

(a) The View of Humanity (人間觀) as the View of the Human Realm (人界觀)

View of Humanity as View of Human Realm

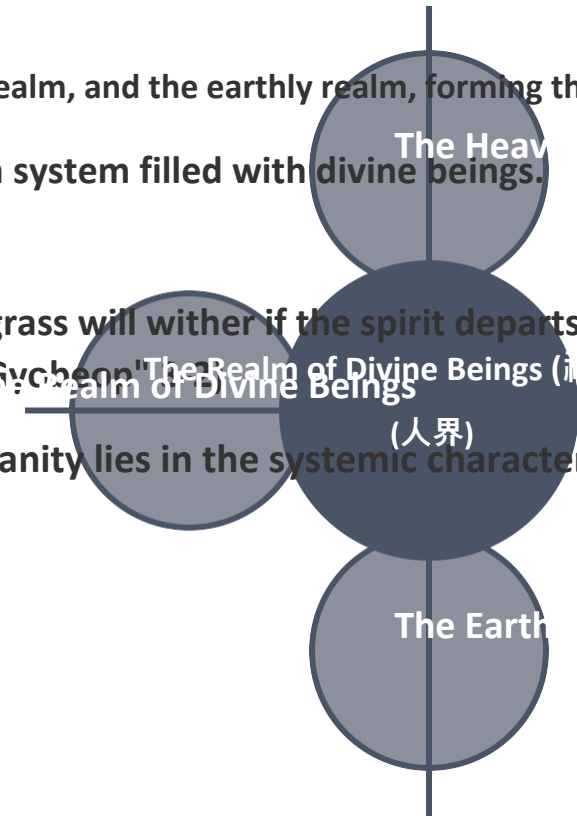
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Daesoon Thought's View of the Human Realm and View of Humanity 2 / 8

1. The Concept of the View of the Human Realm (人界觀)

- The View of the Human Realm is a core perspective of Daesoon Thought that regards the human world as a single organic system.
- The human realm is connected together with the realm of divine beings, the heavenly realm, and the earthly realm, forming the harmony of the universe.
- In Daesoon Thought, the human realm is regarded not as a mere space but as a system filled with 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." (Jeon-gyeong, "Gyobon")
- The difference between the View of the Human Realm and the View of Humanity lies in the systemic character of the 'realm (界),' and is revealed in the way events are logically connected.



2. The Advent in Human Form of Gucheon and the View of Humanity

- The View of the Human Realm of Daesoon Thought begins with the Advent in Human Form of Gucheon.
- The term Gangseong Sangje (姜聖上帝) indicates that Gucheon descended in a human body, by adding the human-world surname Kang (姜) to the divine title.
- Through the Advent in Human Form of Gucheon, the relationship between the divine beings and humanity was reversed. Whereas previously humans sought out the divine beings, thereafter the divine beings came to seek out humans.

Gucheon (九天)
The divine world of Heaven

"Now the divine beings of Heaven and Earth will seek out the seats of fortune, going in and out of each person and each household to test their capacity." (Jeon-gyeong, "Gyobeop" 1-42)

Advent in Human Form
姜聖上帝

- Thereby humanity's status was elevated from a passive being to an active being, and the human realm, together with the divine realm, emerged as a subject of Cheonji-gongsa.

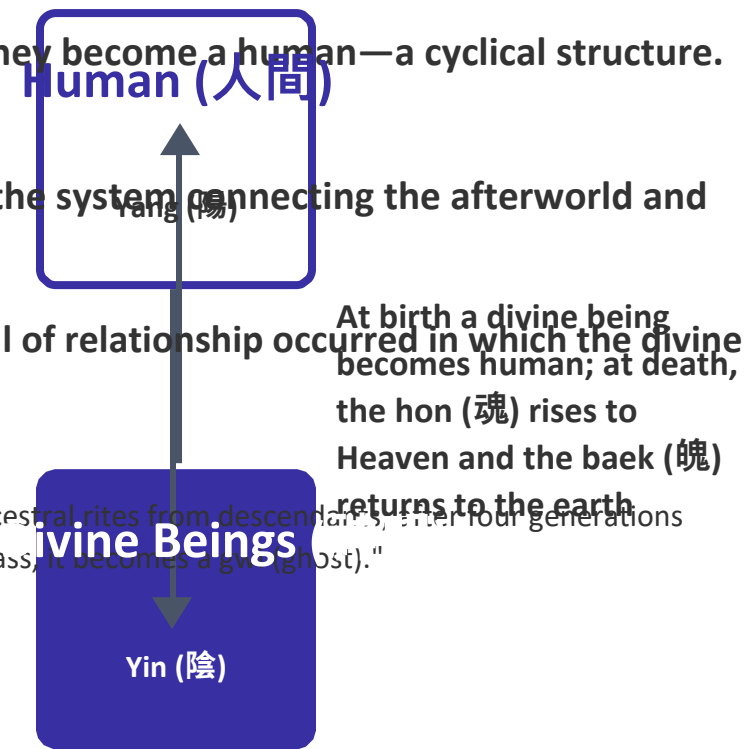
The Human World (人間界)
Elevated Status

3. The Relationship between the Divine Beings (神明) and Humanity

- The divine beings and humanity are distinguished at the boundary of life and death, forming a mutually cyclical relationship.
- When a human dies, they become a divine being (神明), and when a divine being is born, they become a human—a cyclical structure.
- Through the concepts of the hon (魂, cloud-soul) and the baek (魄, white-soul), it explains the system connecting the afterworld and this world.
- Before the Advent in Human Form, humans sought out the divine beings; thereafter, a reversal of relationship occurred in which the divine beings came to seek out humans.

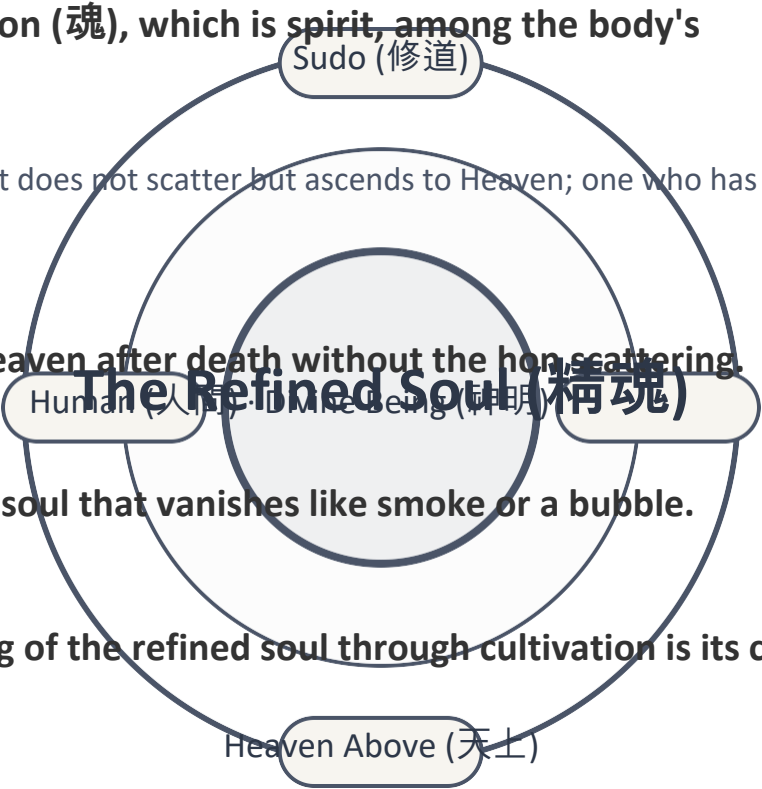
"A person has a hon and a baek. When a person dies, the hon ascends to Heaven and becomes a spirit (神), receiving ancestral rites from descendants; after four generations (四代) pass, it becomes a yeong (spirit) or a seon (immortal). The baek returns to the earth, and after four generations pass, it becomes a gw (ghost)."

- Jeon-gyeong (典經), "Gyobeop" 1-50



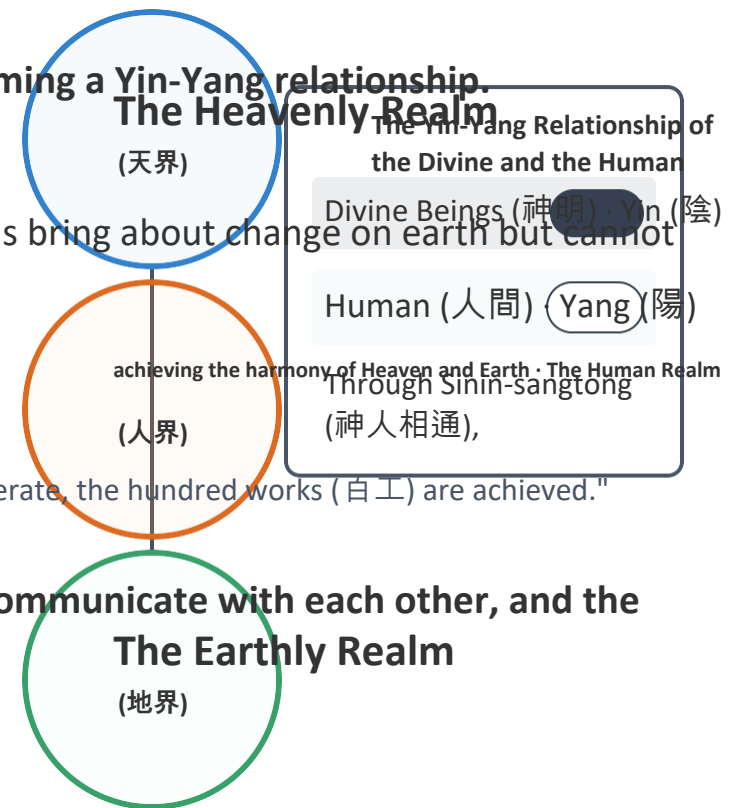
4. The Meaning of Sudo (Cultivation, 修道) and the Refined Soul (精魂)

- Sudo refers to the process by which a human, through spiritual training, firmly consolidates the refined soul.
- The refined soul is the union of the substance (精), which is material, and the hon (魂), which is spirit, among the body's essence-qi-spirit (精氣神), and can be possessed only while alive.
- "One who has cultivated the Dao—their refined soul is firmly consolidated, so that even in death it does not scatter but ascends to Heaven; one who has not—their refined soul is faint and dissipates like smoke or a bursting bubble." (Jeon-gyeong, "Gyobeop" 2-22)
- A human whose refined soul is firmly consolidated through Sudo can ascend to Heaven after death without the hon scattering.
- By contrast, a human who has not practiced Sudo has, after death, a faint refined soul that vanishes like smoke or a bubble.
- In Daesoon Thought, Sudo is the completion of spiritual life, and the strengthening of the refined soul through cultivation is its core.



5. The Samgye System (三界) and the Yin-Yang Theory of the Divine and the Human

- The Samgye consists of the heavenly realm (天界), the earthly realm (地界), and the human realm (人界)—the cosmological system of Daesoon Thought.
- In Daesoon Thought, the divine (神) belongs to Yin (陰) and the human (人) to Yang (陽), forming a Yin-Yang relationship.
- The divine beings can see the invisible dimension but cannot bring about change on earth; humans bring about change on earth but cannot see the invisible dimension.
- By the principle-law of Sinin-uido (神人依導), the divine beings and humans rely upon and communicate with each other, and the Way of Heaven and Earth is completed.



"神有人神陰人陽 ... 神人以陰陽成造化 ... 神人和而萬事成 神人合而百工成"
(Jeon-gyeong, "Gyoun" 2-42)

"By the Yin-Yang harmony of the divine and the human, all affairs are accomplished; when the divine and the human cooperate, the hundred works (百工) are achieved."

6. The Modern Significance and Conclusion of the View of the Human Realm

- East and West have long perceived each other through the ambivalent feelings of Orientalism and Occidentalism.
- In the roughly one hundred years of history in which Western modern civilization forgot its Eastern origins, a new paradigm has become necessary amid conditions of crisis.
- Daesoon Thought's View of the Human Realm systematically emphasizes humanity's mediating and harmonizing (接化) function.
- The principle-law (理法) of Sinin-uido (神人依導) presents an alternative paradigm in which the divine beings and humans help each other to transform the world.

Eastern Philosophy (東洋哲學) Western Philosophy (西洋哲學)

"By the principle-law (理法) of Sinin-uido (神人依導), taking Haewon (解冤) as the principal aim, [He] concluded (結) nji-gongsa (天地公事) with Boeun (報恩)" — Daesoon Jinrihoe Yoram, "Purpose (Chwiji)."

The View

(人界觀)

New Civilizational Paradigm

An Integrated Perspective on Eastern and Western Civilizations

A Human-Centered Mediating Worldview