



(b) The View of the Heavenly Realm (天界觀) of Advent in Human Form (人身降世)

Incarnational View of the Heavenly Realm

Research Overview

This study examines Daesoon Thought's View of the Heavenly Realm — namely Sangje's Advent in Human Form and the accordingly subdivided characteristics of Heaven (the Heavenly Realm).

- **The Overlapping Structure of the Heavenly Realm**
The structure of nine or more overlapping heavens and Sangje's Advent in Human Form
- **The Roles of Sangje and the Divine Beings of Heaven and Earth**
The meaning of thunder, the creation of Heaven and Earth, and the system of gathering-and-dispersing and receiving commands
- **The Difference from Traditional Views of Heaven**
The Eastern immanent Heaven, the Western transcendent Heaven, and the conceptual expansion of the Heaven-beyond-Heaven (天外天)
- **The Old Heaven and the New Heaven**
The change and reform of Heaven, and the realization of indigenous modernity/post-modernity

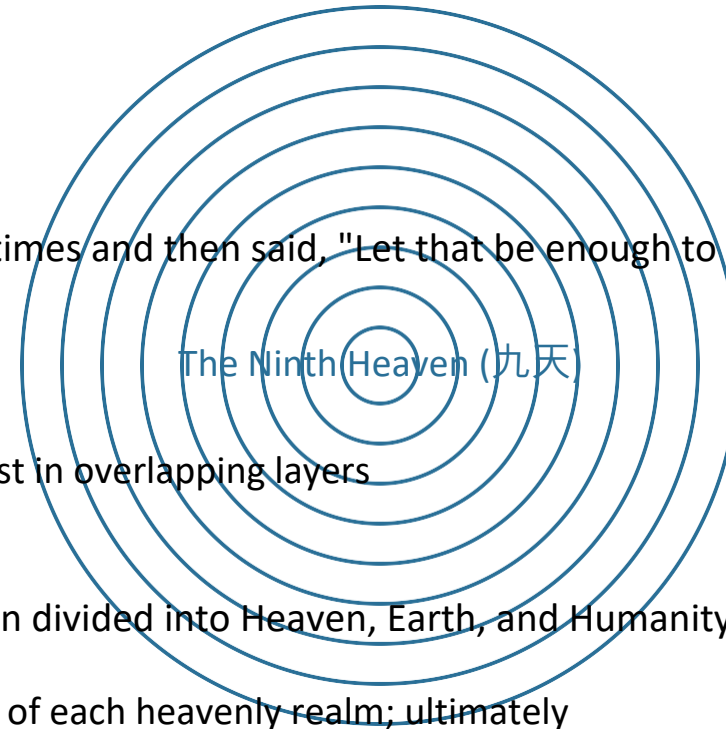
The Structure of the Heavenly Realm: Nine or More Overlapping Heavens

Kim Song-hwan (金松煥) asked Sangje, "Is there yet another Heaven above the Heaven?"

Sangje answered, "There is."

He asked again, "Is there yet another above that?"

Sangje answered, "There is another." Thus He answered nine times and then said, "Let that be enough to know."

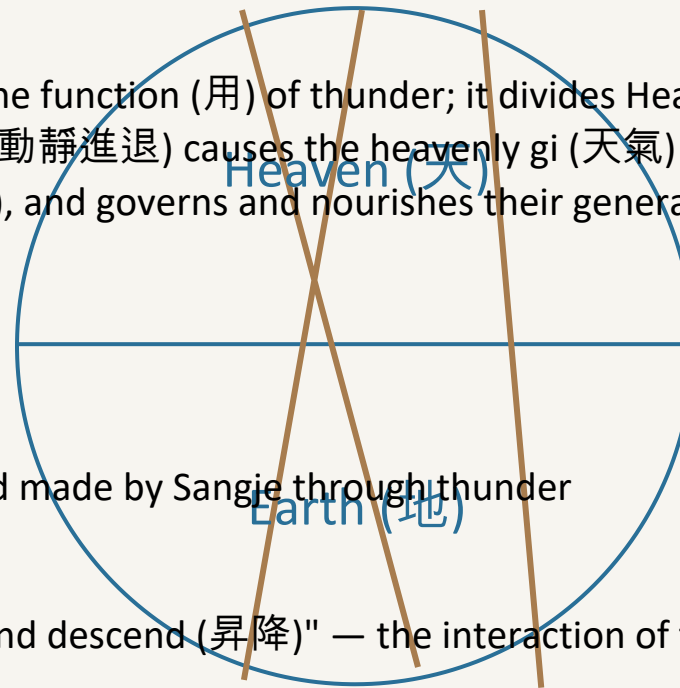


- In Daesoon Thought, this suggests that nine or more heavens exist in overlapping layers
- The Heaven beyond Heaven (the Ninth Heaven) and the Heaven divided into Heaven, Earth, and Humanity
- It simultaneously contains the independence and connectedness of each heavenly realm; ultimately
- it is an order-system governed by Sangje

Gucheon Eungwon Noeseong Bohwa Cheonjon Gangseong Sangje: The Meaning of Thunder (雷聲) and the Creation of Heaven and Earth

Thunder (雷聲) is the Heavenly Command (天令) and the Sound of Benevolence (仁聲). Thunder (雷) is formed (成雷) through the union (結合) of the two gi of yin and yang (陰陽二氣).

Thunder (雷) is the substance (體) of sound (聲), and sound is the function (用) of thunder; it divides Heaven and Earth (天地), and through the changes of motion, stillness, advance, and retreat (動靜進退) causes the heavenly gi (天氣) and earthly gi (地氣) to ascend and descend (昇降), makes all things (萬物) grow (生長), and governs and nourishes their generation and transformation (生成變化 支配滋養).



- "Divides Heaven and Earth" — Heaven and Earth are divided and made by Sangje through thunder
- "Causes the heavenly gi (天氣) and earthly gi (地氣) to ascend and descend (昇降)" — the interaction of the Heavenly and Earthly Realms
- "Makes all things (萬物) grow (生長)" — the transformative nurturing through the union (結合) of the two gi of yin and yang (陰陽二氣), thunder (雷聲) creates and harmonizes Heaven and Earth

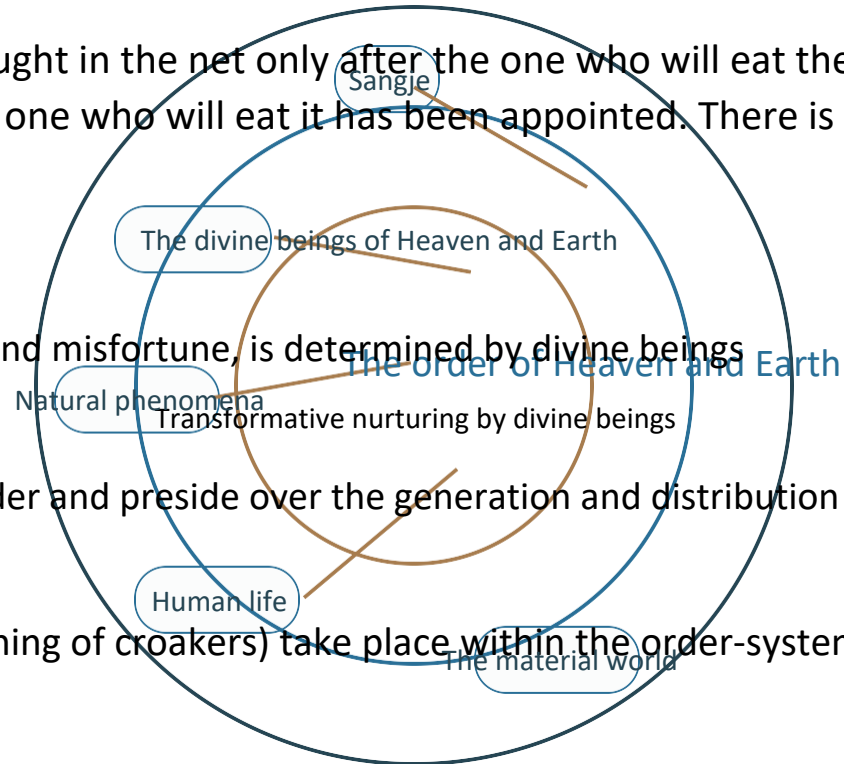
"Generation and transformation (生成變化), governance and nourishment (支配滋養)" — Sangje's continuous creative transformation and presiding

The System of the Operation of Heaven and Earth: The Role of Divine Beings

Sangje said, at the place where His disciples were gathered:

"Even the croakers caught in the Chilsan (七山) sea are caught in the net only after the one who will eat them has been appointed; farming, too, likewise bears fruit only after the one who will eat it has been appointed. There is no such thing as starving to death."

- The operation of Heaven and Earth, including human fortune and misfortune, is determined by divine beings
- The divine beings of Heaven and Earth maintain the cosmic order and preside over the generation and distribution of all things
- Even the smallest phenomena of the natural world (the catching of croakers) take place within the order-system of divine beings
- This system of Heaven and Earth is harmonized and controlled by Sangje



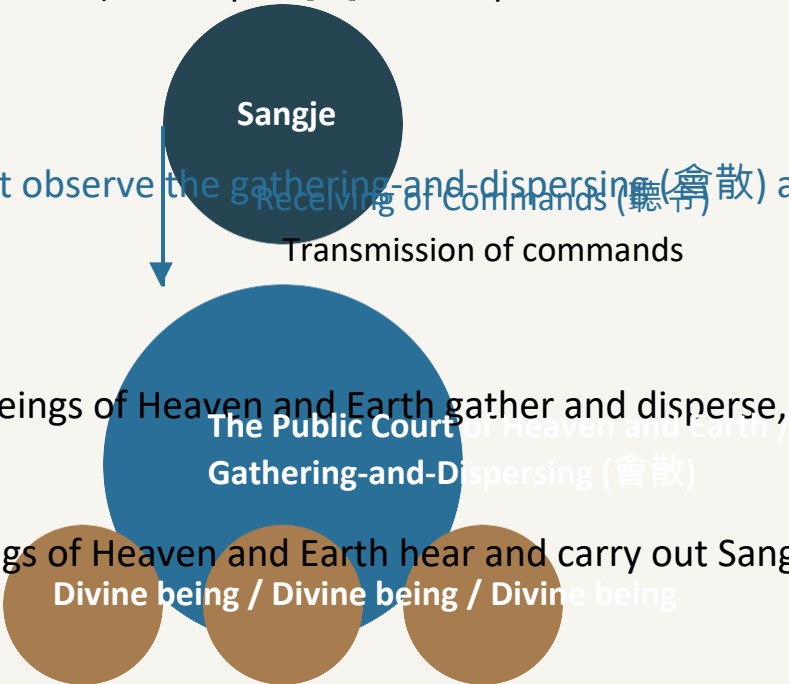
The Gathering-and-Dispersing and Receiving of Commands of the Divine Beings of Heaven and Earth

One day Sangje said to Kim Hyeong-ryeol, "Presiding over the great authority of the Three Realms, I intend to open the Gaebyeok of Heaven and Earth through creative transformation, open the Later Heaven paradise (後天仙境), and broadly save the beings sunk in the sea of suffering."

"Now, in this age of the end, the Great Fortune of the Limitless (無極大運) shall open [...]; with a pure heart, in the Public Court of Heaven and Earth (天地公庭) take part."

So He spoke, and He opened his spiritual eye (神眼) so that he might observe the gathering-and-dispersing (會散) and the receiving of commands (聽令) of the divine beings.

- Gathering-and-Dispersing (會散): the assembly in which the divine beings of Heaven and Earth gather and disperse, the system through which Sangje's will is conveyed
- Receiving of Commands (聽令): the process by which the divine beings of Heaven and Earth hear and carry out Sangje's commands
- "To raise wind and rain through the creative transformation of Heaven and Earth requires infinite effort; in all things, there is no way of knowing without study."



The Old Heaven and the New Heaven

One day, at a gathering of His disciples, Sangje said, "The old Heaven has looked only upon the work of killing people. Hereafter all daily necessities will be exhausted and life will become impossible, so now it must be remade."

The Old Heaven

When Sangje finished the Reordering Work, He said, "I have barely made it possible to sustain life, yet the able-bodied will not fill their bellies, and their cries of hunger will reach the Ninth Heaven."

Sangje's Reordering Work

- Heaven, too, can become an old Heaven as time passes
 - The old Heaven looked only upon the work of killing people, a state in need of reform
 - Through three days of Reordering Work, Sangje remade Heaven
 - The change and reform of Heaven proceed according to Sangje's intention
- Through the improvement and change of the Heavenly Realm,
the harmonious transformative nurturing of all things

The New Heaven

Conclusion: Differences from Existing Views of Heaven and Their Significance

The Eastern View of Heaven

- The immanent Heaven: the Heaven existing within the universe
- After Neo-Confucianism, the concept of the Heaven-beyond-Heaven was concealed

The Western View of Heaven

- The transcendent Heaven: the Heaven transcending the universe
- In the modern period, it was denied with the expression "God is dead"

Daesoon Thought's View of Heaven: The Concept of the Heaven-beyond-Heaven (天外天)

- Acknowledging the existing Heaven but seeing it as an old Heaven and replacing it with a new Heaven; comprehensively fusing the Eastern immanent Heaven and the Western transcendent Heaven
- Inheriting and developing the existing concept of Heaven through the divine dao (道) receiving, enveloping and transcending (包越) the existing View of Heaven

The Significance of Daesoon Thought's View of Heaven

- The rearrangement of the sacred-profane relationship; the sacred (聖) enters into everyday life
- Development toward an indigenous post-modernity