

(a) Samjae (三才) and Samgye (三界)

Samjae and Samgye

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The Definition of Samjae (三才) and Samgye (三界)

Samjae (三才)

As the core axis of East Asian traditional thought, it signifies the three fundamental elements that constitute the universe.

- ◆ Heaven (天): the sky, cosmic principle and order
- ◆ Earth (地): the land, the origin of the material world
- ◆ Humanity (人): the human being, born of the qi of Heaven and Earth

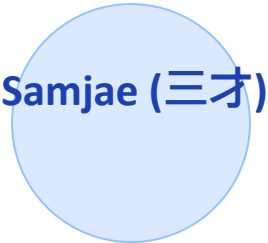
Primarily an abstract, attributive concept, it emphasizes mutual relationship and harmony.

Samgye (三界)

As the world structure emphasized in Daesoon Thought, it signifies a substantive, systematic composition of the universe.

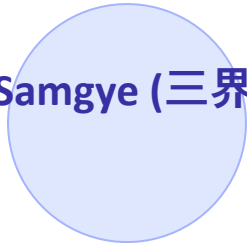
- ◆ The Heavenly Realm (天界): the world of Heaven, the domain of divine beings and principles
- ◆ The Earthly Realm (地界): the world of the earth, the domain of the material foundation
- ◆ The Human Realm (人界): the world of humanity, the domain of the actual world

A substantive, systematic structure, it is connected to the Realm of Divine Beings and has concrete operating principles.



Samjae (三才)

Attributive, abstract; Eastern traditional thought



Samgye (三界)

Substantive, systematic; emphasized in Daesoon Thought



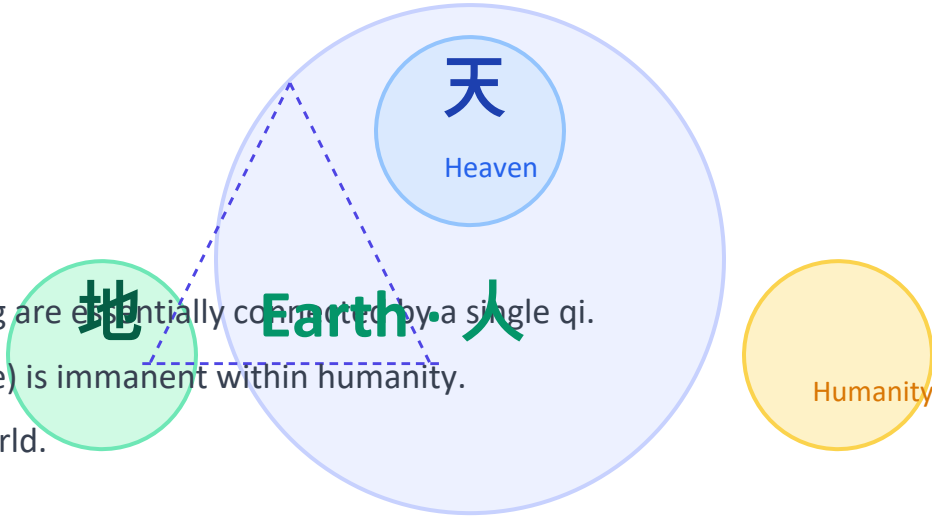
Key difference: whereas Samjae focuses on the organizing principles and harmony of the world, Samgye goes further to describe a concrete cosmic structure that includes a substantive world system and the Realm of Divine Beings.

The Concept of Samjae (三才) in Donghak Thought

"Heaven too is my mind, Earth too is my mind, and humanity too is my mind." - a core teaching of Donghak Thought

Donghak's Understanding of Samjae

- ◆ The harmony of Heaven, Earth, and Humanity - Heaven, Earth, and the human being are essentially connected by a single qi.
- ◆ An immanent View of the Divine - the ideological innovation that Heaven (the divine) is immanent within humanity.
- ◆ Practical thought - emphasizing humanity's role for the order and balance of the world.



A universal framework of Eastern thought

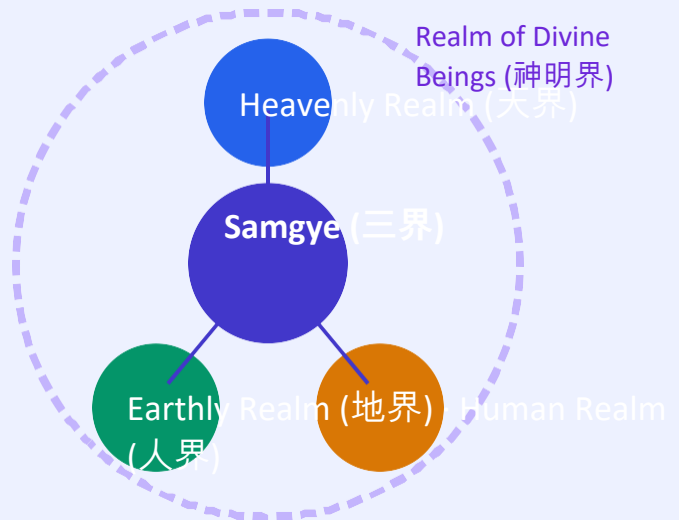
Donghak's concept of Samjae inherited the context of East Asian traditional thought while emphasizing a human-centered practical dimension, forming a new ideological current in response to Western Learning (西學).

Donghak's Samjae (三才) Worldview

Through the integrated harmony of Heaven, Earth, and Humanity, it forms the basic structure of world order, and in particular it is oriented toward the transformation of the world through humanity's agentic practice.

Key significance: Donghak's concept of Samjae, stepping one pace beyond the existing Confucian worldview, is an innovative idea holding that Heaven (天) is immanent within the human interior, and it later became the ideological foundation for the development of the concept of Samgye in Daesoon Thought.

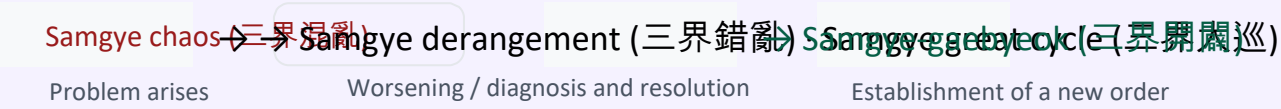
The Concept and Characteristics of Samgye (三界) in Daesoon Thought



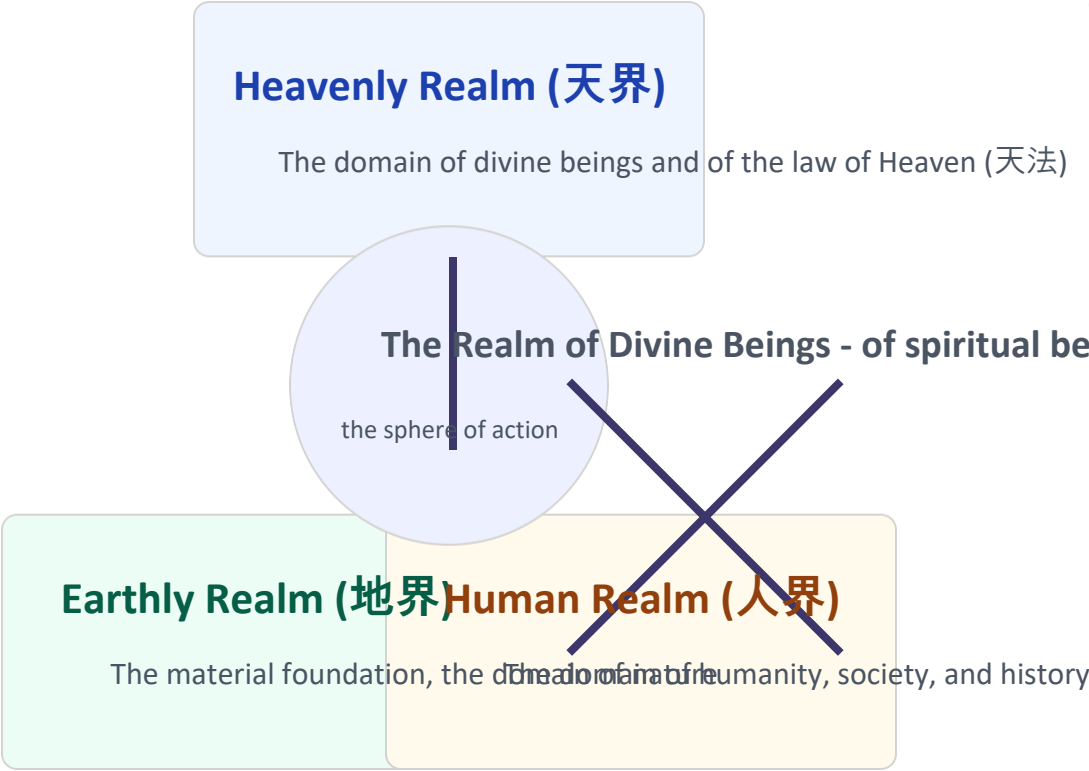
The Core Characteristics of Samgye in Daesoon Thought

- A substantive world system - not a mere symbolic concept but a world system with concrete structure and reality
- Connection to the Realm of Divine Beings (神明界) - Samgye is closely connected to and interacts with the world of divine beings (神明)
- The object of Gaebyeok (開闢) - Samgye is the object newly transformed and renewed through 'Samgye-gongsa'
- "Samgye appears as a key term of the doctrine that reveals the characteristics of Daesoon Thought. Samgye refers collectively to the Heavenly Realm, the Earthly Realm, and the Human Realm, and the Great Progenitor God of Creative Transformation of the Ninth Heaven, as the Supreme Being of the Three Realms (三界至尊), penetrates the Three Realms with insight and carries out the workings of the Three Realms."

The Cosmological Structure and Developmental Process of Samgye



The Samgye System Structure: Heavenly Realm, Earthly Realm, Human Realm



The Structure and Interaction of Samgye

- 1 Organic connectivity: Although the Three Realms are distinct domains, they are closely interconnected. Each realm is an independent system, yet at the same time operates as part of the whole.
- 2 Interaction with the Realm of Divine Beings: The Three Realms interact with the Realm of Divine Beings, and the divine beings (神明) influence each domain of the Three Realms and maintain harmony and order.
- 3 Systematic operating principle: The legal principle (法理) of the Heavenly Realm, the laws of the material world of the Earthly Realm, and the social order of the Human Realm form a substantive system that operates in mutual correspondence.

In Daesoon Thought, the Three Realms are not a mere division but possess an actual operating system, and through interaction with the Realm of Divine Beings they maintain the order and harmony of the universe. This presents a more concrete and systematic worldview than the traditional concept of Samjae.

Samgye-gongsa, Samgye-jijon, and the Realm of Divine Beings

Samgye-gongsa (三界公事)

As a core doctrine of Daesoon Thought, it signifies the sacred work of bringing about the Gaebyeok (renewal) of the Three Realms of Heaven, Earth, and Humanity.

- ◆ The work of creating a new world order
- ◆ The turn from mutual conflict (相克) to mutual life-giving (相生)
- ❖This Gaebyeok is not a matter of following what others have made, but something newly created."

The Process of Samgye-gongsa

Samgye chaos · Samgye derangement · Samgye great cycle >
Samgye-gaebyeok · Samgye-haema (三界解魔) · Samgye-bokma (三界伏魔)

Samgye-jijon (三界至尊)

As the Great Progenitor God of Creative Transformation of the Ninth Heaven (九天大元造化主神), he is the supreme being who oversees and regulates the Three Realms.

- ◆ The power to survey the Three Realms with insight (大統察)
- ◆ The subject who directs the workings (役使) within the Three Realms
- ◆ Responsible for diagnosing and resolving the problems of the Three Realms

Connection to the Realm of Divine Beings

- ◆ The organic relationship between the Realm of Divine Beings (神明界) and the Three Realms
- ◆ The restoration of harmony and order among the divine beings; the Reordering
- ◆ Works of Heaven and Earth, through which the Realm of Divine Beings is reorganized

Key point: Samgye-gongsa is not a mere doctrine but an actual operation at the cosmic level; under the presiding of Samgye-jijon, the Realm of Divine Beings and the Three Realms interact and advance toward the Later Heaven Gaebyeok — a comprehensive process.

Comparison of Samjae and Samgye, and Conclusion

Category	Samjae (三才)	Samgye (三界)
Conceptual character	An attributive, abstract concept	A substantive, systematic framework
Structural feature	Emphasis on the attributes and harmony of Heaven, Earth, and Humanity	The system structure of the Heavenly, Earthly, and Human Realms
Relationship to divine beings	Relatively slight mention of divine beings	Direct fusion and interaction with the Realm of Divine Beings
Worldview character	An Eastern traditional system of thought	The integration of Eastern and Western systems of thought

Daesoon Thought's Samgye-based Worldview

- ◆ Connecting the Heavenly, Earthly, and Human Realms organically and systematically
- ◆ Presenting an expanded view of the universe that integratively includes the Realm of Divine Beings
- ◆ The integration of Western substantiality and the Eastern attributive worldview
- ◆ Emphasizing world transformation and Gaebyeok through Samgye-gongsa

Implications and Significance

- ◆ The creative inheritance and development of East Asian traditional thought
- ◆ The organic union of the Samgye worldview and the Realm of Divine Beings
- ◆ Presenting a new paradigm for solving the problems of modern society
- ◆ A comprehensive understanding of the world becomes possible through an integrated Eastern-Western perspective

"Through the theory of the Three Realms, Daesoon Thought embraces spirituality and matter, East and West, tradition and modernity, and thereby sets forth