

Everything

The Revitalization of Eastern and Western Views of Humanity (View of Humanity) in the View of Humanity Realm (View of the Human Realm) as "Seongsa-jaein" (Seongsa-jaein)

Revitalization of East-West Views in Seongsa-jaein

Research Background and purpose

- **Why is a reinterpretation of Eastern and Western views of humanity necessary?**
 - The Limitations of the Western constructivist View of Humanity and the Eastern traditional View of Humanity have been reached. The crisis of modern civilization and the need for a new, integrated View of Humanity.
- **Modern Significance of Daesoon Thought's view of Ingye**
 - Presenting a View of Humanity that integrates substance and attributes
 - Dynamic reconstruction of the three worlds of heaven, earth and humankind and redefinition of human roles

Introduction to the Concept of humanities in Daesoon Thought

1

The Ingye View is a perspective on the human world, and Daesoon Thought defines the essence and value of humans through connection with Confucianism, Buddhism, and Zen thought. Confucianism and Buddhism appear in 「Jeongyo」 is understood as part of the human education process.

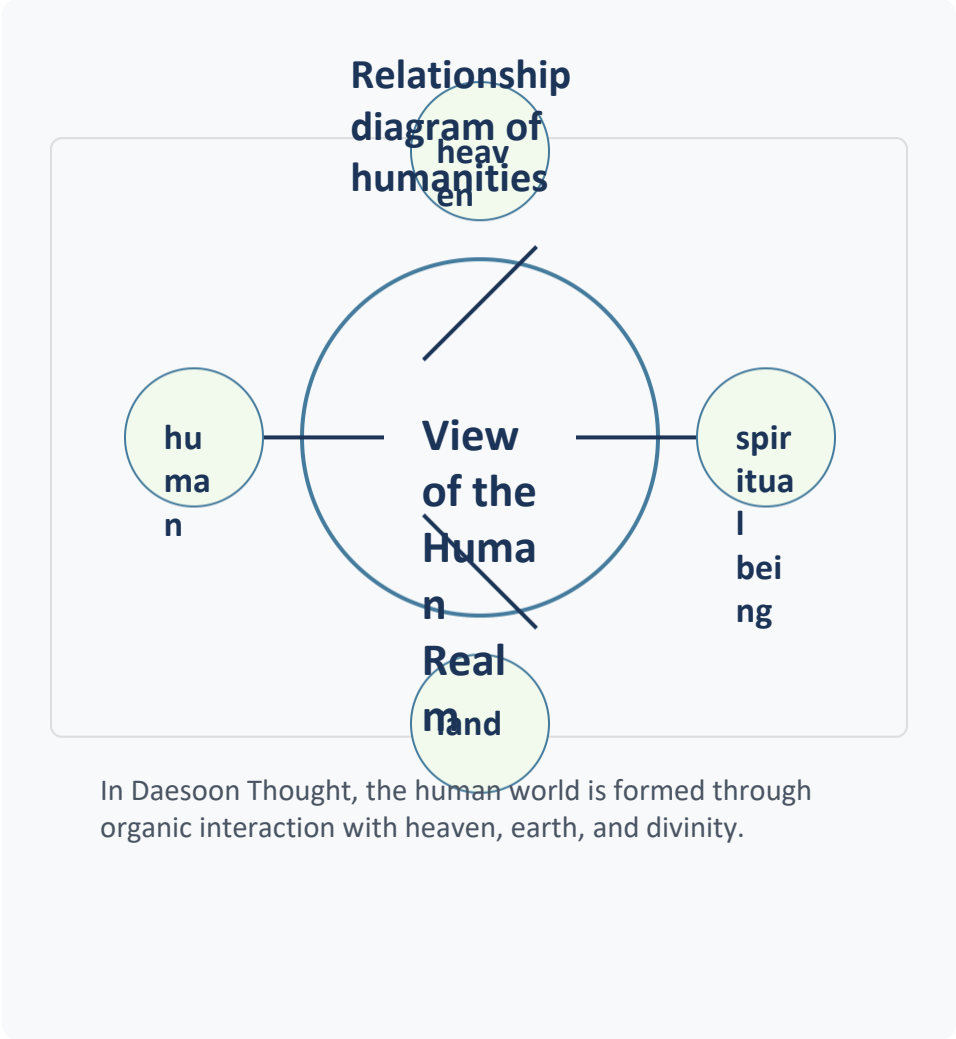
The relationship between humans and heaven and earth

2

In Daesoon Thought, humans are the eldest of heaven and earth and exist through interaction with heaven and earth. This relationship is expressed by the core Concept of repaying heaven and earth, and humans can achieve continuity by giving repayment to heaven and earth.

3

Daesoon Thought, unlike the existing Confucianism and Buddhism, emphasizes the ‘substantiality’ of God’s name. We value not only the attributes of God but also God's name as a real being, and pursue mutual coexistence through a harmonious relationship between humans and God.



Eastern View of Humanity – analysis of Confucianism, Buddhism, and Zen ideology

Logic of double affirmation: “X is

Bathtub removal (以詔)



Logic of double negation: “X is neither X nor -X” Pursuing all emptiness without friends or enemies

Transcending all oppositions, emphasizing the middle way and perception



Paradoxical logic: “X is -X, -X is X”
Enemy (-X) is friend (X), friend (X) is enemy (-X)
Emphasizes the symmetry of oppositional relationships, vanity and harmony

The uterus is empty.

12The connection between luck and

Category	Zen (仙)	Buddha	Confucianism
12Unsung	cyst (胞胎)	Curing	bathtub
characteristics	harmony	Shape	jeopardy
logical structure	X is -X -X is	X is neither X nor -X	X is -X is -X
representative person	Lao Tzu	Buddha	Confucius
functioning of the mind	ghost	perception	Shinmyeong (神明)

In Daesoon Thought, the Concept of a substantial divine name is emphasized along with the properties of each Confucian and Buddhist Zen, and the vanity, extinction, and disharmony of Confucianism and Buddhism are integrated into Gwanwang, which is the next stage of the pottery,

12The connection between luck and Confucius and Buddhism

- 12 Correspondence structure between fortune telling and Confucianism and Buddhism ideology

The 12 constellations that appear in Daesoon Thought are closely related to the three religions of Confucianism, Buddhism, and Seon, and in particular, potae, curing, and yokdae correspond to Seon, Buddha, Confucian emptiness, Jeokmyeol, and Ijo.

- Structure of spirit, perception, and spirit

Neo-Confucianism's mind structure of emptiness-perception-spiritual nature corresponds to Heaven, Earth and Man, respectively, and forms a parallel relationship with Zen Confucianism's nihilism, emptiness, and detachment. This can be understood as the functional differentiation of body-action-subject.

Category	Zen (仙)	Buddha	Confucianism
From attribute-centered to substance-centered			
12Unsung	Eastern thought emphasized attribute elements, spores	While existing Daesoon Thought emphasizes substance and presents a new curing	bathtub
integration of Eastern and Western views of humanity. characteristics	vanity	Annihilation	Joe Lee
mind structure	Heolyeong	late	spiritual being

- The relationship between the energy of heaven and earth and Confucianism and Buddhism.

The vanity of Seondo, the destruction of Buddhism, and the two generations of Confucianism were each formed by receiving the energies of heaven and earth's pottery, health, and bath, and are integrated at the crown stage among the 12 planets.

Key passages from 『Jeon-gyeong』

"受天地之虛無仙之
胞胎受天地之寂滅佛
之養生受天地之以詔
儒之浴帶"

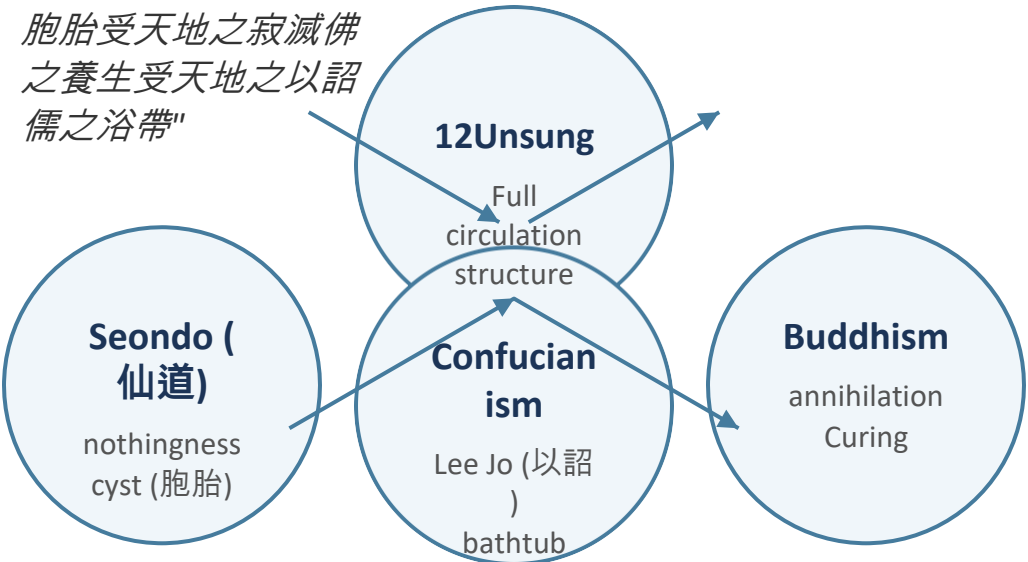


Diagram of the correlation between the 12

Western modern View of Humanity – development of

1 Constructivism

Modern Western constructivism has achieved a shift in worldview from theocentric to human-centric. It started with Descartes' "I think, Therefore I exist," and developed into Kant's idea of "constructing the world through the five human senses."

2

Western modernity, represented by the expression "God is dead," has replaced the reality of the five human senses in the place of the disappearance of the one God. The constructivist worldview, which states that the world is created by each individual, has developed into a substantial worldview that dominates and manipulates nature.

1637

Descartes

"I think, Therefore I exist" - the beginning of an epistemological shift

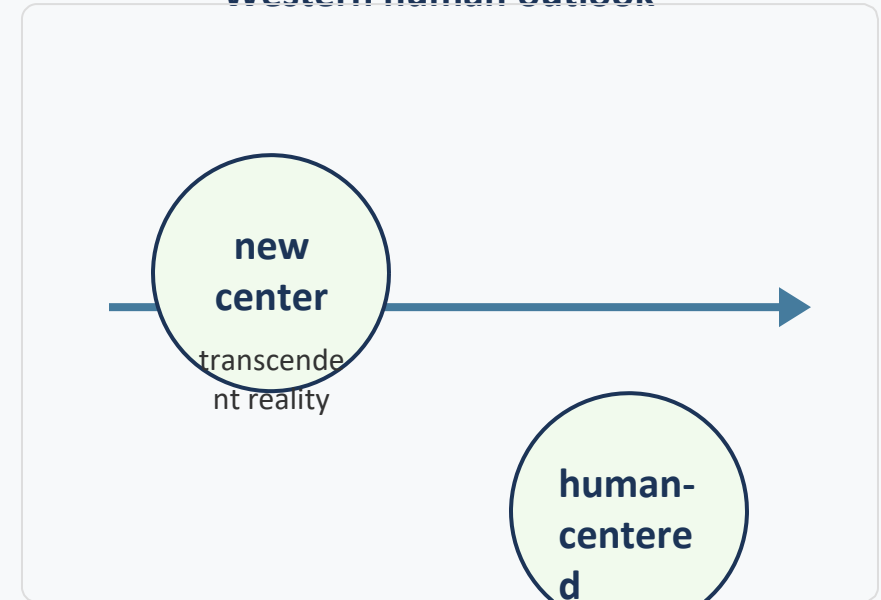
1710

George Berkeley

"Existence is perception" -
Development of idealism

1781

Paradigm shift in Western human outlook



Characteristics of

Western

Constructivism

- A practical perspective that quantifies and instrumentalizes the world
- Constructing knowledge based on sense and reason
- Objectifying nature as an object of human perception
- Substance-centered ontology (vs.

Comparative Analysis of Eastern and Western views of humanity

Compare items	Eastern View of Humanity Western View of Humanity		Daesoon Thought's View of Humanity
human essence	Attributive, relational, substantial, independent (nihilation, annihilation, disharmony) (ego-centered)		Integration of attributes and entities (new harmony)
relationship with God	Intrinsic, vaporization (Yin–Yang and Five Phases principle)	Transcendent, antithetical (“God is dead”)	Substantial divine name and coexistence (Cheonjiboeun)
Fundamental differences between Eastern and Western views of humanity - East: Intrinsic and relational approach, emphasizing harmony between humans, nature and God - West: Substantive/instrumental approach, human-centered world perception - the East focuses on attributes, and the West focuses on substance, which limits its bias.	Correlative reasoning (調理)	Constructive combining correlation between heaven, earth and human beings with the Concept of the cooking vaporization, substance, and properties	Practical performance centered on retaliation
	12	Daesoon Thought's integrated View of Humanity Realization of substantial harmony through repayment of heaven and earth and coexistence of seaweed	Redefinition

Differences in Daesoon Thought's View of Humanity

Daesoon Thought integrates the Eastern attributional perspective and the Western substantive perspective, establishing humans as subjective beings who achieve harmony between humans and humans through repayment and forgiveness in the relationship with heaven and earth. This perspective presents the possibility of a new View of Humanity

Explanation of the concepts of cooking and vaporization

The Jori is a method of controlling health and suffering from the center, and means that humans mediate surrounding things from the position of earth. It emphasizes the dynamic role that humans play as rational beings in controlling the world order through justice and empathy.

e **Evaporation - how the spirit works**

Kihwa is the principle by which the spirit acts through energy, and represents correlational thinking based on Yin-Yang rationality. In the East, Shinmyeong is not understood as a being in opposition to humans, but as a being that can be combined with humans in a Yin-Yang relationship.

Comparison of human-God relationships in the East and the West

Category	Oriental Cooking - Vaporization Perspective	Western constructivist perspective
relationship between humans and the	Intrinsic/relational (human	Objective/Instrumental (humans



Explanation of the relationship between new and new people in Mid-Autumn Festival

Sogangjeol explained the relationship between cooking and energy in the East through the arrangement of humans as the middle and earth, the four elements, and God as the surroundings. This shows a worldview that is fundamentally different from the Western Cartesian constructivism of “I think.

The relationship between heaven and earth in return for heaven and earth

1

In Daesoon Thought, the relationship between humanity and Heaven is summarized as Cheonji-boeun (Grateful Reciprocation to Heaven and Earth). The reason humanity can realize the Earthly Paradise is that humanity is a being

“道通天地報恩” (The Tao is to give back to heaven and earth)

2

Faith in heaven and earth and human gratitude

Human life, longevity, and prosperity are determined by the divine will of heaven and earth. Humans can achieve continuity through repayment, and this becomes an ethical and cosmic task for humans.

“Birth, longevity, and fortune are the blessings of heaven and earth.

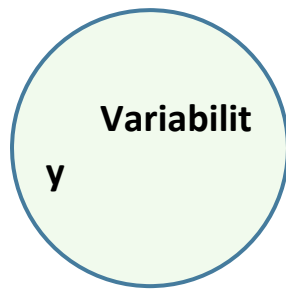
“With gratitude, respect, and faith, we establish the great cause of repaying heaven and earth and fulfill the humane way...”

3



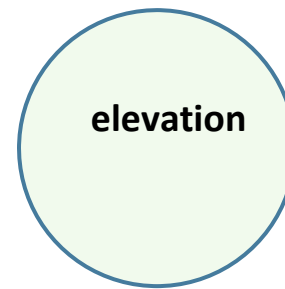
autogenous modernity through re-establishment of Samgyegwan

The re-establishment of the view of the three worlds (Heaven, Earth and Man) in Daesoon Thought shows a autogenous modernity based on Korean thought, which presents a new paradigm that overcomes the Limitations of the existing Eastern and Western worldviews.



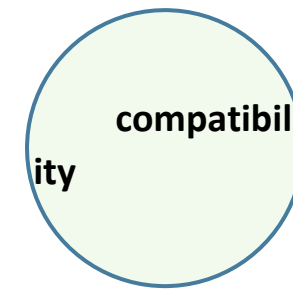
Celestial Mutability

- The Concept of a changeable heaven called 'old sky' rather than an immutable heaven.
- The heavenly world was reestablished through the construction of heaven and earth through the personal strength of Sangje of the Nine Heavens.
- An alternative view of "the sky is old" as opposed to the Western "God is dead"



Rise in status

- The earthly realm, which had traditionally been of low status, was elevated to a position equal to that of the heavenly realm.
- Transition from a vertical structure of heaven and earth to a horizontal relationship through heaven and earth
- Realization of God on Earth and rediscovery of the positive value of the Earth



Compatibilit y of the Three Worlds

- An open system in which the three worlds of Heaven, Earth and Man communicate and exchange with each other
- Mediation between classes through human reasoning and spiritualization
- The common structure and principles of heaven, earth, and the three worlds are restored through mutual coexistence.

Research Conclusions and Contemporary Implications

1

Daesoon Thought overcomes the Limitations of the Eastern attributional View of Humanity (nihilation, annihilation, and alienation) and the Western substantial View of Humanity (constructivism) and presents an integrated View of Humanity that aims for a harmonious relationship between humans, God, and heaven and earth.

modern meaning

- Provides a philosophical foundation for technological advancement and expansion of human identity
- Presenting points of contact for constructive dialogue and fusion of Eastern and Western cultures

2

Redefining human status in the posthuman era

Through the re-establishment of Daesoon Thought's view of the three worlds, humans are reborn not as mere creatures but as cosmic beings compatible with heaven and earth. This is a new perspective that can overcome the Limitations of the constructivist View of Humanity and the mechanistic world view that has led to the environmental crisis.

modern meaning

- Expanding ecological thinking beyond anthropocentrism and providing an ethical

Future value provided by Daesoon Thought

autogenous modernity aspect of re-establishing Samgyegwan

Variability

Possibility of dynamic changes in the heavenly world, earthly world, and human world

rise in status

Expansion of the cosmic roles of humans and earth

Compatibility

Interaction and communication between heaven, earth, and the three worlds

final Conclusion

Daesoon Thought's View of Humanity overcomes the Limitations of Confucianism, Buddhism, and Zen and the Western modern View of Humanity, and presents a new paradigm of human-universe relationships that integrates substance and attributes through the autogenous modernity of Eastern philosophy.

References and Q&A

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Q&A



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