

(b) The Seongsa-jaein (成事在人) View of the Human Realm (人界觀)

View of the Human Realm as Seongsa-jaein

Contents

**1 What Is Seongsa-jaein
(成事在人)?**

**2 The Concept of the View of the
Human Realm (人界觀)**

**3 Seongsa-jaein and the Role of
Humanity**

**4 The View of the Human Realm
in Eastern Philosophy**

**5 The View of Humanity in
Western Philosophy**

6 Cases and Evidence

7 Contemporary Application

8 Conclusion and Implications



What Is Seongsajaein (成事在人)?

Seongsajaein (成事在人) means "the accomplishment of a matter rests with humans," a human-centered idea that stands in contrast to Heaven (天).

- **Classical origins:** A concept derived from the Chinese classics, emphasizing the active role and responsibility of humans.
- **Philosophical meaning:** The idea that success or failure is determined by individual effort and will rather than by external circumstances or fate.
- **Practical application:** The world can be changed through humanity's own agency and effort, rather than being merely a product of nature.
- **Interconnectedness:** Emphasis on a sense of social responsibility in which individual effort leads to collective achievement.

"In all worldly affairs, a matter is accomplished if a person acts, and is not accomplished if a person does not act. This means that it depends on a person's will and effort."

The Chinese-character expression of Seongsajaein (成事在人) - Success and failure depend on human effort -

成事在人

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

The Human Realm (人界) refers to the world in which humans live, form relationships with one another, and constitute a society. Together with the Heavenly Realm (天界) and the Earthly Realm (地界), it makes up the Three Realms (三界) and designates the domain of human activity.

- **Relational centrality:** The perspective that the relationships humans form with one another are the basic unit of the world.
- **Active participation:** A being that actively intervenes in and transforms nature rather than passively accepting it.
- **Social construction:** Human communal consciousness and interaction are the core elements that constitute the world.
- **Value creation:** The process of developing from nature into culture and civilization on the basis of human effort.



The position and role of the Human Realm (人界) within the Three Realms (三界)

"It is humans who accomplish the Dao (道), not the Dao that accomplishes humans. The Human Realm is a world that humans construct and develop through their own agency."

Seongsa-jaein and the Role of Humanity

- Principle of achievement: The belief that no matter can be accomplished without human will and effort.
- As a fundamental principle in which human effort and proactive judgment determine the direction of society and the world, it emphasizes the importance of active practice and participation rather than mere fatalism.
- Human-centered worldview: A human-driven way of thinking that focuses on "humanity (人), not Heaven (天)." Agency: Actor: Humans serve as active agents of the world, not passive observers. Social responsibility: Individual effort combines to determine the success or failure of the community, a collective sense of responsibility.



Social solidarity / Practical action / Proactive judgment

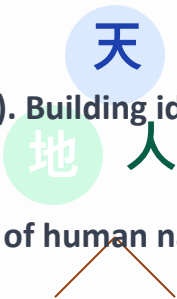
A model of human-centered social development - human agency shapes society and the world -

"If names are not rectified, speech does not flow smoothly; if speech does not flow smoothly, affairs are not accomplished; if affairs are not accomplished, rites and music do not flourish; if rites and music do not flourish, punishments are not just."

The View of the Human Realm (人界觀) in Eastern Philosophy

Eastern philosophy values human relationships and social solidarity, holding that humans should fulfill a harmonious role between Heaven (天) and Earth (地).

- **Confucian perspective:** Emphasis on establishing social order through human ethical practice and ritual propriety (禮). Building ideal human relationships through the practice of benevolence (仁) and righteousness (義).
- **Daoist perspective:** Presenting a direction for human life through harmony with nature. Pursuing the free expression of human nature through the principle of non-action and naturalness (無爲自然).
- **Buddhist perspective:** Forming an interdependent worldview through humanity's inner enlightenment and dependent origination (緣起). Aiming at human completion through compassion (慈悲) and wisdom (智慧).
- **The Theory of the Three Powers (三才論):** The three powers of Heaven (天), Earth (地), and Humanity (人) constitute the universe, and humanity is a being that realizes the principles of Heaven and Earth and enacts them through its own agency.



Heaven (天), Earth (地), and Humanity (人) constitute the universe, and humanity is a being of agency that knows and enacts the will of Heaven and Earth, takes on the central role of maintaining the order of nature and society.

"Heaven has endowed humanity with capacity; with that capacity, humanity participates in the principles of Heaven and Earth and takes part in the nurturing of all things. This is the Mandate of Heaven (天命) that humanity bears."

The View of Humanity in Western Philosophy

Western philosophy has developed diverse perspectives on human nature, free will, and social responsibility from ancient Greece to the present.

- Ancient Greece: Socrates' "Know thyself," Plato's Theory of Ideas, and Aristotle's teleological view of humanity - defining humans as rational beings.
- The Middle Ages: Within a God-centered worldview, humans are creatures of God who bear original sin, yet at the same time are noble beings who bear the image of God.
- Modern Enlightenment: Kant's "autonomous reason" and Rousseau's "social contract theory" - emphasizing human agency, discovery, and constructing society on the basis of reason.
- Modern existentialism: Sartre's "existence precedes essence" and Camus' philosophy of the absurd - emphasizing humanity's own choice and responsibility.

"Man is born free, but everywhere he is in chains. One who thinks himself the master of others is more of a slave than they are." - Jean-Jacques Rousseau

The Evolution of the View of Humanity in Western Philosophy

Ancient Greece (5th century BC~): Humanity as a rational being, pursuing happiness through the realization of virtue.

Medieval Christian Philosophy (5th-15th centuries): Harmony between faith and reason, humanity as a creature of God.

The Renaissance (14th-17th centuries): Humanism - emphasizing human thought, discovery, and individual value and dignity.

The Enlightenment (17th-18th centuries): The triumph of reason, establishing the values of freedom and equality.

Contemporary Philosophy (19th-21st centuries): Existentialism and postmodernism - emphasizing agency and free will.

Contemporary Application and Conclusion

The thought of Seongsa-jaein (成事在人) remains valid across every domain of modern society, and the importance of a human-driven way of thinking is increasingly emphasized.

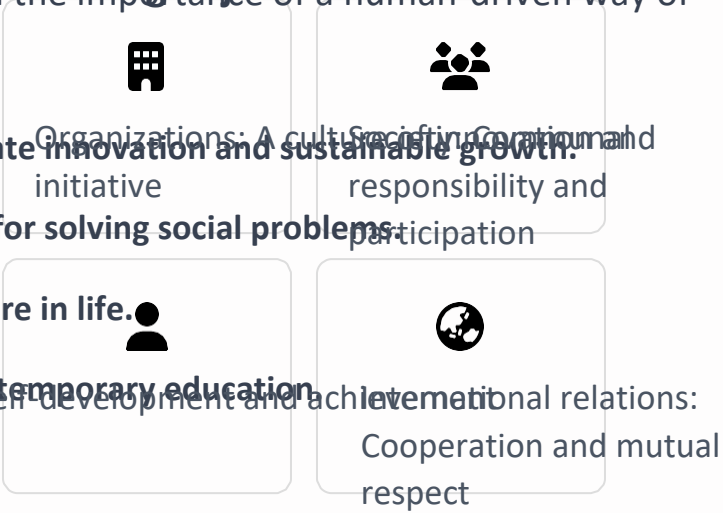
- **Organizational culture:** Voluntary participation and proactive responsibility are core elements of corporate innovation and sustainable growth.
- **Social development:** Citizens' voluntary participation and sense of responsibility act as the driving force for solving social problems.
- **Personal level:** The importance of a self-directed life and a proactive attitude determines success or failure in life.
- **Educational paradigm:** The shift from other-dependent to self-directed learning is the central axis of contemporary education.

Conclusion:

"The Seongsa-jaein view of the Human Realm carries forward into the present the philosophical tradition of valuing human will and responsibility, and awakens us to the importance of human-centered values in an ever-changing world."

Contemporary Domains of Realizing

Seongsa-jaein



Seongsa-jaein (成事在人) holds value as a universal principle that transcends East and West.