

## **me** Oriental fairy tale View of Heaven

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The Eastern Assimilative View of Heaven

# Table of Contents

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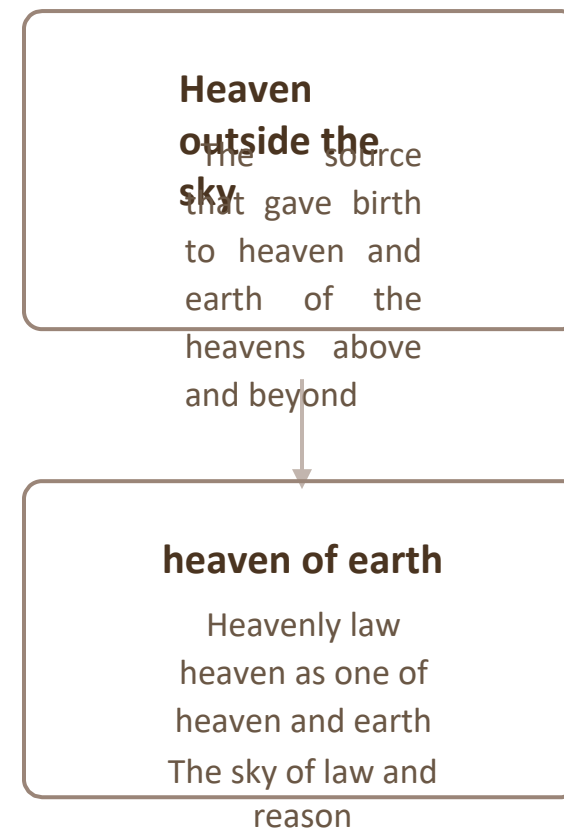
1. Duality of the View of Heaven
2. Division of the Concept of God
3. Oriental view of the Three Talents: A fairytale-like View of Heaven
4. A condensed view of knowledge and a concise View of Humanity
5. Comparison with Western thought
6. Yin-Yang and Five Phases and Correlative Reasons
7. Oriental divine name system
8. Heaven, earth, dragon, and 12 meteors
9. Confucianism, Buddhism, Heaven, Earth

# Duality of the View of Heaven

The Eastern Concept of heaven needs to be understood in two distinct senses.

**First, heaven after being divided into 'cheon and earth': heaven as one of heaven and earth. In Neo-Confucianism, it is called Yibeopcheon (理法天), and the aspects of principles and laws are emphasized.**

**Second, Cheon as 'Cheon-Oe-Cheon': It is the non-pole, Taegeuk Cheon that gave birth to heaven and earth. It means the sky above the sky and is the fundamental being of all things. In Donghak Thought, it is expressed as Sangjeon Heavenly Lord.** The View of Heaven can make it difficult to understand the Discussion of the Eastern View of Heaven and earth.



# Division of the Concept of God

In Eastern thought, the Concept of God (神) is also used ambiguously, like heaven (天).

**Sangje (上帝):** A God corresponding to the heavenly world, meaning the ultimate being who created heaven and earth. In this academic award, it is also expressed as ‘Heavenly Lord (天主)’.

**Shinmyeong (神明):** refers to God as the subject who runs heaven and earth within the heaven and earth created by Cheonoecheon. According to the law of Yin-Yang and the Five Phases, each person has their own

**Differences between the East and the West:** In the West, God was mainly emphasized as a single God, but in the East, it developed into a complex concept including the name of God.

**Oriental God concept**

Supreme God (Sangje) + God of Heaven and Earth + God of Ancestors

**new western concepts**

The center of the one and only God (absolute God)



# Oriental view of the Three Talents: A fairytale-like View of Heaven

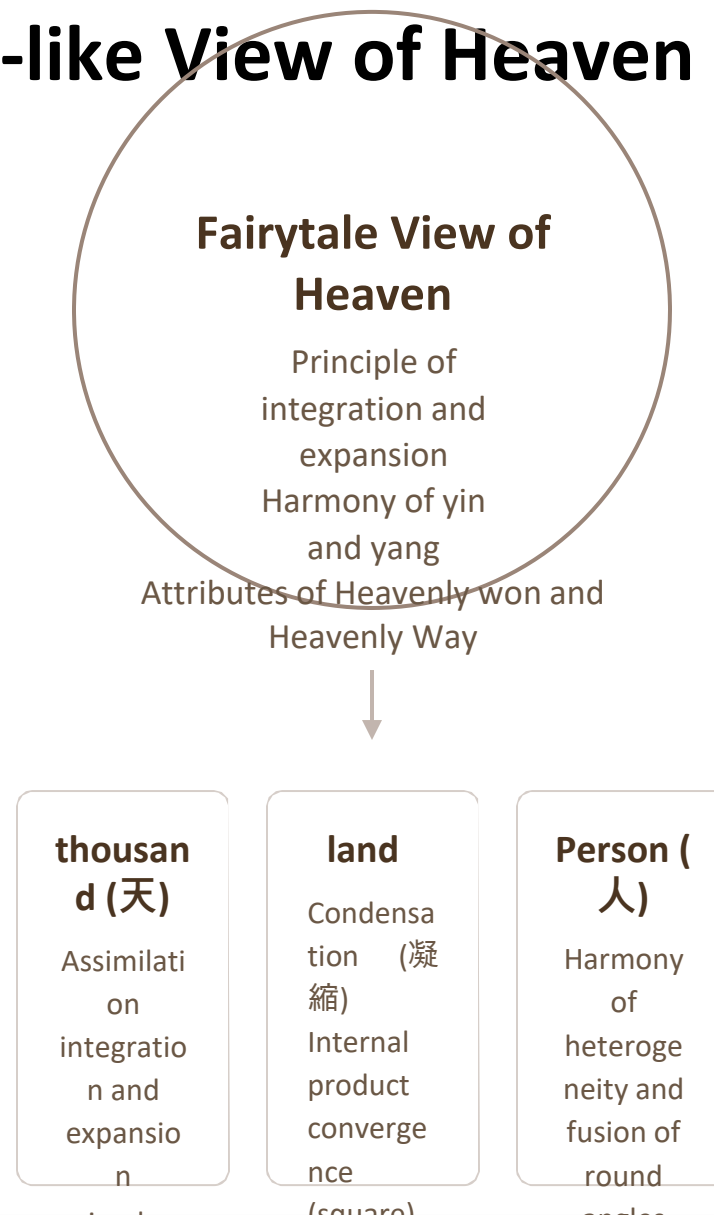
What is Samjaekwan (三才觀)? It is a basic system of Eastern philosophy that explains the relationship between heaven, earth, and people.

**Assimilation (assimilation) View of Heaven:** In the Yin-Yang principle represented by the heavenly source and earth and the virtue of heavenly path and earth, the assimilation of heaven has the property of assimilation that integrates heterogeneous elements into one.

Assimilation refers to the power of constantly expanding outward from the self. It has the characteristic of creating order by integrating heterogeneous things but forming a master-servant relationship.

Confucianism and Buddhism, a new culture of the East, also exhibit the characteristics of a fairy tale:  
nature

- Confucianism -

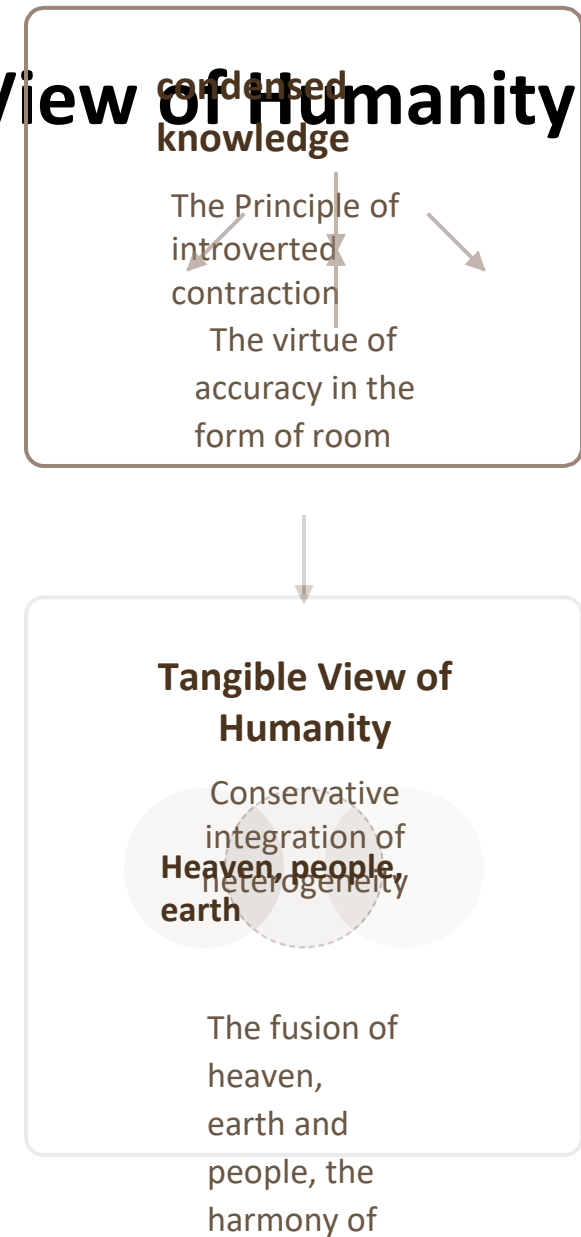


# A condensed view of knowledge and a concise View of Humanity

Condensation (凝縮) is a characteristic that appears in the knowledge of the heavenly source and the earthly virtue of the heavenly path, and refers to the phenomenon in which different elements are entangled together and condensed. Characteristics of condensation: Unlike fairy tales, the ingredients themselves do not change, but heterogeneous beings are compressed to form one small unity. It has the power to contract inward.

Convergence (接化) is when opposing beings meet and become one. It means integration where two beings meet as equals and preserve their heterogeneity.

- Characteristics of hybridization: Aim for syncretism through the harmony of opposites. The fusion of heaven and earth, the fusion of heaven and earth and virtue forms human attributes.



# Comparison with Western thought

The views of Heaven, Earth and Man between the East and the West show fundamental differences in ways of thinking.

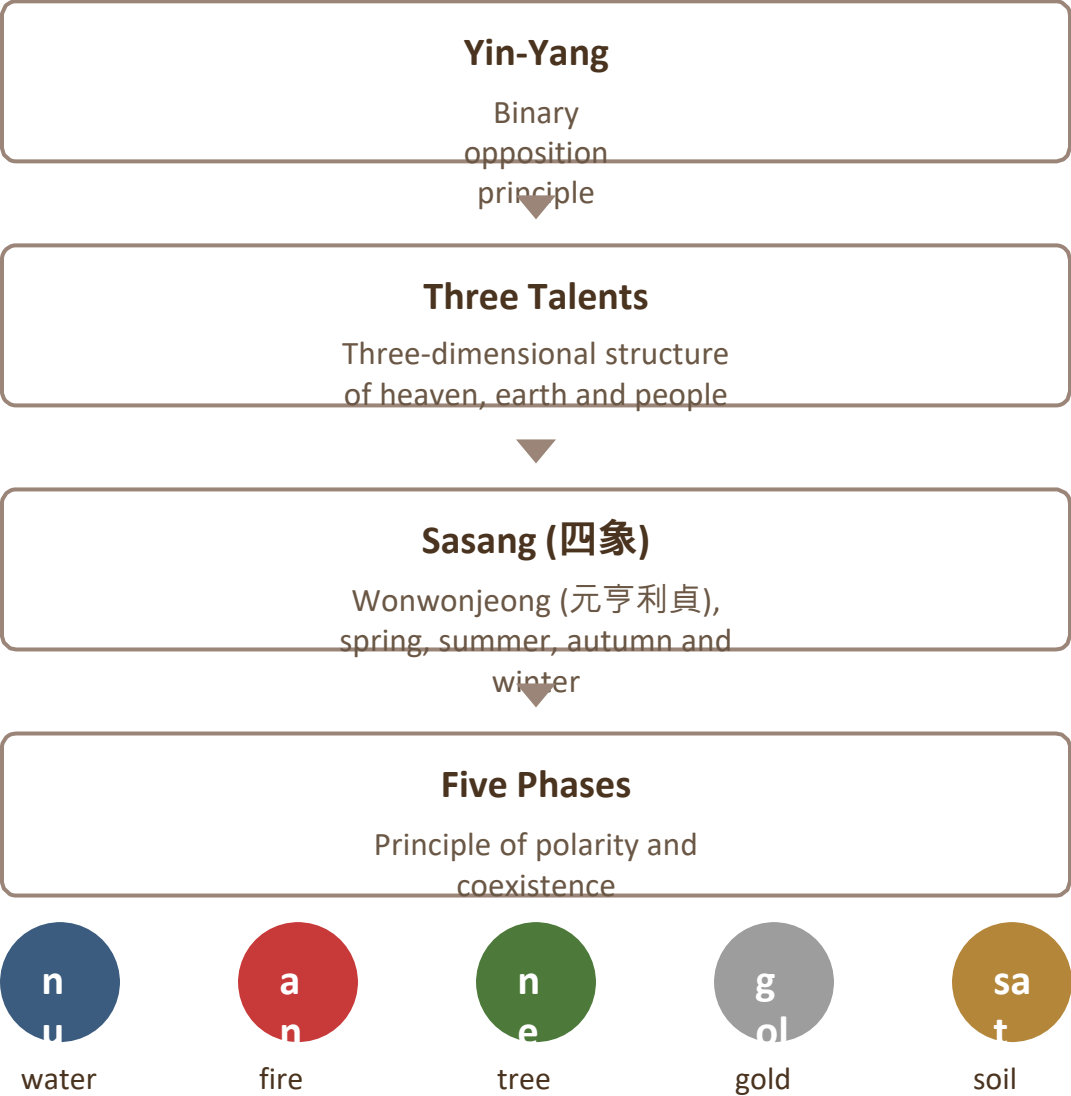
|                                            | oriental thought                                 | Western thought                                                       |
|--------------------------------------------|--------------------------------------------------|-----------------------------------------------------------------------|
| way of thinking                            | generative theory                                | ontological                                                           |
| View of Heaven                             | fairy tale<br>Integrating all things into one    | Shape-like<br>Aristotle's figures                                     |
| Earth view                                 | condensed<br>Compression of heterogeneous beings | material<br>Aristotle's Matter                                        |
| View of Humanity                           | accretive<br>Harmony of opposing beings          | growth theory<br>Growth and development of an entity                  |
| Features                                   | Attribute-<br>centered change,<br>correlational  | Substance-<br>centered change,<br>differentiation,<br>differentiation |
| East: Principle of integration and harmony |                                                  | The West: Principle of separation and                                 |

# Yin-Yang and Five Phases and Correlative Reasons

correlative thought is a key feature of Eastern heavenly views. The law of Yin-Yang and the Five Phases applies not only to matter but also to the spiritual being.

Yin-Yang, the three fortunes, the Five Phases, and the eight trigrams had different origins, but they changed Labo was a difference of perspective and forms are the same three fortunes. Integrated system.

Unlike substantial Western thinking, correlational thinking forms an attribute-centered View of Heaven and acts as a consistent law for all things and God. According to the method of gathering one and multiplying the elements of Sogangjeol, these become the unifying principles that interpret the three blessings in detail.



# Oriental divine name system

The Oriental God concept, unlike the Western temple and God, is composed of a complex system.

- Oriental gods are divided into the Supreme God (Sangje), the Heaven and Earth God, and the Ancestor God.
- Unlike angels in the West, numerous gods exist in all things in the universe, and they operate the universe in their respective areas according to the laws of Yin-Yang and the Five Phases.
- Sangje did not interfere in the affairs of the gods, so in the East, the highest God was perceived as a depersonalized law.
- The ancestral spirits that humans become when they die are not involved in the operation of heaven and earth, but are in

## **Sangje (上帝)**

The Supreme God,  
the God of Heaven and  
Earth, the fundamental  
being who created  
heaven and earth

## **heaven and earth God name**

Division of territory according  
to the laws of Yin-Yang and the  
Five Phases, a divine entity that  
governs the operation of the  
universe

## **Ancestor God**

Presiding over the  
combination of the capital  
and divine name of the

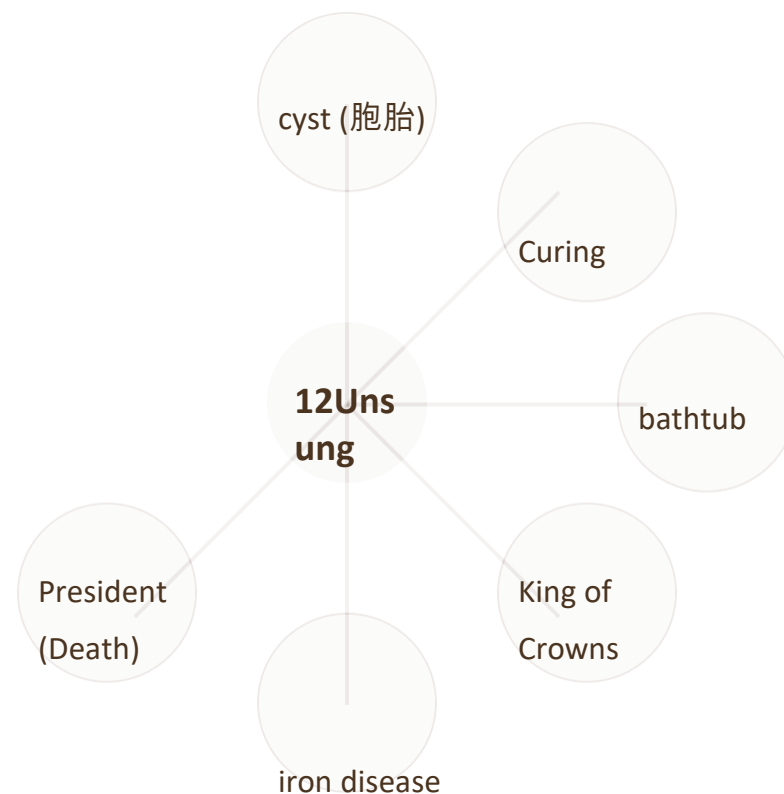
# Heaven, earth, dragon, and 12 meteors

**Cheonjijiyong** refers to the movement and functioning of heaven and earth.

The 10 kan (干) and 12 branches (支) arranged in heaven and earth function as the 12 meteors of heaven and earth through the ascending and descending of heaven and earth for the incarnation of heaven and earth.

The 12 planets represent the following stages of the life cycle:

- Womb: The seed of life is sown on the ground.
- Yangsaeng (養生): The land nourishes the seeds of life
- Bathtub: Seeds bathe in the rain of the sky.
- Gwangwang (冠旺): A period of active activity
- Soebyeong (衰病): Weakened energy and sickness
- Death: Death and Preservation



## The Meaning of heaven and earth

If the 10 seasons and 12 zodiac signs are like atoms in physics, the 12 meteors of heaven, earth, and Yongin are like molecules where atoms combine to create new properties. It shows that the movement of heaven and earth is not a simple mechanical action, but is governed

# Confucianism, Buddhism, Zen and the use of heaven and earth

Confucianism, Buddhism, and Zen, an Eastern ideological system, were formed by reflecting the functions of heaven and earth.

**Daoism (Xian Tao):** It is an idea of nihilism that reflects the embryo of heaven and earth, and has the characteristic of being assimilated into nature.

**Buddhism:** It is an ideology of destruction of enemies that reflects the good life of heaven and earth, and has the characteristic of being assimilated into the law.

**Confucianism:** It is an ideology of the Yi Dynasty that reflects the bath of heaven and earth, and has the characteristic of being assimilated to one's inner self.

In this way, the three Eastern ideologies reflect different aspects of heaven, earth and earth, but they all have the common characteristic of 'assimilation'.



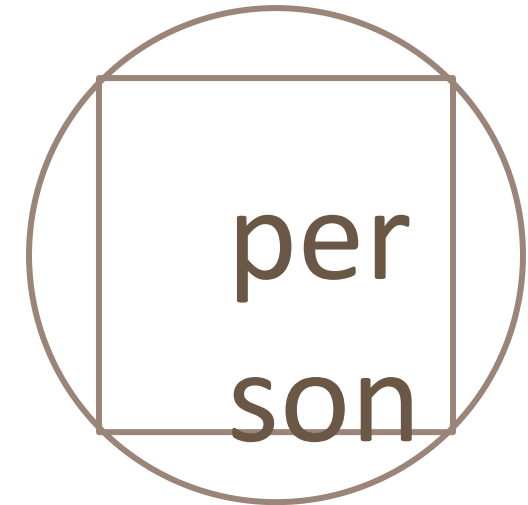
# Conclusion and Significance

The Oriental fairy-tale View of Heaven has the following characteristics and significance:

**Integrative world view:** The Eastern view of the world has fairy-tale characteristics that integrate all things into one, and pursues harmony between nature and humans rather than analysis and domination.

**Attribute-centered thinking:** Unlike Western substantialist thinking, the East explains change in terms of the attributes of Yin-Yang and the Five Phases and shows a unified structure within each unit.

**Modern significance:** The Eastern fairy tale View of Heaven goes beyond the Limitations of modern society's mechanistic view of the world and presents an organic view of nature and a philosophy of reconciliation.



Thousand won, local, human  
harmony

- fairy tale View of Heaven
- Condensed paper tube
- Adaptive View of Humanity