



(c) Revitalization of the East-West Views of Heaven (天觀) Manifested in the View of the Heavenly Realm (天界觀) of Advent in Human Form (人身降世)

Revitalization of East-West Views in Insin-gangse

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An Integrated Understanding of Daesoon Thought and the View of Heaven

- 1 Daesoon Thought interprets the East-West Views of Heaven (天觀) in an integrated way and opens a new ideological horizon through the View of the Heavenly Realm (天界觀) of Advent in Human Form (人身降世).
- 2 The attributive View of Heaven of Eastern thought and the substantialist View of Heaven of the West appear doubly substantialized in Daesoon Thought.
- 3 Through the principles of 'To-geuk-su (土克水)' and 'Geumhwa-gyoyeok (金火交易),' it overcomes the limitations of the Confucian-Buddhist-Daoist (儒佛仙) View of Heaven and revitalizes it.
- 4 Through the concept of Gucheon Daewon Johwa Jushin (九天大元造化主神), it presents a new paradigm of the View of Heaven in which transcendence and immanence are harmonized.



The Concept and Significance of Advent in Human Form (人身降世)

Definition of Advent in Human Form

A phenomenon in which a divine being descends in a human body so that the order of the heavenly realm is realized in the human world, signifying the direct connection between the heavenly realm and the human realm.

- 1 In Daesoon Thought, Gucheon Daewon Johwa Jushin (九天大元造化主神) descends into the human world as Kang Jeung-san, the Holy Master (聖師), and carries out the Cheonji-gongsa (天地公事).
- 2 The Jeon-gyeong (典經) records: "As Gucheon Daewon Johwa Jushin (九天大元造化主神), He presided over (主宰) the great authority of the Three Realms (三界大權), and, having toured the world (大巡) throughout all under Heaven (天下), made His great descent (大降) into the human world (人世)."
- 3 Through Advent in Human Form, the abstract View of Heaven is transformed into substantial divinity, and the imminent View of Heaven of the East and the transcendent View of Heaven of the West are integrated.
- 4 He "set in order (整理) the heavenly degree-numbers (天地度數) that had lost their constant norm (常道)," establishing a new Later Heaven (後天) order.

Gucheon Daewon Johwa Jushin (九天大元造化主神)

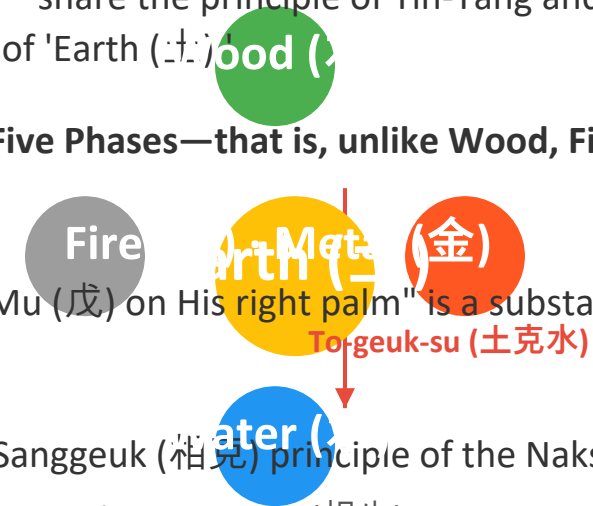
Advent (降世) Cheonji-gongsa

The Human World (人世)

The Confucian-Buddhist-Daoist View of Heaven and the Principle of Yin-Yang and the Five Phases

Yin-Yang and the Five Phases and the Special Status of 'Earth (土)'

- 1 The Views of Heaven of the three teachings—Confucianism, Buddhism, and Daoism—share the principle of Yin-Yang and the Five Phases, but Daesoon Thought presents a special interpretation of the role and status of 'Earth (土)'.
- 2 The principle of To-geuk-su (土克水) shows the dual nature of 'Earth' among the Five Phases—that is, unlike Wood, Fire, Metal, and Water, it contains both Yin and Yang.
- 3 Gucheon Sangje's having "the character Im (壬) on His left palm and the character Mu (戊) on His right palm" is a substantialization, through Advent in Human Form, of the typical principle of To-geuk-su.
- 4 The transition between the Sangsaeng (相生) principle of the Hado (河圖) and the Sanggeuk (相克) principle of the Nakseo (洛書) is made possible by 'Earth' mediating the cycle of Wood, Fire, Metal, and Water.



"五行之義 土克水也" (The great meaning of the Five Phases lies in Earth overcoming Water) — the Baopuzi (抱朴子) — the Sanggeuk (相克) principle of the Nakseo (洛書) is Water→Fire→Metal→Wood→Earth

The Principles of To-geuk-su and Geumhwa-gyoyeok

The Core Principles of the Five Phases

■ The Meaning of To-geuk-su (土克水)

In Yin-Yang and the Five Phases, Earth (土)—unlike Wood, Fire, Metal, and Water (木火金水)—is a special entity possessing both Yin and Yang, and it plays a central role in the cycle and transformation of the Five Phases.

"五行之義 土克水也" (The great meaning of the Five Phases lies in Earth overcoming Water)—the Baopuzi (抱朴子)

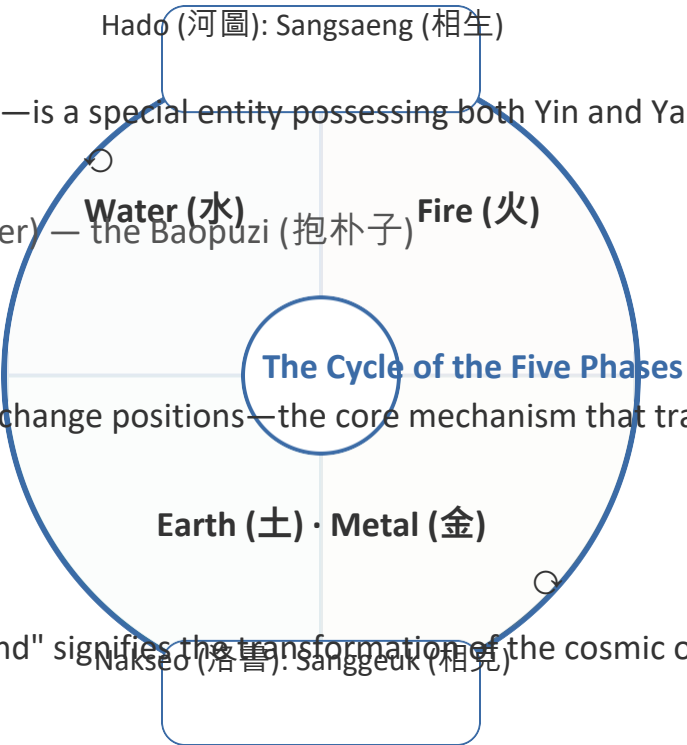
■ The Principle of Geumhwa-gyoyeok (金火交易)

In the transition between the Hado (河圖) and the Nakseo (洛書), Metal (金) and Fire (火) exchange positions—the core mechanism that transforms the Sangsaeng (相生) and Sanggeuk (相克) relationships.

■ The Principle of the Operation of Heaven and Earth

The Daesoon expression "How could anyone know that I have turned Heaven and Earth around" signifies the transformation of the cosmic operation through changing the order of the Eight Trigrams (八卦).

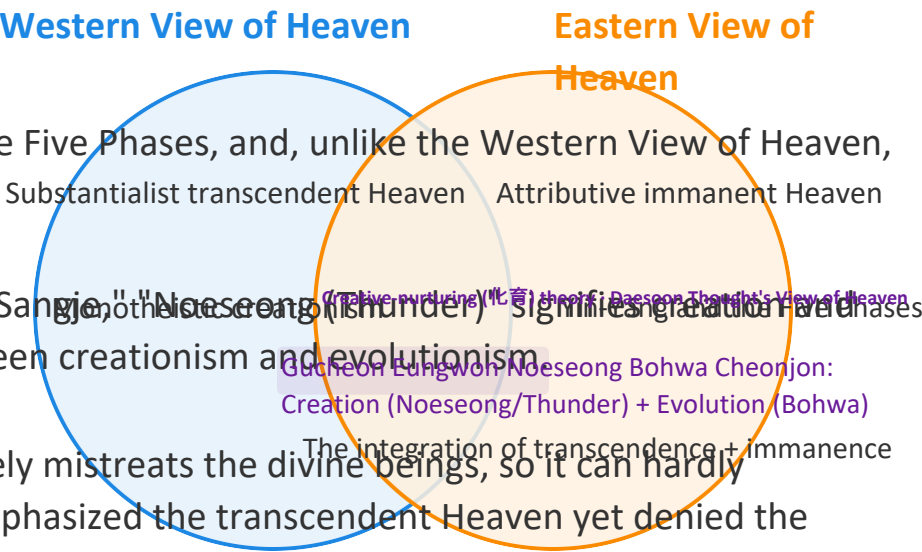
"The great Eight Gates of Heaven and Earth (天地大八門), the great Command of Sun and Moon (日月大御命), the great Arts of birds and beasts (禽獸大道術), the great accumulated goodness of humankind (人間大積善)"



The Integration of Daesoon Thought and the Western View of Heaven

The Integrated Reconstruction of the East-West Views of Heaven

- 1 Daesoon Thought combines the Western substantialist transcendent View of Heaven with the Eastern attributive View of Heaven to present a new, doubly substantialized View of Heaven.
- 2 The divine seat of Gucheon clearly expresses the attributes of Yin-Yang and the Five Phases, and, unlike the Western View of Heaven, the intervention of the divine beings (神明) is a distinctive feature.
- 3 In the divine title "Gucheon Eungwon Noeseong Bohwa Cheonjon Gangseong Sangje," "Noeseong (Thunder)" signifies creation and "Bohwa" signifies the evolution of all things, thereby resolving the debate between creationism and evolutionism.
- 4 The Jeon-gyeong (典經), "Gyobeop" 1-66, states, "The Western teaching gravely mistreats the divine beings, so it can hardly succeed"—pointing out the limitation whereby the Western View of Heaven emphasized the transcendent Heaven yet denied the immanent divine beings (神明).
- 5 Daesoon Thought defines the 'accomplishment' of Heaven and Earth as the bringing forth of humans comparable to Heaven and Earth, and, through the harmony of the transcendent and immanent Views of Heaven, realizes the enveloping-transcending nature (胞越性) of liminality.



The Significance of Gucheon Daewon Johwa Jushin and Its Modern Implications

Liminality and a Postmodern Interpretation

- 1 Gucheon Daewon Johwa Jushin presents a new integrative paradigm through the liminality (boundary-ness) that encompasses the Eastern attributive View of Heaven and the Western substantialist View of Heaven.
- 2 The principles of 'To-geuk-su (土克水)' and 'Geumhwa-gyoyeok (金火交易),' through a reinterpretation of Yin-Yang and the Five Phases, overcome the limitations of the East-West Views of Heaven and form a new model of the creative nurturing of Heaven and Earth (天地化育).
- 3 As Daesoon Thought became revitalized in modern Korean society from the 1980s onward, it is being reexamined, from a postmodern perspective, as a solution to religious pluralism.
- 4 In line with Arnold Toynbee's concept of 'existence after existentialism,' it provides religious movements in modern society with existential meaning and a direction toward pluralistic integration.

