation of Heaven and Earth is determined by divine beings, and even human fortune

and misfortune is decided. In the Public Court of Heaven and Earth (天地公庭), the divine beings, through gathering-and-dispersing and receiving commands, preside over all things.

Comparison of Eastern and Western Views of Heaven

The View of Heaven of Traditional Eastern Religions

Confucianism: an immanent Heaven (Principle, 理), a View of Heaven centered on the ordering principle of the

Buddhism: a View of the Heavenly Realm centered on the three realms (desire, form, formlessness)

Daoism: a View of Heaven of the Three Powers of Heaven, Earth, and Humanity (Sanjæ 三才), centered on the Dao and gi (氣)

The View of Heaven of Western Religion

Transcendent substantialism: centered on God/the deity as Creator

Material-centered: the spread of Western modernity after Matteo Ricci

A dualistic worldview: the division between Heaven (the celestial) and Hell (the underground)

"The Westerner Matteo Ricci (利瑪竇) came to the East and sought to build a paradise on earth... but his civilization, biased toward matter, instead fostered human arrogance, at last shaking the principle of Heaven and, in seeking to conquer nature, committing every kind of sin without end..."

The Distinctiveness of Daesoon Thought's View of the Heavenly Realm

The Ninth Heaven (九天): a structure of nine or more overlapping heavenly realms

Advent in Human Form (人身降世): the descent of the transcendent Heaven into a human body

The Realm of Divine Beings (神明界): a system of divine beings encompassing all of Heaven, Earth, and Humanity

The Reordering Work of the Three Realms (三界公事): an integrated Gaehyeok of the Heavenly, Earthly, and Human Realms

Category / Existing View of Heaven / Daesoon Thought's View of Heaven

Substantiality / Abstract and conceptual / Substantive and real

Layered structure / Simple and hierarchical / Complex and systemic

Operating principle / Natural law and transcendent providence / The divine beings' receiving of commands (聽令) and gathering-and-dispersing (會散)

The Integration of Eastern and Western Views of Heaven — Daesoon Thought integrates the East's attributive View of Heaven and the West's substantialist View of Heaven,

and, further, through the substance of the divine beings' gathering-and-dispersing and receiving of commands, newly establishes the hierarchy and roles among the Ninth Heaven, the Mandate of Heaven, and the Heavenly Realm,

thereby completing a new sacred-profane rearrangement.

Five Phases Thought and Earth-Overcoming-Water (土克水) The Metal-Fire Exchange (金火交易) and Cosmic Circulation

The Core of Five Phases Thought (五行思想)

Five Phases thought is an Eastern cosmology holding that all things in the universe are composed of the five elements — Wood (木), Fire (火), Earth (土), Metal (金), and Water (水) — and it is through their relations of mutual generation (相生) and mutual overcoming (相剋) that the changes come about — such is this Eastern cosmology.



The Meaning of Earth-Overcoming-Water (土克水)

The Earth-overcoming-Water especially emphasized in Daesoon Thought is the principle by which Earth (soil) controls Water, and it is associated with Sangje's Advent in Human Form. The "character Im (壬) on the left palm and the character Mu (戊) on the right palm" that appears in the Jeon-gyeong (典經) points to the principle by which Earth (戊) governs Water (壬), — this is what it symbolizes.

The Metal-Fire Exchange (金火交易) and Cosmic Circulation

In the Five Phases, the Metal-Fire Exchange is the principle by which Metal (金) and Fire (火) swap positions to circulate the Five Phases. This principle, which produces a linear circulation, is the core of the Hetu and Luoshu (河圖洛書) and is reinterpreted in Daesoon Thought as the fundamental principle of the transformation of Heaven and Earth and of Gaebyeok.

The Hetu-Luoshu (河圖洛書) Cosmology

The Hetu (河圖): the transcendent Heaven's principle of cosmic creation, centered on mutual generation (相生)

The Luoshu (洛書): the principle of cosmic change, centered on mutual overcoming (相剋)

In Eastern thought, the fundamental principle explaining the li (理) of all things in the universe

Daesoon Thought's Reinterpretation — Daesoon Thought singles out Earth (土) among the Five Phases as the fifth element and, through the principle of Earth-overcoming-Water, explains the substantiability of Advent in Human Form and the balanced change of the universe. The mutual generation of the Hetu and the mutual overcoming of the Luoshu harmonize, so that the new world of the Later Heaven Gaebyeok opens — presenting this creative principle of integration.

Characteristics of Indigenous Modernity / The Rearrangement of the Sacred (聖) and Profane (俗)

The rearrangement of the sacred and profane raised in Donghak Thought is fully realized through Advent in Human Form.

As the transcendent divinity enters human daily life and the transcendent Heaven, as the substantive

Supreme Lord of the Ninth Heaven, descends directly into the human world, the boundary between the sacred and the profane

is fundamentally reconstructed.

The Completion of Liminality (Boundary-State)

Liminality means a boundary state between existing categories and orders.

In Daesoon Thought, the Three Realms of Heaven, Earth, and Humanity are fused into the realm of divine beings, and humans and divine beings

communicate and cooperate with one another, completing a

new boundary system.

Category	Donghak Thought	Daesoon Thought
View of Heaven — characteristics Sacred-profane relationship Liminality	The appearance of the transcendent Heaven An attempt at rearrangement Foundation laid	The Supreme Lord of the Ninth Heaven's Advent in Human Form Complete reconstruction Systemic completion

In Daesoon Thought, the rearrangement of the sacred and profane and the completion of liminality are the core of indigenous modernity,

and through them it unfolds even into an indigenous post-modernity.

The Meaning of Indigenous Modernity

The indigenous modernity of Daesoon Thought, unlike Western modernity, refers to a modern mode of thought that arose internally within East Asia. This is not the Western modernity that declared "God is dead," but a modernity that inherits the existing tradition while newly transforming it.

Characteristics of Daesoon Thought's Modernity

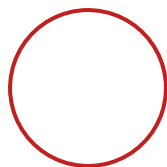
The concept of gajong (加宗) — acknowledging the existing Heaven while replacing it with a new Heaven

A new worldview in which the West's transcendent Heaven and the East's divine beings merge into substance

Overcoming the material-centrism limits of Western-style modernity

Re-establishing the status and role of humanity

"Now I have remade Heaven and remade Earth, weaving the cosmic degrees so tightly that not a drop can leak; as each returns to its appointed measure, a new framework will open."



Postmodern Implications

The Post-modernity of Daesoon Thought's View of the Heavenly Realm

Daesoon Thought's View of the Heavenly Realm shows post-modern characteristics that go beyond modernity, presenting a new worldview through the fusion of Eastern and Western thought.

It overcomes the limits caused by Western modernity's paradigm of material-centrism and reason-centrism, and aims for the harmony of spirit and matter and the integration of transcendence and immanence.

"Now I have remade Heaven and remade Earth, weaving the cosmic degrees so tightly that not a drop can leak; as each returns to its appointed measure, a new framework will open."

Connection with Pluralism

Daesoon Thought's View of the Heavenly Realm has a pluralistic character embracing diverse religions and ideas, and this shares its context with the contemporary postmodern paradigm of respect for diversity and mutual coexistence.

Characteristics of Post-modernity

Not the extinction of the Big Other, but its transformation and revitalization into a new form

Dismantling and integrating modern dichotomies (God/human, sacred/profane, transcendence/immanence)

The complete integration of the sacred and profane through the transcendent Heaven's Advent in Human Form

presenting a new worldview through the fusion of Eastern and Western thought

Modernity

The Post-modernity of Daesoon Thought

Reason-centered

Harmony of reason and transcendence

Material progress

Spiritual and material harmony

Human-centered

The balance of the Three Realms of Heaven, Earth, and Humanity

"The death of God"

"The humanization of God" (Advent in Human Form)

Meaning in Modern Society — Since the 1980s, Daesoon Thought's View of the Heavenly Realm has presented an alternative worldview for the various crises of the postmodern era (

It presents an alternative worldview for these (environmental, social, and value) crises, and beyond a merely local thought,

it bears the modern significance of presenting universal values and directions for practice

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Conclusion and Research

Significance

The Integrative Meaning and Modern Value of Daesoon Thought's View of the Heavenly Realm

"Now I have remade Heaven and remade Earth, weaving the cosmic degrees so tightly that not a drop can leak; as each returns to its appointed measure, a new framework will open."

The Integration and Reinterpretation of the Eastern and Western Views of Heaven

The integration of the West's transcendent, substantialist View of Heaven and the East's immanent, attributive View of Heaven; the reinterpretation of Five Phases thought, Earth-overcoming-Water (土克水), and the Metal-Fire Exchange (金火交易)

The creative reconstruction of the Hetu (河圖) and Luoshu (洛書) cosmology

Modern and Postmodern Significance

Daesoon Thought's View of the Heavenly Realm overcomes the limits of Western modernity, completes East Asia's indigenous modernity, and, further, through the integration of Eastern and Western thought, presents a new cosmology for the postmodern era. As a human-centered, balanced worldview beyond material-centered Western modernity, it offers important insight into the

Characteristics of Daesoon Thought's View of the Heavenly Realm

- The substantiation and completion of the View of the Heavenly Realm through Advent in Human Form (人身降世)
- The construction of the Three-Realm (三界) system of the Heavenly, Earthly, and Human Realms
- A systemic understanding of the operation of Heaven and Earth through divine beings (神明)
- The rearrangement of the sacred (聖) and profane (俗) and the completion of liminality (the boundary-state)

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