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autogenous modernity of the human world view

autogenous modernity of the View of Humanity Realm as Seongsajaein

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Introduction: What is human world view?

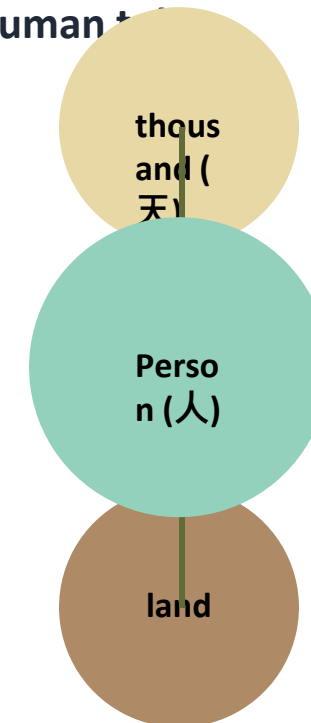
Definition and Meaning of View of the Human Realm

- The Ingye view is a View of Humanity world in Daesoon Thought, in which humans play a mediating role between heaven and earth and God.
- **Seongsajaein (成事在人): The core idea that success in everything depends on humans**
- Due to the personal strength of the Nine Heavenly Sangjes, the cosmic order was reorganized and the status of humans rose.
- Paradigm shift from traditional Cheonjonji Biingyeong to Injonsi Daero

• awareness of the problem

A new cosmological order brought about by changes in the relationship between humans, God, heaven and

Three-dimensional structure of the human world



Excerpt from 『Daesoon Jinrihoe Cradle』:

“The world is ruled by the three major principles of harmony between gods and humans, harmony between people and

Nine Heaven (九天) Personal Strength and Relationship Changes

What is Gucheon's personal strength?

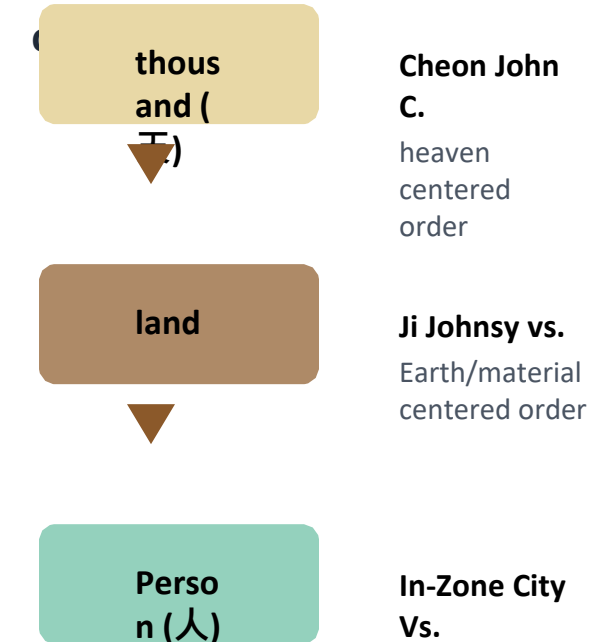
- The Sangje of the nine heavens descends into a human body and performs the work of heaven and earth.
- “The great History of the Nine Heavenly Sangjes, where the Great Original Harmony God of Nine Heavens descends to the human world and saves the three worlds.”
- **Communication between the human world and the heavenly world: Divine authority directly intervenes in the human world**

Changes in the relationship between God, humans, and heaven and earth

- Power shift from the traditional structure of heaven and earth to human-centered
- “Heaven and earth are sun and moon, and sun and moon are sun yin and sun yang. When yin and yang combine, there is the way of creation and creation of all things.”

The Wall of Samgye: Formation of a new order through structural changes in the heavenly, earthly, and human

Schematic of the movement



Excerpt from 『Pyeonggyeong』:

Injon (Human Worthiness) is greater than Cheonjon (Celestial Worthiness) and Jijon (Terrestrial Worthiness); now is the Injon era.

Be diligent in your mind.

Seongsajaein (成事在人) ideology: movement of authority and era of human beings

The emergence of a

human-centered

worldview

- ◆ Seongsajaein: “Now it has become difficult for even gods to participate in the harmony of the management of heaven and earth except through humans.”
- ◆ A decisive change from the traditional Cheonjonji non-injong structure to the Injonsi main street.
- ◆ “It is people who use the magic of heaven and earth, and it is also people who create harmony between heaven and earth.”

Process of

transfer of

authority

- ◆ Establishment of human subjectivity: The management of heaven and earth and Shinto (神道) are aligned with the will of human affairs (人事)
- ◆ Humans change their status from passive beings to managers and managers of the universe.

“It is not the Heavenly Being or the Supreme Being that presides over the world, but the Human Being... From now on, the era of the Human Being has come.”

- 『View 』

flow of authority

past era

A world ruled by heaven



middle age

A world ruled by land



current era

A world dominated by humans

Meaning of Injonsi Dae

An era in which humans fulfill their responsibilities and duties as rulers of all things in heaven and earth.

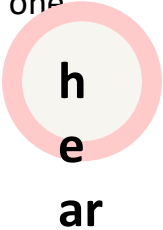
Philosophical Meaning of mind and spirit

Understanding the mind of Daesoon Thought

- “The heart is the form of God’s existence, the body of man, and the center of heaven and earth.”
- **Yeongdae: A passage through which the spirit comes and goes and a space for exchange between humans and the spirit.**
- 『Jeon-gyeong』: “The center of heaven and earth is the heart, and the heart is the residence of the whole body.”

The possibility of human self-transformation

- Possibility of self-execution and self-completion through the mind
 - 『Jeon-gyeong』: “Do not deceive your mind, but if you practice with one heart, the spirits of heaven and earth will move.”
- Through cultivating the mind, humans can reach the state where God and humans become one



Comparison of Eastern and Western views of humanity

oriental philosophy	Western modern
heart centered	Centered on reason
Integration of mind and body	Dualism of soul and body
The unity of heaven and man	separation of humans and nature
Change through inner discipline	Conquering the external world through reason
Harmony of emotion and reason	superiority of reason
Harmony between gods and humans	Human-centeredness

Differences of Daesoon Thought

Integration and reinterpretation of Confucianism, Buddhism and Zen thought

traditional thought and

Daesoon Thought's View of

Confucianism: Perfection of character through the five principles and righteousness → Reinterpreted in Daesoon Thought as ‘delegation of human management authority’

- Buddhism: Pursuing the state of destruction of enemies and nothingness → Expanding from Daesoon Thought to ‘strengthening human subjectivity’

Daoism: Aiming for the unity of nature with different styles → Reconstructed as ‘harmony between humans and gods’ in Daesoon Thought

An integrated approach to Daesoon Thought

- Internalization of Confucianism, Buddhism, and Zen practice: 『Jeon-gyeong』 Teaching Law, chapter 3, verse 29: “Inherit the structure of the mind sutra from individual Taoist spirit of Confucianism, Buddhism and Seon, reorganize cultivation to ‘public good’ the divine government.”
- Overcoming the limitations (transcendence, degeneracy) of traditional ideas through active ‘autogenous modernity’

Comparison and integration of key

concept	Confucianism	Buddhism	Daoism	Daesoon Thought
human essence	gonadal theory (Sexual goodness)	Selflessness (no self)	natural person (selfless person)	Rookie Harmony (translation of gods)
How to do it	Reflection on respect (存養省察)	selection (禪定)	curing (養生)	capital city (修道)
ultimate goal	adult (sacred man)	liberation (解脫)	fresh (神仙)	Dotongjingyeong (道通眞境)
human-divine relationship	apocalypse (敬畏)	transcendence (超越)	communication (疏通)	interaction (for mutual use)
Royalty Salvation Hall	Sugichiin (修己治人)	Bodhisattva bound (菩薩行)	tax (濟世)	Haewon-Sangsaeng (解冤相生)

Daesoon Thought synthesizes the core values of Confucianism, Buddhism, and Zen and builds an integrated worldview centered on human dignity.

Criticism of Western modernity and View of Daesoon Ingye

Limitations of the Western Modern Perspective

- Separation of persons in the Western Enlightenment: God's position is reduced and human reason is placed at the center
- Limitations of Western constructivism: dichotomous thinking that completely separates human subjects and objects
- The pursuit of reason-centered rationality results in the division of spirit and matter, subjectivity and objectivity.

Daesoon View of the Human Realm's original perspective

- Jori (修理): Reason and logic operate as a universal principle rather than a product of simple human thought.
- Kihwa (氣化): The Principle of change and communication through energy without distinction between matter and spirit.
- Interrelationship of the Three Worlds: Unlike Western anthropocentrism, the establishment of human status within the organic relationship between Heaven, Earth

Comparison of Western modernity and Daesoon Thought

Cat ego ry	Western modernity	Daesoon View
gods and humans	Decreased God of the Human Realm phase, dichotomou	Harmony between gods and humans
human role	Conquest of nature, separation.	Participating in heaven and earth construction.
source of value	Human reason, rationality	Coexistence, coordinator between heaven and earth
epistemologi cal features	Subject/objec t separation	Unity of host and guest, integration of body and mind
nature of change	linear progress, development	Circular, without change

“Daesoon Thought shows a new View of Humanity through the organic relationship between humans and nature and the harmony between humans and God, which is fundamentally different from the anthropocentrism of Western modernity.”

Ethics of repaying heaven and earth and coexistence

Repayment of heaven and earth and human ethical responsibility

- Repaying Heaven and Earth: Repaying the grace of heaven and earth, and the sense of responsibility that humans have to support and manage heaven and earth.

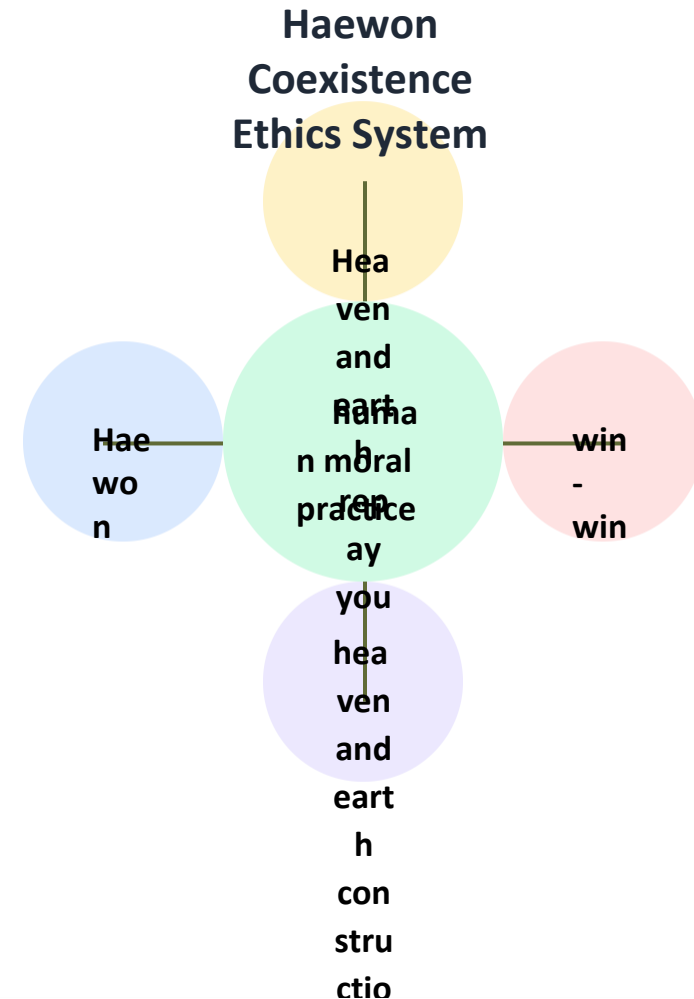
- 『Jeon-gyeong』 Doctrine Chapter 2, Verse 55: “Heaven and Earth are the parents of all things. As a person, we must imitate the virtues of Heaven and Earth.”

- **Haewon-Sangsaeng (解冤相生): A win-win ethical system that resolves resentment and saves each other.**

Handover view and ethical practice

- Practical ethics in which humans participate in the creation of the world as participants in the construction of heaven and earth

Ethical responsibility in an era where human morality



Variability, elevation of earth, compatibility of the three worlds (Heaven, Earth, Man)

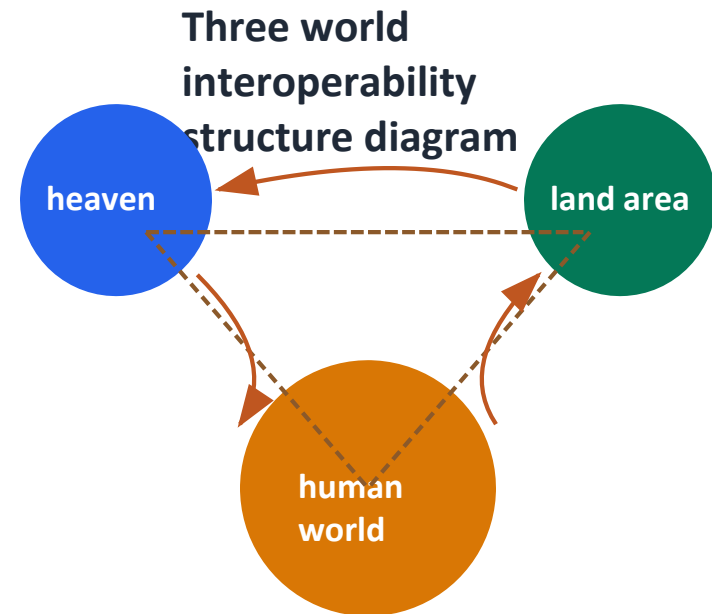
Characteristics of the Three World Structure

- **Variability:** Breaking away from the existing fixed hierarchy and forming a fluid relationship between the heavenly world, earthly world, and human world
- **Ji Sang-eung:** The status of humans is elevated to a position where they actively participate in the changes of heaven and earth along with God's name.
- **Mutual compatibility:** Through human practice, divine status can be achieved, and the three worlds change into an interactive relationship.

Modern meaning and implications

- Establishing a new, human-centered, autogenous modernity that goes beyond the hierarchy of existing
- Eastern traditions

Realization of integrated harmony and coexistence of the



Excerpt from 『Foreground』

Injon (Human Worthiness) is greater than Cheonjon (Celestial Worthiness) and Jijon (Terrestrial Worthiness); now is the Injon era. Be diligent in your mind.

- Daesoonjeongyeong Part 3, Chapter 41 -

Conclusion and Significance of autochthonous modernity

The historical Significance of Daesoon Thought's view of Ingye

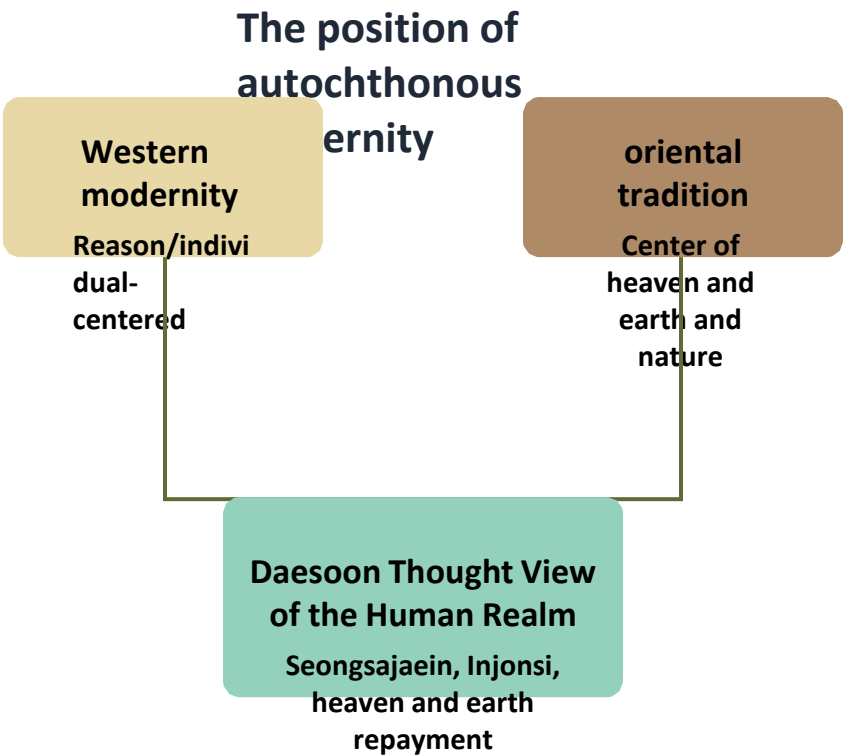
- A new paradigm of human-centeredness: Establishing the status of humans as mediators of heaven and earth's divine decrees
- Reversal and reconstruction of the Eastern traditional View of Humanity beings (Cheonjonji Biingyeong): Providing a philosophical basis for the human existence era

Unlike the fragmented human-nature dichotomy of Western modernity, securing an integrated and harmonious relationship

Possibilities and Prospects of autogenous modernity

- The modern Meaning of a human-centered worldview that arose in the Korean context rather than the Western model of modernity
- A future-oriented human-divine-nature coexistence model suggested by the possibility of interoperability between the three worlds of the human world

Practical values of coexistence, harmony, and gratitude to overcome modern environmental and social crises



Key References

『Daesoon Jinrihoe Cradle』, Daesoon Jinrihoe Academic Affairs Department, 1969.

『Preview』, Daesoonjinrihoe Academic Affairs Department, 1974.