

IV · Daesoon: Indigenous Modernity and the Revitalization of Order — 2. Indigenous Modernity of the View of the Earthly Realm (地界觀) of Cheonji-Seonggyeongsin (天地誠敬信)

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Introduction: Research Background and Problem Awareness

- The View of Earth (地觀) in Donghak Thought and Korean religious philosophy — the development of the traditional Samjae thought of Heaven, Earth, and Humanity (天地人) and Donghak's concept of the View of Earth
- The problem awareness of Indigenous Modernity raised by Daesoon Thought — exploring the possibility of an Eastern modernity beyond Western-centered modernity
- The meaning of the View of the Earthly Realm and the need for this research — the special status of the earthly realm within the Samgye (三界) system of the divine beings of Heaven and Earth (天地神明), and its role as a site of Haewon (解冤)
- Research method and approach — a literature study centered on the Jeon-gyeong (典經) and a modern interpretation of the concept of Cheonji-Seonggyeongsin

The View of Earth (地觀) and Advent in Human Form

- The concept and meaning of Advent in Human Form (人身降世) — By Gucheon Sangje descending in human form, He comes to possess simultaneously the two characters of attribute and substance. This becomes the background for the establishment of a multilayered View of Earth (地觀).

"I came down to the Cheongyetap (Celestial Tower, 天啓塔) of the Great Law Kingdom (大法國) in the West (西洋) and, after touring the world, took the great authority of the Three Realms, opened up the Three Realms by Gaebyeok, established the Paradise (仙境), and, in order to save the world's creatures fallen into extinction, toured to your Eastern land; the reason I stayed on this land is..."

- The reason for Advent in Human Form in Joseon — To help an obscure, weak nation and to resolve the grievances accumulated through all ages. Joseon was chosen in particular because it was the country that best treated the divine beings.
- The Samsin Mountains and the character of the land — The Samsin Mountains of Jeongeup (Bongnaesan, Yeongjusan, and Bangjangsan) are the center of the land and the geographical background of Advent in Human Form. From the perspective of the Eumyang-hapdeok (harmonious union of Yin and Yang) of Heaven and Earth, the land plays a central role.
- The relationship between Haewon and the land — "Now that the era of Haewon has arrived, even those who had no name will gain force, and even the land that had been forsaken will have its energy return." The Haewon of the land is a key element of Cheonji-gongsa.

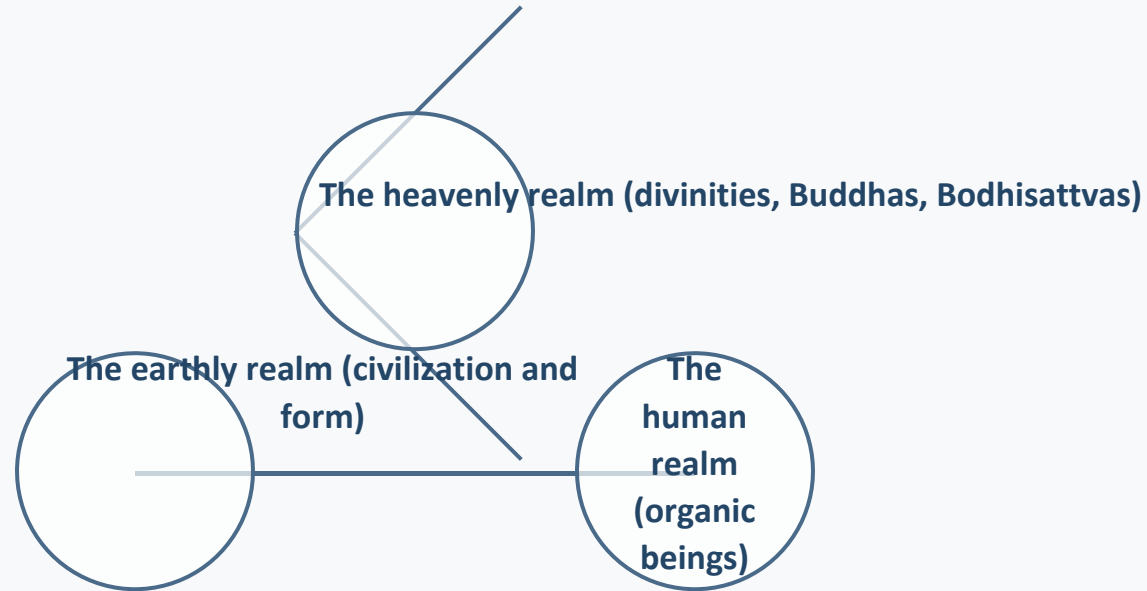
The Modernity of the View of the Earthly Realm: Haewon and Wonsibanbon

| "Now that the era of Haewon has arrived, even those who had no name will gain force, and even the land that had been forsaken will have its energy return."

- The principle of Wonsibanbon (原始返本) — the core principle of Cheonji-gongsa, a return to the original root, as exemplified by the reappearance of the Kang (姜) surname.
- The earthly meaning of Haewon (解冤) — the realization of Haewon works through obscure, weak nations and geographical sacred sites (聖地) such as the Samsin Mountains.
- Liminality and the methodology of Haewon — the transition from Sanggeuk (相克) to Sangsaeng (相生) taking place in the historical spaces of the Haewon of Japan and the Boeun (報恩) of Joseon.
- The unfolding of Indigenous Modernity — the development of an alternative modernity not skewed toward the material, and the political democratization, economic industrialization, and cultural advancement that appeared in Korea.

Cheonji-Seonggyeongsin (天地誠敬信) and the Samgye System

- The concept of the divine beings of Heaven and Earth (天地神明) — the world operates by the utmost Seonggyeongsin (誠敬信, sincerity, reverence, and faith) of the divine beings that move Heaven and Earth.
- The structure of the Samgye (三界) system — a cosmic order consisting of the heavenly realm, the earthly realm, and the human realm.



"天地誠敬信"

The operation of Heaven and Earth is accomplished through the utmost Seonggyeongsin of the divine beings of Heaven and Earth.

- The complementary relationship between the divine beings and humans

The Revitalization of the Confucian-Buddhist-Daoist and East-West Views of Earth

The main principles of the Confucian, Buddhist, and Daoist Views of the Earthly Realm — Confucianism (儒)

Potae (胞胎) — the mode of forming ritual propriety (禮) and order · Yang

Buddhism (佛) — a space for spiritual cultivation and purification of body and mind

Daoism (道) — the topographical foundation for union with nature and immortal (神仙) thought

- Sacred sites and myeongdang (auspicious-site) concepts such as the Samsin Mountains and parent-mountains — the Samsin Mountains of Bongnaesan (蓬萊山), Yeongjusan (瀛洲山), and Bangjangsan (方丈山), the unification of earth-energy (地氣), the flow of energy through earth-veins (地脈), and the pungsu-jiri (geomantic) characteristics of sacred sites.
- Pungsu-jiri (geomancy) and the fusion of tradition and modernity — the fusion of Eastern pungsu principles with Western spatial geography, the creation of a space of Haewon through the harmonious arrangement of the Samjae of Heaven, Earth, and Humanity, and the reorganization of the earthly order through Jeong-eum Jeong-yang (正陰正陽, upright Yin and upright Yang).
- The modern meaning of revitalization — the harmony of locality and universality, the presentation of a model for the coexistence of nature and humanity, and a new paradigm of the View of the Earthly Realm in which humanity and the divine beings achieve harmony.

Comparison with Western Modernity

- The Western substantialist View of Earth (地觀) — an understanding of the land from a material, mechanistic viewpoint; the Western View of Earth chiefly understands land as an object of ownership and development.

Western modernity



Discarding the past and orienting only toward the future [material]
The pursuit of qualitative development and mechanical efficiency; the separation of humanity and nature, an exploitative relationship

The Indigenous Modernity of Daesoon Thought



Reconciliation with the past through Haewon (解冤); the harmonious development of matter and spirit [Heaven and Earth]
The Sangsaeng relationship of the Samjae of Heaven, Earth, and Humanity (天地人)

- Daesoon Thought's assessment of Western modernity — "Western modernity without Haewon has further amplified the grievances of the past and brought humanity to the brink of irreversible annihilation."
- The divine beings (神明) and mechanical civilization — Western mechanical civilization mistreated (薄待) the divine beings and concentrated only on material achievement, whereas Daesoon Thought holds that Cheonji-gongsa began in Joseon, which treated the divine beings favorably (優待).
- The balance and integration of Eastern and Western civilizations — the East-West civilizational exchange that began with Matteo Ricci (利瑪竇) is readjusted through Cheonji-gongsa, presenting a new integrated worldview.

Conclusion: East-West Convergence and the Theory of the Kingdom of Heaven on Earth

The View of the Earthly Realm of Daesoon Thought provides an important theoretical foundation for an Indigenous Modernity that embraces both Eastern and Western thought.

- **The ideological meaning of the Kingdom of Heaven on Earth (地上天國) — the principle of Sangsaeng through Haewon and Boeun, and the realization of the Later Heaven Paradise (後天仙境) through resolving the grievances of Heaven and Earth.**
- The Later Heaven order and the roles of humanity and the divine beings — Sinin-uido (神人依導, the mutual reliance and guidance of the divine and humanity) through Cheonji-Seonggyeongsin, and the building of a complementary relationship between the divine beings and humanity.
- An integrated outlook of East and West and of Confucianism, Buddhism, and Daoism — presenting an integrated system of thought that embraces Western substance theory and Eastern gihwa (氣化) theory, and seeking a direction for the development of a spiritual civilization beyond material civilization.

Future research directions

Seeking, on the basis of Daesoon Thought's View of the Earthly Realm, concrete solutions to contemporary problems of the environment, space, and land.

