



Western figural View of Heaven

The Western Formal View of Heaven

Introduction: The importance of the View of Heaven, View of Earth, and View of Humanity

The central element of Western modernity lies in changes in views of Heaven, Earth and Man.

- Transformation of the modern Western worldview:
 - The geocentric theory and Calvin's Theory of predestination are both representative
- examples showing changes in perspectives on Heaven, Earth and Man.

The basic foundations of existence and survival:

- the View of Heaven, View of Earth, and View of Humanity serve as the most basic philosophical foundations that are directly related to human existence and survival.

Measures of civilizational change:

Changes such as the modern era, which marks the beginning of an era, are measured by

changes in views of Heaven, Earth and Man.

"the view of Heaven, view of knowledge, and View of Humanity are the most basic foundations that are directly related to human existence and survival, so changes such as modern times, which mark the milestone of an era, are measured by changes in View of Heaven, view of knowledge, and View of Humanity."

Plato's Theory of Ideas and the Three Goods of Heaven, Earth and Man

In both the East and the West, the Samjae of Heaven, Earth, and Human Beings have served as the fundamental foundation for cosmic knowledge.

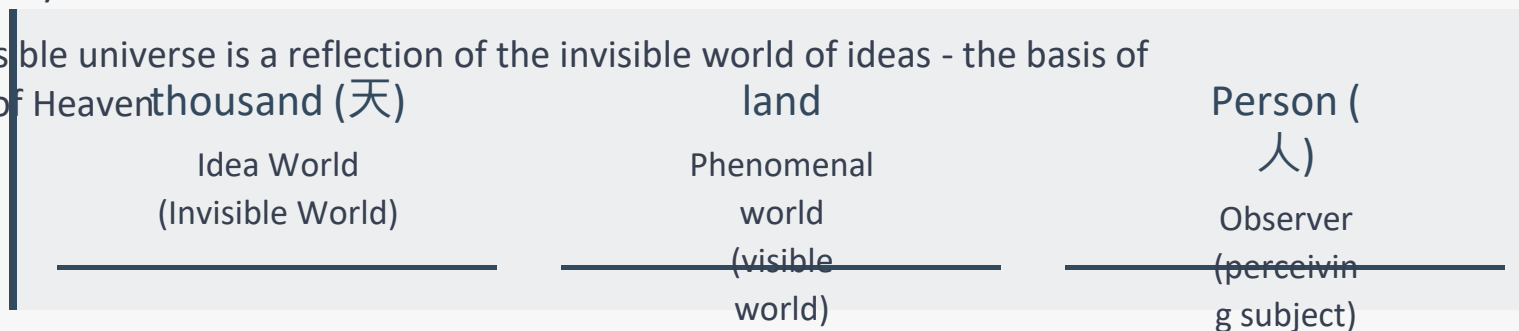
- The relationship between Plato's Idea and heaven, earth and man:
 - The invisible world of ideas corresponds to the Oriental 'cheon', the visible world corresponds to 'ji', and the observing being corresponds to 'humanity'.

Connection between Western and Eastern cosmology:

- In Platonic philosophy, the three-dimensional structure of the universe, God, and humans appears in a similar form to the three objects of heaven, earth, and human beings.

The core of Idea Theory:

The view that the visible universe is a reflection of the invisible world of ideas - the basis of the figurative View of Heaven (天)



Aristotle's Form-Matter Theory

Aristotle realistically reinterpreted Plato's Theory of Ideas.

- Practical transformation of Platonic theory:
Presenting a practical cosmology by reinterpreting ideas as form (eidos) and the real world as matter (hyle)
- Combination of form and matter:
Explains objects and changes through the combination of figurative sky (天, essence) and material earth (territory, phenomenon)
- Human position:
Humans are positioned between heaven and earth as a medium that helps embody the image of heaven on earth.
- Beginning of ontological worldview:
Forming the basis of Western philosophy by establishing the basis of ontological thinking that explains change as a substance

Western ontological thought system

In Western thought, change and existence are explained based on 'substance'.

- Substantial thinking:

An ontological theory that in order to logically explain the process of change, it must be explained as an entity.

- Direction of thought:

Unlike the Eastern way of thinking from the whole to the part and top down, the West adopts a thinking system that

- expands from the part to the whole and from the bottom up.

Distinction between essence and phenomenon:

In Western ontology, essence (form) and phenomenon (material) are clearly distinguished. Unlike Eastern

monistic thinking, it forms a dichotomous structure.

"Ontology and creationism are the main systems of thought that distinguish the East and the West today. The West can be said to be an ontology that explains change through substance."

Aristotle's Theory of four causes and novel of four causes

Four causes theory

- Form factor:
The cause that determines the nature and form of things
- Quality Reason:
The material basis that makes up things
- Actor/movement cause:
external causes that cause changes in things
- Purpose:
The final goal that things aim for

The foundation of an ontological view of the universe

Aristotle's substance theory is an ontological theory that states that in order for the process of change to be logically explained, it must be explained as a substance. The Theory of four causes and the Theory of four elements became the core foundation of the Western figurative View of Heaven.

The purpose and action of the combination of form and matter are the four causes of the formation of substance, and the separation of matter is the four major elements of Suhwa style. This theory was considered the most reasonable theory explaining the universe in the West until the 17th century.

The Four Elements

Novel

- Territory:
Earth, element of compression and explosion
- Water:
Water, element of convergence and descent
- Fire:
Fire, element of expansion and rise
- Wind:
element of wind, expansion and movement

Differences between Eastern and Western thought

Ontological thinking in the West, ontological thinking in the East

Principle of Change Principle of Change An ontological system that explains changes as entities. A generative system that does not assume entities. Explained as a change in properties such as Yin-Yang and the Five Phases as the form (eidos, form) acts on the material	
direction of world perception From bottom to top (part to whole) Dichotomous distinction between essence (form) and phenomenon (material)	direction of world perception From top to bottom (whole to part) Monistic integration of phenomenon and essence
Core theory and application The Four Causes Theory and the Four Causes Novel Substantially identifying the cause of change (development of anatomy) (Jisoo-hwa style)	Core theory and application The system of coexistence and opposition of Yin-Yang changes (biomedical development) and Five Phases

“If the East explains change as an attribute through Yin-Yang and the Five Phases, there is a difference in that the Western style of exponential painting explains it as an entity, and this difference has a great impact on the modernity and world view of the East and the West.”

Conclusion and Significance

Philosophical meaning and modern implications of the Western ontological View of Heaven

- A worldview based on realism:

The basis of Western philosophy, from Plato's Idea to Aristotle's form-materialism, forms the ontological structure of the View of Heaven, Earth and Man.

- Structural differences between Eastern and Western thinking:

The contrast between Western ontology, which explains change as substance, and Eastern generative theory, which does not

- presuppose substance, explains different paths in the development of civilization.

Modern significance:

Understanding the legacy of the ontological View of Heaven that still influences the formation of today's scientific paradigm and worldview serves as a philosophical foundation for the fusion and mutual understanding of Eastern and Western civilizations.

"In short, the West's ontological View of Heaven is represented by an exponential world view starting from Aristotle. In the West, which observes things from the bottom up, the substance is divided into essence and phenomenon, and the phenomenon is that the form, which is the essence, changes the material, which is the phenomenon, into substance."