



the View of Heaven as a view of the heavens

View of the Heavenly Realm as View of Heaven

Research Overview and Purpose

- **Research Background:**

Understand the unique Characteristics of Korean religious thought by exploring the historical development and changes in the Concept of View of Heaven

- **Compare to:**

The Concept of transcendental heaven in Donghak Thought and the nine heavens and View of Heaven in Daesoon Thought

- **Key research questions:**

- What is the semantic difference between the method of intervention of the transcendental heaven and the phenomenon of Sangje's personal strength?
- What are the changes in views of Heaven, Earth and Man that appear in the two ideologies, and what is their significance? What are the unique characteristics and modern implications of the view of the heavenly world as a view of the three worlds?

The Concept of Transcendent Heaven in Donghak Thought

- **The first appearance of Chowlcheon's royalties**

In Donghak Thought, Chochulcheon first appeared in Inse and brought about a comprehensive change in the View of Heaven, Earth and Man. This signifies a fundamental paradigm shift in the relationship between heaven and humans.

- **Changes in the relationship between humans and the transcendental heaven**

Humans are now elevated to the status of beings who communicate directly with the Transcendence. This is a method of communication that is distinct from the Confucian Concept of the unity of heaven and man, and means that humans are transformed from simple recipients of heaven's destiny to interlocutors.

- **Limitations: Poor communication and understanding**

However, it was difficult for humans to fully understand the Meaning of the transcendental heaven alone. The Limitation of transcendental heaven, which is not directly emphasized by the human body, becomes an opportunity to overcome through the personal emphasis of Daesoon Thought.

"If you bring heaven into your heart, harmony will be there."

- Tokyo
Daejeon -

Main features of

Donghak View of Heaven

- Heaven and earth are ghosts and ghosts communicate through yin and yang.
- Giving substance to Sangje by expressing him as a ghost
- Establishing a spiritually connected relationship between humans and the transcendental heaven
- The emergence of transcendental heaven is the starting point of the transition to a modern View of Heaven.

Daesoon Thought's Nine Heavens Personal Strength

- **The Meaning of Gucheon and the personal strength of Sangje**

In Daesoon Thought, the Transcendent Heaven is referred to as the Nine Heavens. In Donghak Thought, the transcendental heaven only appears in the human world, but in Daesoon Thought, it is emphasized directly in the human body. It plays a direct role in reforming heaven and earth through physical manifestation rather than mere spiritual emergence.

- **Transformation of heaven and earth**

“Now, I have repaired the heavens and repaired the earth, and created a water-tight pattern...” Since Sangje was able to see the heavens and earth from a human perspective only after being born as a human, he transforms into a being who repairs the heavens and earth that he created himself. This aims for comprehensive change through ‘post-theological’ work.

- **Philosophical Background of personal stress**

The Background of personal strength is the situation of annihilation of the world brought about by the material-centered Western modernity started by Matteo Ricci. Daesoon Thought warns of the crisis of human extinction caused by Western modernity, and explains that Sangje's direct influence was necessary to fundamentally solve this problem.

“When Sangje was in the nine heavens, the gods, Buddhas, and Bodhisattvas appealed to him that they could not correct heaven and earth, which were in chaos, without Sangje... so he decided to come down to the world on his own.”

Differences from

Donghak Thought

- ◆ **Substantiality: Transcendental Heaven has substance due to the personal strength of Gucheon.**
- ◆ **Method of transformation: remodeling (restructuring) rather than reforming (renewing)**
- ◆ **Expansion of the Three Worlds: Dynamic interaction between heaven, earth, and human world**
- ◆ **The operation of God's name: Active intervention and systemization of God's world**

- 『Foreground』 「
Example」 1 -

Construction of Heaven and Earth and Reconstruction of the Three Worlds

- **The Meaning of heaven and earth construction (天地公事)**

The Heaven and Earth Work, which was carried out after Gucheon Sangje's personal strength, was a renovation work that repaired heaven and earth. This is not a simple renewal, but a thorough process of re-establishing the fundamental principles of heaven and earth.

- **Structural Characteristics of the three worlds**

The three worlds of Daesoon Thought are divided into the heavenly world, the earthly world, and the human world, and each world forms an independent yet closely interconnected organic world. These three worlds communicate and influence each other through the medium of God.

- **Difference between Jae (才) and World (界)**

If the 'Three Talents' of traditional thought refers to the three major elements or talents of heaven, earth and human beings, the 'Samgye' of Daesoon Thought is a systematic concept with a more complex and diverse internal world. Realms include complex structures such as the divine world.

“Now that the heavens have been repaired and the earth has been repaired so that there is no water leak, a new foundation will be opened as soon as it reaches its limit.”

Comparison with Buddhism and Daoism

- 『Jeon-gyeong』 『Teaching Method』 3-4 -

the three worlds of Buddhism
Consists of the desire world, the form world, and the formless world.
→ A concept that subdivides only the heavenly world

Taoist Concept of the three worlds
Classification of the three circles of heaven, earth, and water, or the upper world, middle world, and lower world.
→ Lack of specific systemization

The Three Worlds of Daesoon Thought
A clear distinction between the heavenly world, the earthly world, and the human world.
→ Emphasis on interaction based on the

The Introduction of the divine world and the Characteristics of the heavenly world view

- **Active Introduction of Shinmyeong (神明) in Daesoon Thought**

Unlike Donghak Thought, Daesoon Thought introduces God as a core concept in the construction of heaven and earth and defines it as a being that actively participates in the operation and change of the three worlds. This is because through Sangje's personal emphasis, an opportunity was created for divine power to intervene in the human mind.

- **The relationship between the structured divine name system and the three worlds**

Daesoon Thought's view of the heavenly world presents a very detailed structure of the Divine Name through a system called 'Gye'. This is heaven and earth
The Three Powers (Samjae 三才) and Samgye (Samgye 三界)

- **Revitalization of Shinmyeong-gwan**

In Eastern thought, discussing heaven and earth and spiritual beings together was an approach that Confucian scholars avoided after the Song and Ming era. Daesoon Thought attempts a modern reinterpretation by revitalizing the ancient view of God and myeong expressed in 『Gwakjeomjukkan』.

"Now, the heavens have been repaired, the earth has been repaired, and the water-tight system has been laid out. As soon as it reaches its limit, a new foundation will be opened. In addition, the divine command will be allowed to enter and enter the human belly, and its constitution and personality will be repaired..."

Changes in the

Concept of divine name

Donghak: "Heaven and earth are ghosts, and ghosts are yin and yang" - Conceptual and Abstract expression

Daesoon: God's name is a concrete entity that interacts with humans and leads cosmic change.

- 『Jeon-gyeong』 『Teaching Method』 3-4

Characteristics of the View of Heaven in Daesoon Thought

- ◆ Unlike the three worlds of Buddhism (desire, form, and formless), it encompasses the heavenly, earthly, and human worlds, and the heavenly, earthly, and human worlds dynamically change at the same time.

Comparison of the View of Heaven between Donghak Thought and Daesoon Thought

Compare items	View of Heaven in Donghak Thought	Daesoon Thought's View of Heaven
expression of transcendence	Appears in Inse and communicates through spells and rituals	Direct manifestation and construction of heaven and earth through personal strength
thousand-man relationship	Humans are elevated to status as beings who communicate with the transcendental heaven.	The virtual disappearance of the boundary between heaven and man due to the emergence of nine heavens as humans.
The Concept of divinity	Conceptual expression: "Heaven and earth are ghosts, and ghosts are yin and yang."	Expansion into a structured divine commandment system, emphasizing the substantial function of divine commandment
Direction of change in the View of Heaven	Renewal-oriented through "gaebyeok again"	Pursuing fundamental reform of heaven and earth through "post-cheon-gaebyeok"
Key Differentiators Daesoon Thought completed the change in the View of Heaven that began in Donghak Thought in a more substantial and systematic form through the personal emphasis of Sangje, reestablishing the structural relationship between the three worlds (heavenly world, earthly world, and human world). response to modernity Following the tradition of Donghak Thought, Daesoon Thought presented a solution to the conflict between Eastern and Western civilizations through a critical view of the material-centered ills caused by Western modernity, which began with Matteo Ricci.		

Conclusion and Significance

Historical Meaning of ideology

- ◆ Donghak Thought and Daesoon Thought Present a Unique Response to Modernity in the Clash of Eastern and Western Civilizations
- ◆ We seek to overcome the crisis of material-centered civilization brought about by Western modernity through the reconstruction of our View of Heaven.
- ◆ Establishing a new relationship between transcendental heaven and humans, breaking away from the existing Confucian idea of the unity of heaven and man

modern implications

- ◆ Providing alternative reasons for the crisis of modern civilization caused by materialism Providing a model of coexistence between humans, nature, and transcendent beings

Among the ideas that have arisen in East Asia since the modern era, it transcends nationalism and recognizes the problems of universal humanity.

Significance in

Korean religious history

- ◆ Formation of original religious thought through rearrangement of gender and liminality in Korean context
- ◆ Presenting a new cosmology through the 'New World' that began in Donghak Thought and was completed in Daesoon Thought
- ◆ Systematizing the Korean View of Heaven, Earth and
- ◆ Man, differentiated from Buddhism and Daoism through the 'Three World View' Establishing a unique position as

Q&A

a human-centered cosmology (anthropocentricity)

We welcome your questions and comments about today's announcement.

- Contact: example@religion-studies.org
- Additional data: The full paper of this study is scheduled to be published in the summer 2025 issue of 'Korean Studies in religious studies'.