

Every thing

Clash and polarization of modern Eastern and Western views
of heaven

Clash of East-West Views of Heaven

Table of Contents

- 1 Preface
- 2 Basic Concept of View of Heaven:
Jisu painting style vs. Yin-Yang and
Five Phases
- 3 Comparison of Matteo Ricci
and Eastern and Western
views of heaven
- 4
- 5 Conflict between possession
theory and View of Heaven
problem
- 6 Polarization of the View
of Heaven and its modern
meaning
- 7
- 8 Harmonious response of
Donghak Thought
and Discussion
- 9 Epilogue
- 10 Exploring the interrelationship and modern
Meaning of Eastern and Western views of
heaven

Raise and outline issues



oriental View of Heaven

Yin-Yang and Five
Phases

- 1 In the modern era, the worldviews of the East and the West collide for the first time in history.
- 2 Oriental Yin-Yang and Five Phases: correlational view of nature, emphasis on the principles of change and circulation
- 3 Western Jisoo painting style: view of nature based on personal God, distinction between substance and attribute
- 4 The clash between the two views of heaven brought about fundamental changes in East Asia's traditional ideology and social system
→ This conflict unfolds not as a simple cultural exchange but as a clash of civilizational paradigms

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western celestial view

Jisoo Fire Wind

Basic Concept of View of Heaven: Jisu painting style vs. Yin-Yang and Five Phases



Jisu painting style (earth water fire wind)

Western Four Elements Theory

- 1 Four basic elements: earth, water, fire, and wind
- 2 View of nature as a substance – recognized as an independent entity
- 3 Originated from Aristotle's natural philosophy and continued until the Middle Ages

The basic components of the world created by a personal Godhead



Yin-Yang and Five Phases

Oriental correlational view of nature

- 1 The complementary relationship between yin and yang and the Five Phases of metal, wood, water, fire, and earth
- 2 View of nature based on correlation – emphasis on relationships and change
- 3 Balance of cyclical and inhibitory relationships

Natural law as a natural law, inherent worldview

Similarities and Differences

Similarities Differences

Attempts to explain the basic components of nature Western: entity-centered vs. East: relationship-centered
Intermediary role connecting the material world and the spiritual world West: independent existence vs. East: interdependent existence West:

Comparison of Matteo Ricci and Eastern and Western views of



Matteo Ricci (1552-1610)

A Jesuit missionary from Italy who spread Catholicism under the Chinese name 'Limadu' to East Asia and served as a bridge between Eastern and Western thought. Author: 『Heavenly Reality (天主實義)』 – Introducing the Western View of Heaven to the East.

"I am impressed by the fact that the Eastern View of Heaven shown in the Confucian scriptures before Neo-Confucianism, 『Seokyeong (書經)』, is similar to the Western View of Heaven, and in fact has some advantages."

ancient confucian

The **View of Heaven** of a personal superior, transcendent being who communicates with humans



Neo-Confucian

The **View of Heaven** of a dual law, impersonal natural principle

- Matteo Ricci

- 1 Rich discovered and welcomed elements similar to the Western Concept of a personal God in the Confucian scripture 『Seokyeong』
- 2 Fundamental differences and spark of controversy between personal God (Western, early Confucianism) and dual law God (Neo-Confucianism)
- 3 Provided a fresh shock to the East Asian intellectual class by introducing Western views of heaven through 『Cheonjusilui』

Conflict between possession theory and View of Heaven

Theory of retention
The theory that Western Catholicism complements Confucianism

— temporary cooperation

serious crash
Intensifying conflict due to fundamental differences in worldview

Development of retention theory

- Matteo Ricci's Strategy
The claim that Confucianism's original ideas are similar to Catholicism
- The reaction of the Joseon noble class
Partially accepted in that it preserves the original purpose of Confucianism
- crash occurred
Discovering fundamental differences in worldview beyond superficial similarities

key point of conflict

- 1 differences in human outlook
West:
individual/independence
East: human being East.
West: Earth as related objective human being
East: Earth in a correlational relationship with Heaven
- 2 Differences in Earth View
- 3 Deepening civilizational crisis
The existential crisis of traditional philosophy in the process of modernization

The problem of Taegeuk's Li and the polarization of the View of



western substance theory

A perspective that views Li as substance

- God as an independent being
- external creator
- separation of humans and nature



con fro nta tion



oriental egoism

A perspective that views Li as a principle

- The inherent Principle of all things
- Inseparability from energy
- The idea of the unity of heaven and man

Parallel phenomenon of celestial vision

- 1 **Ontological Conflict:** The debate over whether Taegeuk's Li is an independent entity is a fundamental point of conflict between Eastern and Western philosophies.
- 2 **Conflict in the view of God:** Confrontation between personal God and heterodox God, controversy surrounding the Theory of immortality of the soul
- 3 **Change in human outlook:** Confusion in the relationship between God, Human Being, and Human Being Mystery
- 4 **Social consequences:** Yin-Yang and the Five Phases and the Divine Names of Heaven and Earth are denied in the East, and an atheistic worldview is formed in the West.

"Today's reality is that opposites give birth to opposites, and heaven and earth and humans are in a terrible confusion and are on the verge of annihilation."

Harmony and Conclusion of Donghak Thought



1 Harmonious approach to Donghak Thought: Korean Donghak through Sicheonju (侍天主)

Attempts to achieve harmony between the natural philosophy

2 Ideological value of liminality

Beyond the extreme confrontation between East and West, pioneering a 'middle ground' between different worldviews

3 The search for autogenous modernity

Presenting the possibility of new philosophical thinking that goes beyond westernization or adherence to

tradition

**modern
implications**



Dialogical encounter
between Eastern and



Possibility of coexistence
beyond polarization



Contemporary global crisis and
recovery of worldview