

(a) The View of Earth (地觀) as the View of the Earthly Realm (地界觀)

View of Earth as the Earthly Realm

Research Overview and Purpose

Research Background

An examination of the modern significance of Daesoon Thought's View of Heaven (天觀) and View of Earth (地觀)
The ideological and philosophical importance of the View of the Earthly Realm as a perspective on the land

Research Purpose

Analysis of Daesoon Thought's View of the Earthly Realm and a comparative study with Donghak Thought and others
Deriving the modern significance of the View of the Earthly Realm through key themes such as modernity, Haewon, and Sangsaeng
Examining the earthly-realm aspects of Advent in Human Form and Cheonji-gongsa



Comparison of the View of Earth (地觀) of Daesoon Thought and Donghak Thought

The View of Earth of Daesoon Thought

- Includes the concrete realm of divine beings (神明界)
- Expressed as a substantial earthly realm (地界)
- Encompasses the concept of Heaven and Earth beneath Gucheon
- The land is the representative being that possesses form composed of divine beings

The View of Earth of Donghak Thought

- Emphasizes Muwiihwa (無爲而化)
- Expressed as invisible substances such as gihwa (氣化) and creative transformation (造化)
- Encompasses the concept of Heaven and Earth beneath Gucheon
- Explains the View of Earth through abstract principles

The Earthly-Realm Comprehensiveness and Differences of the Two Thoughts

Both thoughts have a multilayered View of Earth, but Daesoon Thought concretizes it as an earthly realm that includes the realm of divine beings, whereas Donghak Thought explains the View of Earth through invisible substances and principles. Daesoon Thought's View of Earth has the characteristic of coming to possess simultaneously the two characters of attribute and substance through Advent in Human Form.

* Refer to related sources such as the Jeon-gyeong (典經), "Gongsa" 3-5 and "Haengrok" 4-17.

The Background of Advent in Human Form and the Selection of Joseon

The concept of Advent in Human Form (人神降世)

- A phenomenon in which the Sangje of Gucheon (九天) descends into the world in a human body
- Coming to possess simultaneously the two characters of attribute and substance
- An Advent to adjust the degree-numbers of Heaven and Earth and to harmonize the divine beings of all ages
- An essential precondition for carrying out Cheonji-gongsa in the human world

Reasons Joseon Was Chosen

Haewon of an obscure, weak nation

"It is to first help the obscure, weak nation buried amid catastrophe, and thereby resolve the grievances accumulated through all ages."

Jeon-gyeong (典經), "Gwonji" 1-11

A tradition of treating the divine beings favorably

"There is no place in this world that treats the divine beings as well as Joseon."

Jeon-gyeong (典經), "Gyobeop" 3-22

The sacred sites (聖地) of the Samsin Mountains

"The three mountains—Bongnaesan, Yeongjusan, and Bangjangsan—have long been called the Samsin Mountains."

Jeon-gyeong (典經), "Haengrok" 1-2

The View of the Earthly Realm of Daesoon Thought, beginning with Advent in Human Form, sees the land as a substance composed of divine beings; the selection of Joseon, together with its historical background, becomes the starting point for the reorganization of the world order through Cheonji-gongsa.

Cheonji-gongsa and the Establishment of the View of the Earthly Realm

What Is Cheonji-gongsa

- A divine work to reorganize the world order
- Harmonizing the divine beings of all ages through Haewon
- Establishing the Paradise (仙境) by adjusting the degree-numbers of Heaven and Earth
- The beginning of the transformation of the land through the divine beings

The Process of Establishing the View of the Earthly Realm

- Beginning with the Advent in Human Form of Gucheon
- Gucheon halted in the Eastern land and made His Advent in Joseon
- The sacred significance of the Samsin Mountains (蓬萊山·瀛洲山·方丈山)
- The realization of the Eumyang-hapdeok (harmonious union of Yin and Yang) of the heavenly and earthly realms

The principle of Wonsibanbon (原始返本)

The core principle for establishing the View of the Earthly Realm within Cheonji-gongsa, meaning a return to the origin of the world. It is the basis on which the Kang (姜) surname took on this work and the principled background for the occurrence of Advent in Human Form in Joseon.

In accordance with the principle of Wonsibanbon, Joseon—where the Samsin Mountains, the center of the land, are located—became the stage of Cheonji-gongsa, and the View of the Earthly Realm takes on substantial form through Cheonji-gongsa.

- Jeon-gyeong (典經), "Haengrok" 4-17 * Refer to related sources such as the Jeon-gyeong (典經), "Gongsa" 3-5, "Yesi" 29, and "Haengrok" 1-2.

In this world the Pang (龐) surname existed first as a surname but was not transmitted onward. Next came the Kang (姜) surname, which is the origin of surnames. Therefore, meeting the era of Gaebweok, since it is Wonsibanbon, the Kang (姜) surname was put in charge of the work."

The Relationship between Haewon Thought and the View of the Earthly Realm

• The meaning of Haewon (解冤)

The core principle of Daesoon Thought, which resolves fundamental problems by dissolving grievance and han (恨)

"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." (Jeon-gyeong, "Gyobeop" 1-67)

Haewon is an indispensable process in adjusting the degree-numbers of Heaven and Earth and harmonizing the divine beings of all ages

The Cause of Donghak's Failure

- The absence of Haewon thought
- A lack of understanding of the international situation
- A lack of awareness of Western weapons such as the Gatling gun
- Though a nationwide uprising, its strategic preparation was insufficient

Daesoon Thought's Becoming True Donghak

- "Those who follow me will attain eternal blessings and fortune, live free from aging and death, and enjoy the joys of the eternal Paradise—this is True Donghak." (Jeon-gyeong, "Gwonji" 1-11)
- Overcoming the limitations of Donghak through the introduction of Haewon thought
- Pursuing substantial change through Cheonji-gongsa

The Linkage between the View of the Earthly Realm and Haewon

The Haewon of the land is a major aim of the Haewon works within Cheonji-gongsa, and is deeply connected to the reason Advent in Human Form took place in Joseon. Through its View of the Earthly Realm, Daesoon Thought overcomes the Haewon-less Western modernity of the past and presents the principle of a true Indigenous Modernity. The earthly realm is a domain with relatively more grievance (冤) than the heavenly realm, and through Advent in Human Form it functions as a site (場) of Haewon. * Refer to related passages such as the Jeon-gyeong (典經), "Gongsa" 3-5, "Gyobeop" 1-67, and "Gwonji" 1-11.

The Modernity of Daesoon Thought's View of the Earthly Realm

Alternative Modernity: The Principles of Haewon and Sangsaeng

- Western modernity: centered on discarding the past and a future-oriented outlook · Daesoon
- Daesoon modernity: building a Sangsaeng future through the Haewon of the past · View of the Earthly Realm
- Seeking an Indigenous Modernity that starts from it

Connection with Korean Modernization

- At the time Cheonji-gongsa began, Korea's GNP was among the lowest in the world
- The only country with a colonial experience to achieve a triple modernization:

Political

Democratization

Economic

Industrialization

Cultural

Advancement

"That true modernity begins with Haewon is the principle of Indigenous Modernity manifested in Daesoon Thought; this begins from the View of the Earthly Realm, which has relatively more grievance than the View of the Heavenly Realm, and was possible only after Advent in Human Form."

* This is an interpretation referring to related passages of the Jeon-gyeong (典經).

Conclusion and Implications

▲ The Academic and Social Significance of Daesoon Thought's View of the Earthly Realm

An integrated understanding of the metaphysical earthly realm and the physical earthly realm through Advent in Human Form

The particularity of the View of the Earthly Realm to which the principle of Wonsibanbon is applied, and its modern reinterpretation

- An examination of the substantial influence of the View of the Earthly Realm in the process of Korean modernization
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▲ Expanding the Horizon of East Asian Thought

- Presenting a new interpretation of the East Asian View of the Earthly Realm through Cheonji-gongsa
- Rediscovering the particularity of Korean religious thought through a comparison of the Views of Earth of Donghak and Daesoon
- Seeking its possibility as an alternative system of thought to Western modernity

▲ Proposing the Modern Value of Haewon and Sangsaeng

The principles of Haewon and Sangsaeng contained in the View of the Earthly Realm need to be reexamined as a means of resolving conflict and enabling coexistence in modern society, and can serve as an alternative paradigm that overcomes the limitations of a Western modernity that moves only toward the future without resolving the grievances of the past. * This is an interpretation organized around related passages of the Jeon-gyeong (典經).