



(b) The View of the Earthly Realm (地界觀) of Cheonji-Seonggyeongsin (天地誠敬信)

View of Earthly Realm based on Cheonji-Seonggyeongsin

Research Overview and Background

- The meaning of the land [地] in Eastern thought such as Donghak and Daesoon Jinrihoe
- The academic background from which Cheonji-Seonggyeongsin and the Samgye theory emerged
- The purpose and significance of this study



The Concept of the View of Earth (地觀) in Donghak Thought

- The land in Donghak: creative transformation (造化), Muwiihwa (無爲而化), gihwa (氣化)
 - The understanding of the land is presented as an abstract, principal concept
- An abstract, principal concept of the land
 - It is an occasion for the transcendent Heaven to reappear in Eastern thought, yet it appears in an abstract form rather than a personal divine beings
- A comparison of Donghak's spirits of Heaven and Earth (天地鬼神) with Daesoon Thought's divine beings of Heaven and Earth (天地神明)
 - Donghak: an abstract understanding through the concept of the spirits of Heaven and Earth (天地鬼神)
 - Daesoon: the appearance of personal divine beings through the concept of the divine beings of Heaven and Earth (天地神明)



Daesoon Thought's System of Divine Beings and the Samgye Theory

- **The land in Daesoon Thought: the concept of the divine beings of Heaven and Earth (天地神明)**
 - With the appearance of Gucheon, the land appears to humanity in the form of personal divine beings
 - "Heaven and Earth are filled with divine beings, so that even a single blade of grass will wither if the spirit departs, and even an earthen-plastered wall will collapse if the spirit moves away."
- **The Samgye (三界) and the system of divine beings**
 - The heavenly realm: the seat of celestial deliberation where divinities, Buddhas, and Bodhisattvas gather to petition the Sangje
 - The earthly realm: the world of civilization and form, where the underground civilization-gods learn in Heaven and bestow it upon the human world
 - The human realm: the system of humanity, a world that interacts with the divine beings
- **The particularity of the divine beings and their contrast with humans**
 - The divine beings: mechanical specialists "utterly devoted to truth," beings specialized in a particular field
 - Humans: organic beings who penetrate broadly across many fields, making harmony among the divine beings possible

The Meaning and Characteristics of Cheonji-Seonggyeongsin (天地誠敬信)

- The integrated concept of Seong (誠), Gyeong (敬), and Sin (信)
 - It signifies the totality of effort to accomplish a task
 - It functions as both the principle of nature and the principle of human cultivation
- The Haewon–Boeun relationship between the divine beings and humans
 - Humans and the divine beings share Seonggyeongsin and interact
 - The realization of Sinin-uido (神人依導) through Seonggyeongsin
- Seonggyeongsin as the principle of the creative nurturing of Heaven and Earth (天地化育)
 - In Daesoon Thought, it is expressed as the utmost Seonggyeongsin of the divine beings
 - "天地誠敬信" — the operation of Heaven and Earth is accomplished by Seonggyeongsin

誠敬信

The Sinin-uido (神人依導) Relationship

- The interdependent, complementary relationship between the divine beings and humans

"神人以陰陽成造化...(中略) 神無人後無托而所依 人無神前無導而所依"

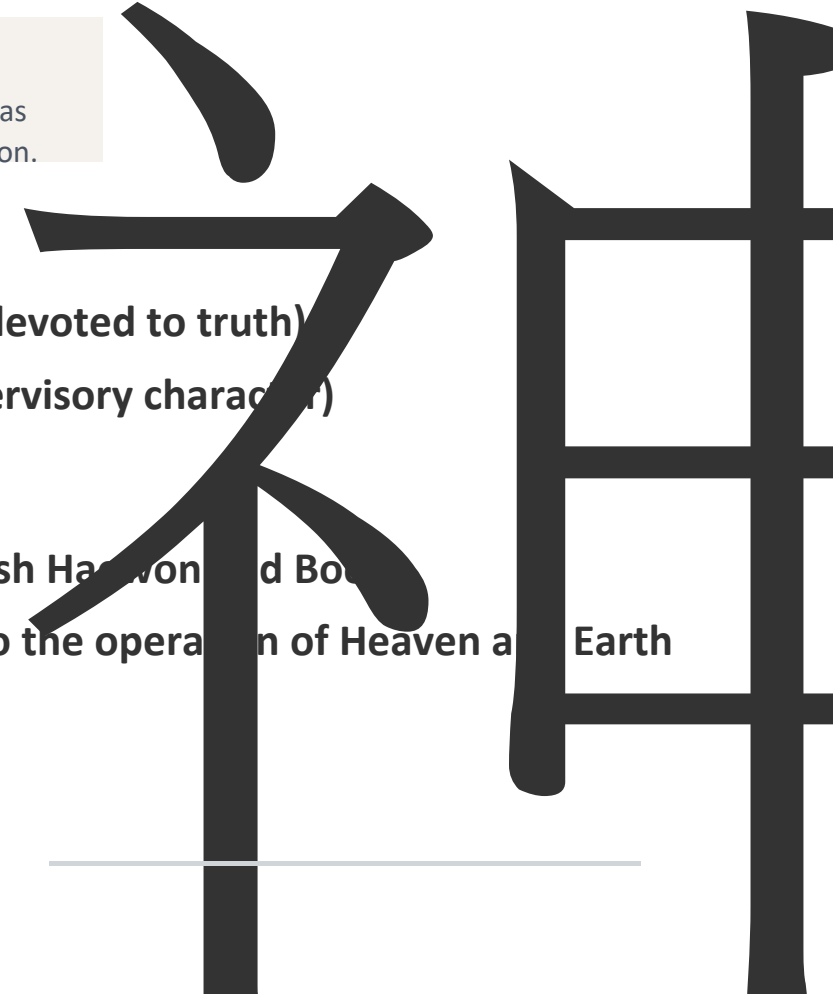
- Through the divine and the human, the harmony of Yin and Yang is achieved. The divine, without humans, has nothing to rely upon for support; humans, without the divine before them, have nothing to guide and rely upon.

- Yin-Yang harmony and reliance (依) and guidance (導)

- The divine beings: mechanical divine beings specialized in one field (utterly devoted to truth)
- Humans: organic beings who penetrate broadly across many fields (of a supervisory character)

- The Sinin (神人) system of Haewon and Boeun

- The divine beings and humans share Seonggyeongsin (誠敬信) and accomplish Haewon and Boeun's vision
- The complementary relationship of Sinin-uido (神人依導), which is central to the operation of Heaven and Earth



Jeong-eum Jeong-yang and the Kingdom of Heaven on Earth

- **Former Heaven vs. Later Heaven: the concept of Jeong-eum Jeong-yang (正陰正陽)**
 - Former Heaven (先天): an era in which Heaven and Earth stood in multilayered correspondence
 - Later Heaven (後天): the era of Jeong-eum Jeong-yang, in which Heaven and Earth correspond one-to-one
- **The Sangsaeng relationship of Heaven and Earth and the Kingdom of Heaven on Earth**
 - The Sanggeuk relations of Former Heaven: honoring Yang and debasing Yin (陽尊陰卑), suppressing Yin and exalting Yang (抑陰尊陽), honoring Heaven and debasing Earth (尊天卑地)
 - The Sangsaeng relations of Later Heaven: the heavenly kingdom is realized on Earth, and Earth becomes the kingdom of heaven
- **The meaning of the Sangsaeng-transformation of the Heaven-Earth relationship in Daesoon Thought**
 - "Yours is the degree-number of Jeong-eum Jeong-yang, so endure that energy well and cultivate with an upright mind" (Jeon-gyeong, "Gorae" 2-16)
 - The realization of the unity of Heaven and humanity (天人合一) through the harmony of the Yin and Yang of Heaven and Earth

The Twelve Un-seong (Stages of Fortune) and the Function of Heaven and Earth (天地之用)

- The system of the Twelve Un-seong (運星)

- Potae (胞胎), Yangsaeng (養生), Yokdae (浴帶), Gwanwang (冠旺), Soebyeong (衰病), Sajang (死葬)

- | "天地之用 胞胎養生浴帶冠旺衰病死葬而已" — Jeon-gyeong (典經), "Jesaeng" 43

- Wonhyeong-ijeong (元亨利貞) and the substance–function (體用) relationship

- Wonhyeong-ijeong is the Way of Heaven and Earth (天地之道), and the Twelve Un-seong are the Function of Heaven and Earth (天地之用)

- The Five Movements (五運), which are the substance (體), manifest in reality as the Six Qi (六氣) which are the function (用)

- The relationship between the creative nurturing of Heaven and Earth (天地化育) and the Three Virtues (三德)

- The Twelve Un-seong are divided into the Six Functions (六用), and Potae, Yangsaeng, and Yokdae correspond to the Three Virtues of Heaven, Earth, and humanity

- | "六用三德 三德則天德地德人德也 統合謂之大德也" — Jeon-gyeong (典經), "Jesaeng" 43

Conclusion and Significance

- **Establishing the philosophical and modern meaning of Daesoon Thought's View of the Earthly Realm**
 - Establishing a View of the Earthly Realm grounded in the Function of Heaven and Earth (天地之用) through the earthly realm as a system of divine beings
 - The transition to modernity and post-modernity through the rearrangement of the sacred and the profane
- **The integrative significance of Eastern and Western thought**
 - A new View of the Earthly Realm that integrates the condensed View of Earth of the East, the material View of Earth of the West, and the Johwajeong (周禮) View of Earth of Donghak
 - The Sangsaeng-transformation of the Heaven-Earth relationship through Jeong-eum-jeong-yang (正陰正陽)
- **Modern significance and suggestions for follow-up research**
 - The modern application of the concepts of Haewon and Sangsaeng in the manner of liminality
 - A study of the philosophical connection between the substance-function (體用) principle of the Twelve Un-seong and the modern cosmological view