



(c) The Revitalization of the East-West View of Humanity (人間觀) in the Seongsa-jaein (成事在人) View of the Human Realm (人界觀)

Revitalization of East-West Views of Humanity in Seongsa-jaein

Research Background and Purpose

- **Why is a reinterpretation of the East-West view of humanity necessary?**

- The Western constructivist view of humanity and the Eastern traditional view of humanity have each reached their limits.
- The crisis of modern civilization and the demand for a new, integrative view of humanity.

- **The Contemporary Significance of Daesoon Thought's View of the Human Realm**

- Presenting a view of humanity that integrates substance and attribute.
- The dynamic reconstruction of the Three Realms of Heaven, Earth, and Humanity and the redefinition of the human role.

- **Principal Research Questions and Methodology**

- A systematic comparative analysis of the Confucian-Buddhist-Daoist and Western constructivist views of humanity.
- Exploring the possibility of an East-West integration through the concepts of jori (調理) and gihwa (氣化) within Daesoon Thought.

Introducing the Concept of the View of the Human Realm in Daesoon Thought

1 The Definition and Philosophical Background of the View of the Human Realm (人界觀)

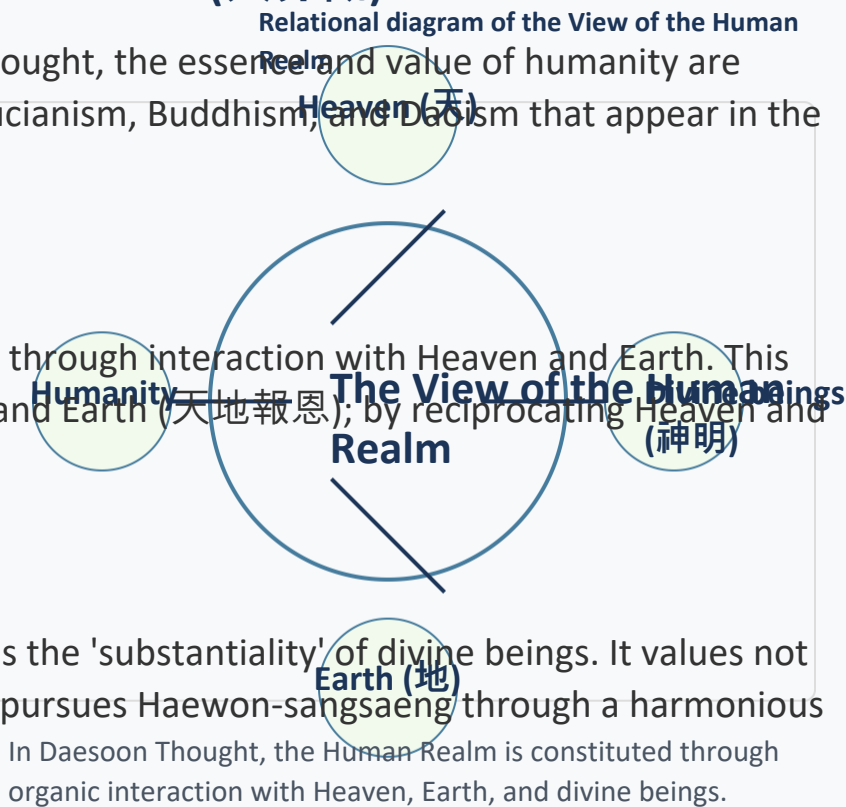
The View of the Human Realm is a perspective on the human world; in Daesoon Thought, the essence and value of humanity are defined through its connection with Confucian-Buddhist-Daoist thought. The Confucianism, Buddhism, and Daoism that appear in the "Jeongyo" (傳教) are understood as part of the process of educating humanity.

2 The Relationship Between Humanity and Heaven and Earth (天地)

In Daesoon Thought, humanity is the most numinous of Heaven and Earth, existing through interaction with Heaven and Earth. This relationship is expressed by the core concept of Grateful Reciprocation to Heaven and Earth (天地報恩); by reciprocating Heaven and Earth, humanity can attain the Dao (道通).

3 The Centrality of Divine Beings (神明)

Unlike existing Confucianism, Buddhism, and Daoism, Daesoon Thought emphasizes the 'substantiality' of divine beings. It values not only the attributes of the divine (神) but also divine beings as actual existents, and pursues Haewon-sangsaeng through a harmonious relationship between humanity and divine beings.



The Eastern View of Humanity - An Analysis of Confucian, Buddhist, and Daoist Thought

Confucianism (儒) - Ijo (以詔)

Logic of double affirmation: "X is X, and -X is -X" - the logic of propriety (範節), establishing a moral system.

Yokdae (浴帶) · Ijo (以詔)

Buddhism (佛) - Jeongmyeol (寂滅, extinction)

Logic of double negation: "X is not X, and the foe (-X) is the friend (X) and the friend (X) is the foe (-X)." - the logic of transcendence (空), transcending the friend and foe.

Transcendence of all opposition, emphasizing the Middle Way (中道) and perception (知覺).

Yangsaeng (養生) · Jeongmyeol (寂滅)

Daoism (道) - Heomu (虛無, nothingness)

Logic of double negation: "X is not X, and the foe (-X) is the friend (X), and the friend (X) is the foe (-X)." - the logic of emptiness (空), transcending the friend and foe.

Emphasizes the symmetry of oppositional relations, and Heoryeong (虛靈) and harmony (調和).

Potae (胞胎) · Heomu (虛無)

The Correlation Between the Twelve Life-Cycle Phases (十二運星) and Confucianism, Buddhism, and Daoism

Category	Daoism (仙)	Buddhism (佛)	Confucianism (儒)
Twelve Life-Cycle Phases	Potae (胞胎)	Yangsaeng (養生)	Yokdae (浴帶)
Characteristic	Harmony (調和)	Form (形體)	Beomjeol (範節)
Logical structure	X is -X; -X is X X -X -X X	X is neither X nor -X X X -X	X is X; -X is -X X X -X -X
Representative figure	Laozi	Shakyamuni	Confucius
Function of the mind	Heoryeong (虛靈)	Perception (知覺)	Sinmyeong (神明)

Alongside the attributes of each of Confucianism, Buddhism, and Daoism, Daesoon Thought emphasizes the substantive concept of divine beings (神明); the Heomu, Jeongmyeol, and Ijo of the three teachings are integrated into Gwanwang (冠旺), the stage following Potae, Yangsaeng, and Yokdae in the Twelve Life-Cycle Phases. Daesoon Thought presents an integrated understanding of the three teachings as the Dao (道) of Gwanwang.

The Correlation Between the Twelve Life-Cycle Phases and Confucianism, Buddhism, and Daoism

The Corresponding Structure of the Twelve Life-Cycle Phases and Confucian, Buddhist, and Daoist Thought

The Twelve Life-Cycle Phases that appear in Daesoon Thought are closely correlated with the Heommu, Jeongmyeol, and Ijo of Daoism, Buddhism, and Confucianism, respectively. The Heommu, Jeongmyeol, and Ijo of Daoism, Buddhism, and Confucianism are each formed by receiving the qi of Heaven and Earth known as Potae, Yangsaeng, and Yokdae, and are integrated at the Gwanwang stage among the Twelve Life-Cycle Phases.

The Heoryeong (虛靈)-Perception (知覺)-Sinmyeong (神明) Structure A Key Passage from the Jeon-gyeong (典經)

The mind structure of Neo-Confucianism-Heoryeong, Perception, and Sinmyeong corresponds respectively to Heaven, Earth, and Humanity, and forms a parallel relationship with the Heommu, Jeongmyeol, and Ijo of Daoism, Buddhism, and Confucianism. This can be understood as the functional differentiation of substance, function, and subject.

From Attribute-Centered to Substance-Centered

Whereas existing Eastern thought emphasized attributive elements, Daesoon Thought emphasizes substantiality, presenting a new integration of the Eastern and Western views of humanity.

Category	Daoism (仙)	Buddhism (佛)	Confucianism (儒)
Twelve Life-Cycle Phases	Potae	Yangsaeng	Yokdae
Characteristic	Heommu	Jeongmyeol	Ijo
Mind structure	Heoryeong	Perception	Sinmyeong

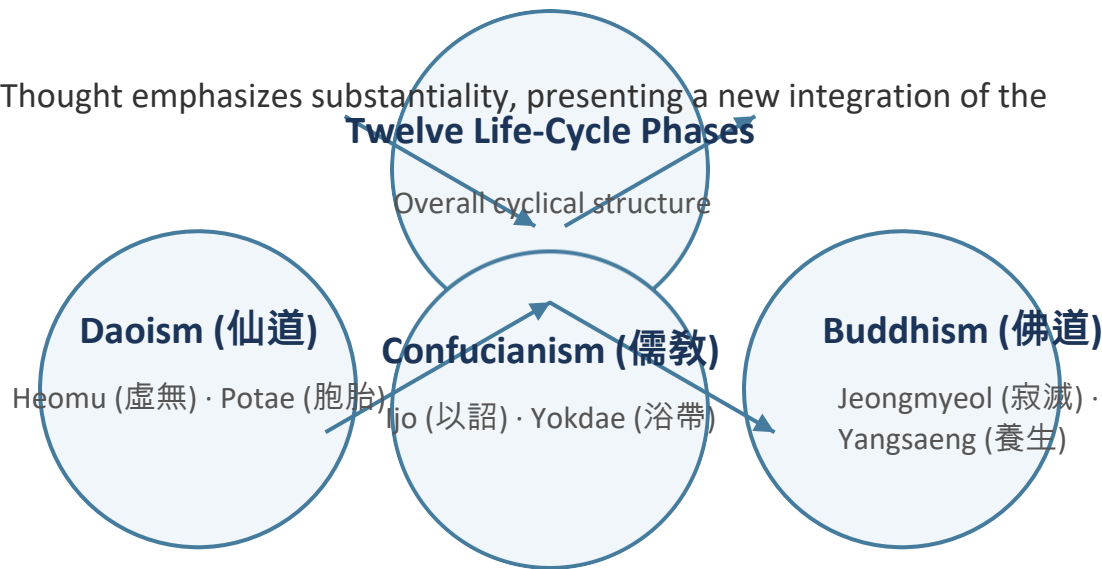


Diagram of the correlation between the Twelve Life-Cycle Phases and Confucian, Buddhist, and Daoist thought in Daesoon Thought

The Western Modern View of Humanity - The Development of Constructivism

1 The Concept of Constructivism from Descartes to Kant

Modern Western constructivism accomplished a shift in worldview from theocentric to anthropocentric. Beginning with Descartes' "I think, therefore I am," it developed into Kant's idea that "the world is constituted through the five human senses."

2 The Substantialist Shift from a View of God to Humanity (the Senses)

Western modernity, epitomized by the expression "God is dead," replaced the vanished one God with the substance of the five human senses. The constructivist worldview—that each individual constitutes the world for oneself—developed into a substantialist worldview that dominates and manipulates nature.

1637, René Descartes

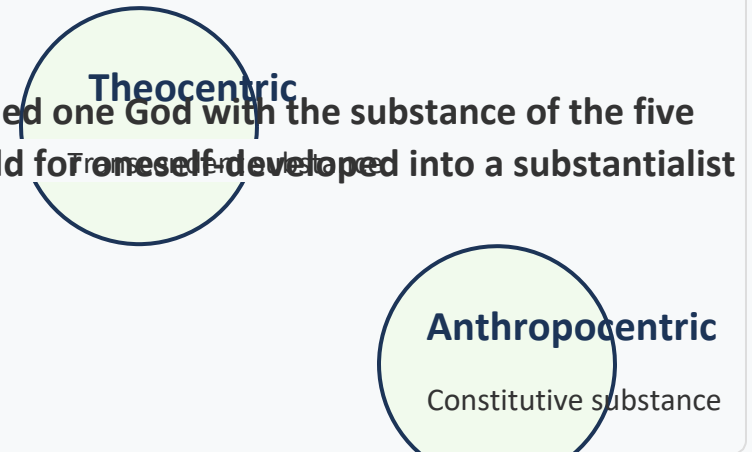
"I think, therefore I am" - the beginning of the epistemological shift

1710, George Berkeley

"To be is to be perceived" - the development of idealism

1781, Immanuel Kant

The Paradigm Shift in the Western View of Humanity



Characteristics of Western Constructivism

- ◆ A practical perspective that quantifies and instrumentalizes the world
- ◆ Constructing knowledge on the basis of sense and reason
- ◆ Objectifying nature as an object of human cognition
- ◆ A substance-centered ontology (vs. the East's attribute-centered ontology)

A Comparative Analysis of the Eastern and Western Views of Humanity

Comparison item / Eastern view of humanity / Western view of humanity / Daesoon Thought's view of humanity			
	Essence of humanity: attributive, relational (Heomu·Jeongmyeol·ljo) / substantive, independent (ego-centered)		Integration of attribute and substance (harmony of the divine and the human)
Immanent, gihwa (氣化); relationship with the divine (神) (principle of yin-yang and the five phases)		Transcendent, oppositional ("God is dead")	Coexistence with substantive divine beings (神明) (Grateful Reciprocation to Heaven and Earth, 天地報恩)
Correlative thinking; mode of thought: jori (調理)		Constructivist thinking; Descartes-Kant	Practical cultivation centered on Haewon (解冤, resolution of grievance)
Twelve Life-Cycle Phases; the Heaven-Earth-Humanity worldview (balance and harmony)		Quantification of nature (instrumentalization, domination)	Re-establishment of the Three Realms (variability, compatibility)

Fundamental Differences Between the Eastern and Western Views of Humanity and Daesoon Thought's Integrative View of Humanity

- East: an immanent, relational approach emphasizing harmony among humanity, nature, and divine beings (神明) Combines the correlative of Heaven-Earth-Humanity with the concept of substantive divine beings (神明)
- West: a substantive, instrumental approach, an anthropocentric perception of the world • The integrative understanding of jori (調理) and gihwa (氣化), of substance and attribute
- The East leans toward attribute and the West toward substance-each limited by realizing cosmic harmony through Grateful Reciprocation to Heaven and Earth (天地報恩) and Haewon-sangsaeng (解冤相生)

The Distinctiveness of Daesoon Thought's View of Humanity

Daesoon Thought integrates the Eastern attributive perspective with the Western substantive perspective, establishing humanity as a being of agency that achieves the harmony of the divine and the human through reciprocation and the resolution of grievance within its relationship to Heaven and Earth. This perspective offers the possibility of a new view of humanity capable of overcoming the crisis of modern civilization.

An Explanation of the Concepts of Jori (調理) and Gihwa (氣化)

Jori (調理) - The Mediating Role of Humanity

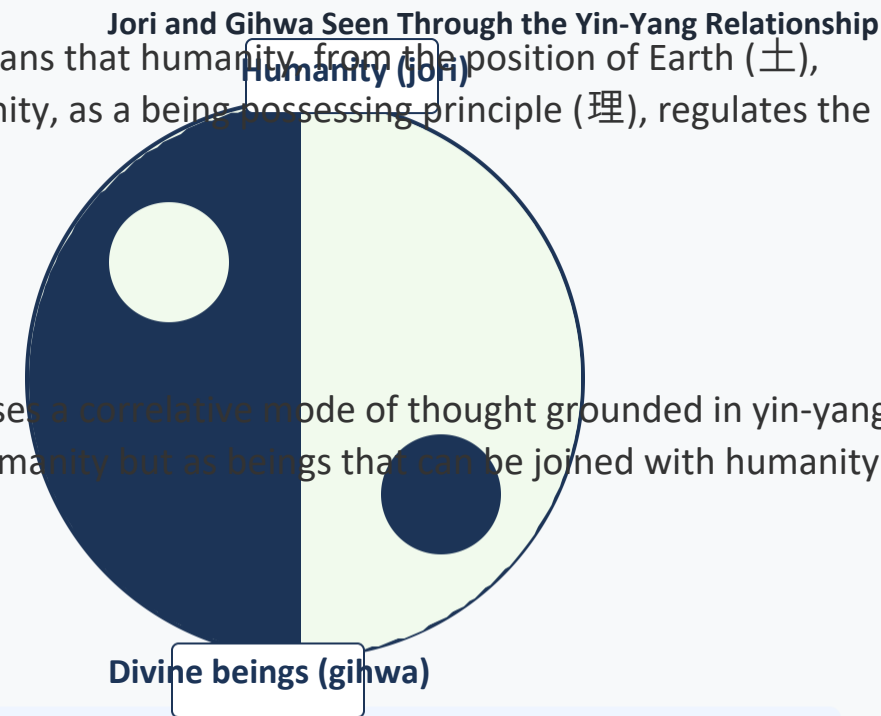
Jori is the method of governing Heaven (乾) and Earth (坤) from the center; it means that humanity, from the position of Earth (土), mediates the surrounding things. It emphasizes the dynamic role by which humanity, as a being possessing principle (理), regulates the world order through justice and empathy.

Gihwa (氣化) - The Operative Principle of Divine Beings (神明)

Gihwa is the principle by which divine beings (神明) act through qi (氣); it expresses a correlative mode of thought grounded in yin-yang rationality. In the East, divine beings are understood not as beings opposed to humanity but as beings that can be joined with humanity through the yin-yang relationship.

A Comparison of the Human-Divine Relationship in East and West

Category	Eastern jori-gihwa perspective	Western constructivist perspective
The relationship between humanity and the world	Immanent and relational (humanity mediates the world from the center)	Objective and instrumental (humanity constitutes the world from outside it)



Shao Kangjie's Account of the Divine-Human Relationship

Shao Kangjie explained the Eastern relationship of jori (調理) and gihwa (氣化) through the arrangement of humanity as the center (中) and Earth (土) and the divine as the four images (四象) and the periphery. This reveals a worldview fundamentally different from the Cartesian constructivism of the West, "I think, therefore I am."

The Heaven-Human Relationship of Grateful Reciprocation to Heaven and Earth

1 The Meaning of Cheonji-boeun (天地報恩, Grateful Reciprocation to Heaven and Earth)

In Daesoon Thought, the relationship between humanity and Heaven is distilled into 'Cheonji-boeun.' The fundamental reason humanity can realize the Earthly Paradise is that it is a being capable, through the mind, of reciprocating the grace of Heaven and Earth.

"道通天地報恩" (The Dao is to reciprocate the grace of Heaven and Earth)

2 The Sincerity, Reverence, and Faith (誠敬信) of Heaven and Earth and Humanity's Reciprocation

Human life, longevity, and fortune are owing to the Sincerity, Reverence, and Faith (誠敬信) of the divine beings of Heaven and Earth. Through reciprocation for these, humanity can attain the Dao (道通), and this becomes humanity's ethical and cosmic task.

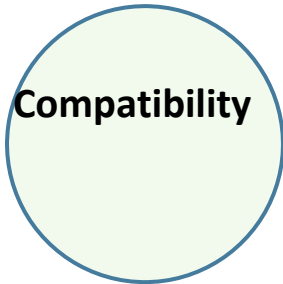
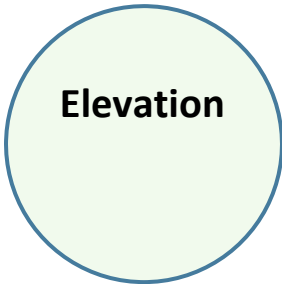
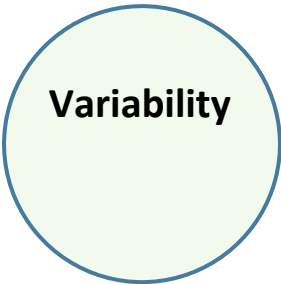
"Life (生), longevity (壽命), and fortune (福祿) are the grace (恩惠) of Heaven and Earth (天地); through Sincerity (誠), Reverence (敬), and Faith (信) one establishes the great cause (大義) of reciprocating Heaven and Earth (天地報恩) and fulfills the Way of Humanity (人道)..."



3 The Principle of the Harmony of the Divine and the Human and of Haewon (解冤)

The Indigenous Modernity of Re-establishing the View of the Three Realms

In Daesoon Thought, the re-establishment of the view of the Three Realms (Heaven, Earth, and Humanity) demonstrates an indigenous modernity grounded in Korean thought, presenting a new paradigm that transcends the limits of existing Eastern and Western worldviews.



The variability of the Heavenly Realm

The elevation of the Earthly Realm

The compatibility of the Three Realms

- A concept of a changeable Heavenly Realm as an indigenous modernity
 - The Heavenly Realm is re-established through the Reordering Works of Heaven and Earth (人身降世) of the Supreme God of the Ninth Heaven
 - An alternative perspective, "Heaven has aged," is proposed to the West's "God is dead"
- The Earthly Realm (地界), an old fixed relationship of two states, is elevated to a position equal to the Heavenly Realm
 - The Reordering Works of Heaven and Earth (天地成事) by the Heavenly Realm and the horizontal relationship through the Reordering Works of Heaven and Earth (天傳地事) of the Earthly Realm
 - The opposition to the West's "God is dead" (地上神仙) and the active rediscovery of the value of the Earthly Realm
- An original concept (天) to which the Three Realms of Heaven, Earth, and Humanity communicate and interact with one another
 - The Reordering Works of Heaven and Earth (天地成事) by the Heavenly Realm and the horizontal relationship through the Reordering Works of Heaven and Earth (天傳地事) of the Earthly Realm
 - The active rediscovery of the value of the Three Realms of Heaven, Earth, and Humanity restore communication through Haewon-sangsaeng

Research Conclusions and Contemporary Implications

1 The Possibility of Integrating the Eastern and Western Views of Humanity

Daesoon Thought overcomes the respective limits of the Eastern attributive view of humanity (Heomu-Jeongmyeol-Ijo) and the Western substantive view of humanity (constructivism), presenting an integrative view of humanity oriented toward a harmonious relationship among humanity, divine beings (神明), and Heaven and Earth.

Contemporary significance

- ◆ Providing a philosophical foundation for technological advancement and the expansion of human identity
- ◆ Presenting a point of contact for constructive dialogue and fusion of Eastern and Western cultures

The Future Value Offered by Daesoon Thought

The Indigenous-Modernity Aspect of
Re-establishing the View of the Three Realms

Variability

Elevation

Compatibility

The Heavenly, Earthly, and Human Realms
Possibility of dynamic change

The Human Realm
expansion of role

The mutual interaction of the Three
Realms of Heaven, Earth, and Humanity
interaction and
communication

2 Re-establishing the Status of Humanity in the Posthuman Age

Through Daesoon Thought's re-establishment of the view of the Three Realms, humanity is reborn not as a mere creature but as a cosmic being compatible with Heaven and Earth. This is a new perspective capable of overcoming the limits of the constructivist view of humanity and the mechanistic worldview that has brought about the environmental crisis.

Contemporary significance

- ◆ The expansion of ecological thinking beyond anthropocentrism; providing an ethical
- ◆ foundation for the coexistence of artificial intelligence and humanity

Final Conclusion

Daesoon Thought's view of the Human Realm overcomes the limits of Confucian-Buddhist-Daoist thought and of the Western modern view of humanity, and through the indigenous modernity of Eastern philosophy, presents a new paradigm of the human-cosmos relationship that integrates substance and attribute.

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Q&A



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