

me A view of the heavens of the strength of the human body

Incarnational View of the Heavenly Realm

Research Overview

In this study, we examine the View of Heaven in Daesoon Thought, that is, the personal emphasis of Sangje and the Characteristics of the three divisions of heaven (celestial world) accordingly.

Celestial overlapping structure

- The structure of 9 or more overlapping heavens and the personal stress of Sangje
- The role of Sangje and the gods of heaven and earth
The Meaning of thunder, the creation of heaven and earth, and the system of Hoesan and Cheongnyeong
- Differences from traditional cloth
Expanding the concepts of the Inner Heaven in the East, the Transcendent Heaven in the West, and the Beyond Heaven

Old sky and new sky

Change and reform in the sky, realization of autogenous modernity/post-modernity

Celestial structure: 9 or more overlapping skies

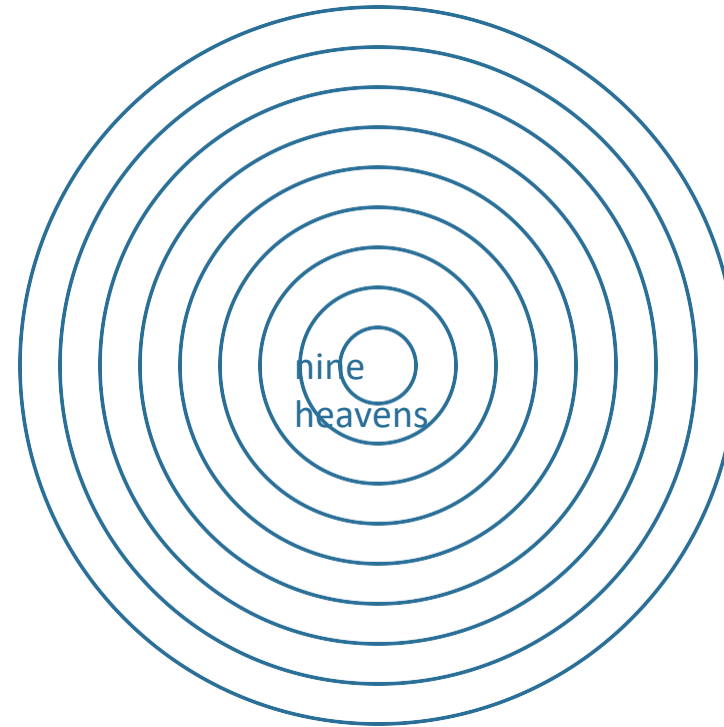
Kim Song-hwan (金松煥) asked Sangje, “Is there another heaven above the heavens?”

Sangje answered, “There is.” And he

asked, “Is there anything else there?”

Sangje answered, “There is another.” He answered like this nine times and said, “Stop knowing.”

- Daesoon Thought suggests that nine or more heavens exist in overlap.
- It simultaneously contains the independence
- and connectivity of each heavenly realm,
- divided into the heavens outside the heavens
(the nine heavens) and heaven, earth, and



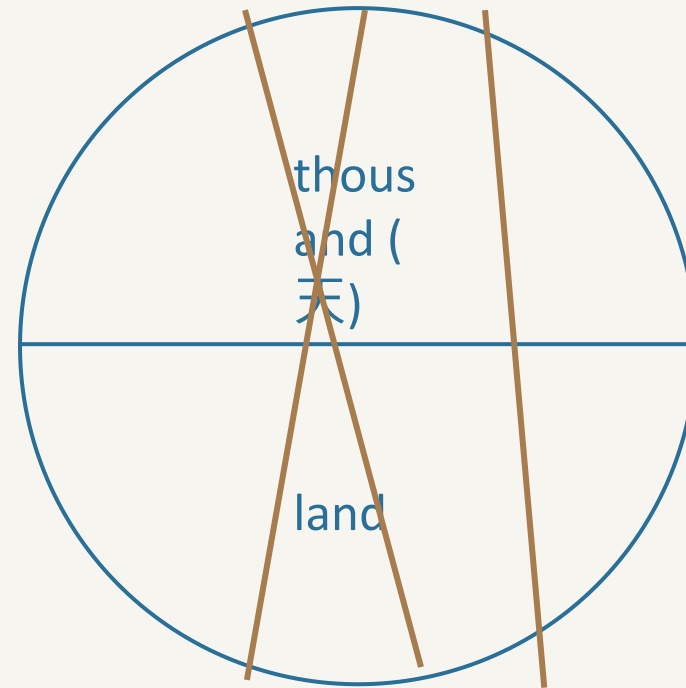
~~Gucheon~~ cheering and thundering Bohwacheon Jonggangseong

Sangje: The Meaning of thundering and the creation of heaven and

Thunder is the spirit of heaven and the voice of earth. Thunder is a combination of yin and yang energy and becomes a thunderstorm.

Noeseong (Thunder Sound) means the Heavenly Command (Cheonryeong) and the Sound of Benevolence (Inseong). Thunder (Noe) is formed by the combination of the two Gi of Yin and Yang. Noe (Thunder) is the Che (Body/Substance) of Seong (Sound), and Seong is the Yong (Function/Use) of Noe; it divides Heaven and Earth, causes the

- Cheon'gi (Heavenly Gi) and Jigi (Earthly Gi) to divide heaven and earth
ascend and descend through the changes of motion, stillness, advance, and retreat; and signifies thunder by Sangje.
- "The gates of generation, growth, and death, on, and interaction between all things"
- "Making all things grow" - the incarnation of heaven and earth and the creation of all things



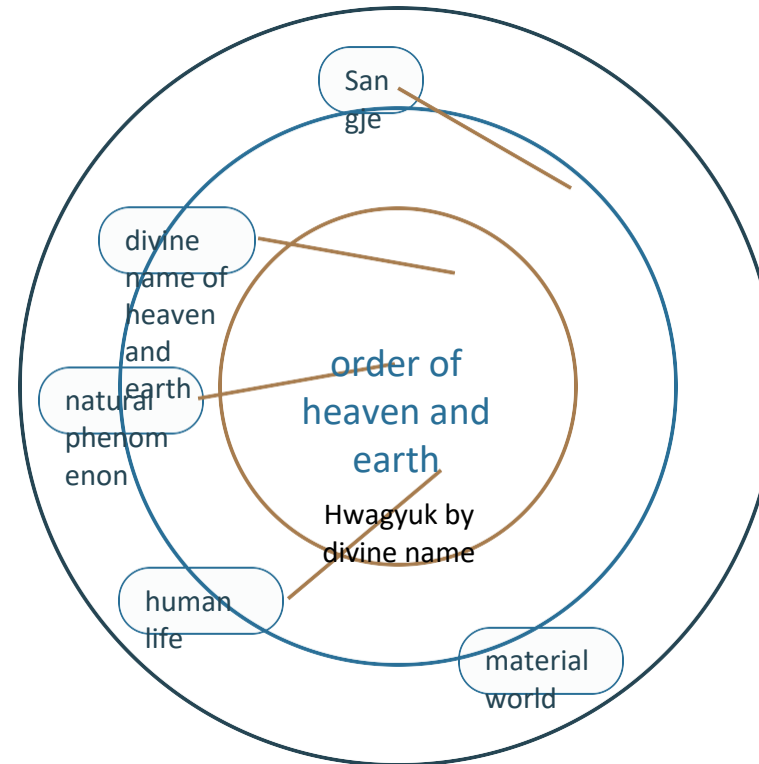
Thunder creates and harmonizes
heaven and earth through the
combination of vin and vang.

The system of heaven and earth: the role of God

Sangje said to the place where his disciples were gathered,

Sangje said in a place where the Jongdo were gathered, "Even the croakers caught in the Chilsan sea are caught in the net after the person who will eat them is designated; farming is also the same, bearing fruit after the person

- *The operation of heaven and earth, including the good and bad luck of humans, is determined by the divine name.*
- The gods of heaven and earth maintain the order of the universe and preside over the creation and distribution of all things.
- Even small phenomena in the natural world (early catch) take place within the divine order system.
- This system of heaven and earth is harmonized and controlled by Sangje.



Heaven and Earth's spiritual being's Remembrance and Cheongryeong

One day, Sangje said to Kim Hyeong-ryeol, "By presiding over the great realm of the three worlds, I intend to create heaven and earth with harmony, open the heavenly realms of the afterlife, and save all living beings who have fallen into misery."

Participat

"Participate in the Cheonji Gongjeong (Public Court of Heaven and Earth) with a pure mind."

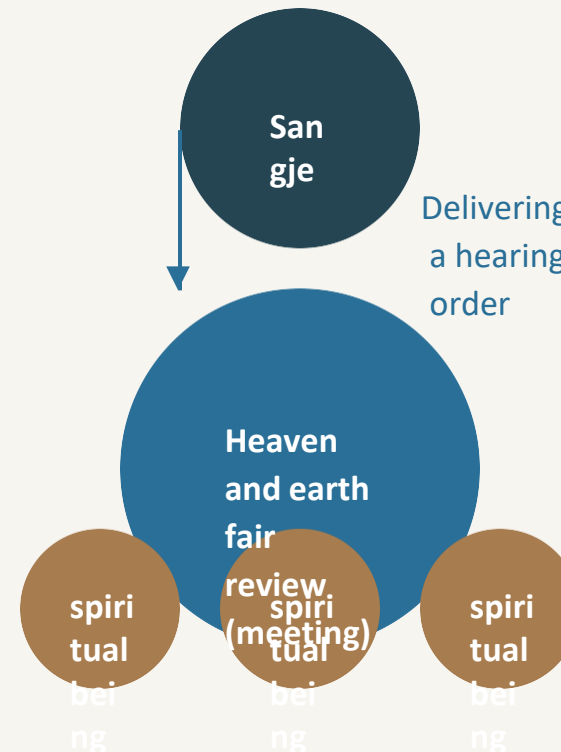
So He spoke, and He opened Hyeong-ryeol's

Sinan (divine eye) and had him observe the

Hoesan (gathering and scattering) and

Cheongryeong (receiving commands) of the

- **Hoesan (會散)**: A system in which the will of Sangje is conveyed through a gathering where the gods of heaven and earth gather and disperse.
- **Cheongnyeong (聽令)**: The process by which the gods of heaven and earth listen to and carry out orders from Sangje.
- "It takes infinite effort to create storms and rain in harmony with heaven and earth, so there is no way



Old sky and new sky

One day, Sangje said to a gathering of disciples, “The old sky was only looking at the construction work that kills people. “From now on, we will run out of all our daily necessities and we will not be able to survive, so we have to repair it now.” When Sangje finished the construction, he said, “We barely managed to survive, but the men will not be able to fill their stomachs, so there will be nine thousand voices saying they are hungry.”

- The sky can also become old as time passes.
- The old sky only sees construction that kills people, and reform is needed.
- Sangje repaired the sky through three days of construction.
- Changes and reforms in heaven proceed according to Sangje’s intentions.



Conclusion: Differences and significance from existing heavenly views

oriental cloth tube

- Naecheon: The sky that exists inside the universe
- After Neo-Confucianism, the View of Heaven and earth was concealed.

western cloth

- Transcendent Heaven: The sky that transcends the universe
- In modern times, it was denied with the expression "God is dead."

View of Heaven in Daesoon Thought:

View of Heaven Outside Heaven (天外天)

- Recognize the existing sky, but view it as an old sky (old sky) and replace the new East's inner heaven and the West's Transcendent Heaven with a comprehensively harmonized sky.
- Presenting the View of Heaven through the Concept of family ancestry - superceding the existing View of Heaven
- Inheriting and developing the existing heavenly concepts of spiritual being and hoesan

The Significance of the View of Heaven in Daesoon Thought

- Rearrangement of the relationship between sexuality and the sacred: The Introduction of

- Development toward autogenous post-