

Daesoon Jinrihoe

(The Fellowship of Daesoon Truth)

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Let's Be Good to One Another!!

through 'Resolution of Grievances for Mutual Beneficence'

Daesoon Truth is a fresh new approach to achieving world peace and harmony for humanity.

To accomplish this aim, Daesoon Jinrihoe advocates the practices of the '**Resolution of Grievances (Haewon)**' and the '**Grateful Reciprocation of Favors (Boeun)**' to foster **Mutual Beneficence (Sangsaeng)** throughout the whole world.

Through the practice of these two principles, we could resolve the accumulated grievances or grudges, our minds would become pure and clean without any greed or selfishness just like an affectionate mind as a mother interacting with her own child, and finally restore our innate true conscience.

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Picture: 'Sungdo (Revering Dao) Gate' in Yeosu Headquarters Temple Complex

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INTRODUCTION

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About Us

Daesoon Jinrihoe is one of the largest Korean new religions rooted in tradition. We believe in the Supreme God of the Ninth Heaven (Gucheon Sangje) who incarnated in *Kang Jeungsan** (1871~1909).

As the omniscient and omnipotent Supreme God who presides over all things in the universe or the Three Realms of Heaven, Earth, and Humanity, He descended into the human world as *Kang Jeungsan*, a historical figure during the late 19th century in Korea.

He carried out the 'Reordering Works of the Universe (Chunji-gongsa)' to rectify the disorder of the Former World, to save the Three Realms of Heaven, Earth, and Humanity, and to open an Earthly Paradise before passing into Heaven in 1909. These Works unfolded into the 'Daesoon Truth' of the Supreme God.

The Holy Founder (Doju) *Jo Jeongsan** (1895~1958), who received the Orthodox Religious Authority (lineage transmission) from the Supreme God (Sangje) *Kang Jeungsan* through a revelation in 1917, was thereby enlightened to the Supreme God's Daesoon Truth. Thereupon, the Holy Founder established a new religious order based on the teachings of Kang Jeungsan. The Holy Founder generated methods of cultivation, ceremonial procedures, and other regulations that continue to guide the lives of Daesoon Jinrihoe disciples into the present day.

This Religious Authority was later given by Holy Founder *Jo Jeongsan* to his successor, Holy Leader (Dojeon) *Park Wudang** (1917~1996) by his last words, who then reorganized the existing order and gave it its new name, 'Daesoon Jinrihoe' in 1969.

The main scripture in Daesoon Jinrihoe is the *Jeon-gyeong*, which contains the words, teachings, and achievements of the Supreme God *Kang Jeungsan* and Holy Founder *Jo Jeongsan*. It has become a guiding principle for disciples' cultivation. The religious facilities for Daesoon Jinrihoe include 5 temple complexes, 120 fellowship buildings, and 200 assembly halls all over the country.

In practicing its religious doctrines, Daesoon Jinrihoe carries out the Basic Works (Propagation, Edification, and Cultivation) and the Three Major Societal Works (Charity Aid, Social Welfare, and Education). Social welfare services are offered to people through the establishment of a general hospital and a welfare foundation, which operates a geriatric hospital, elderly nursing facilities, and a youth training center. For education, six high schools and one university are in operation.

Under Holy Leader *Park Wodang's* leadership, Daesoon Jinrihoe has become one of the largest new religions

in Korea.

***Kang Jeung-san** : the honorific name of Kang Il-Sun who was incarnated in a form of human being in Gobu County, North Jeolla Province, Korea in 1871. He is addressed as 'Sangje' which is an ancient name for the Supreme God in East Asian religious traditions.

***Jo Jeong-san** : the honorific name of Jo Cheol-Je who was born in Haman County, South Gyeongsang Province, Korea in 1895. He is normally addressed as 'Doju' or 'Okhwang-sangje' (The Great Jade Emperor), both of which are honorific titles. He founded Mugeukdo in 1925, which was renamed Taegeukdo in 1950. This is the religious order from which Daesoon Jinrihoe later developed.

***Park Wudang** : the honorific name of Park Han-Gyeong who was born in Goesan County, North Chungcheong Province, Korea in 1917. His honorific title is 'Dojeon.'

Picture: Disciples are waiting to attend the Devotional Offering (Chiseong)

What is the 'Daesoon Truth'?

The 'Great Creator and Supreme God of the Ninth Heaven (***Gucheon Daewon Johwa Jushin****)' who presides over the Three Realms (Heaven, Earth, and Humanity) with great authority, made a Great Itineration (*Daesoon*) around the whole world and then entered the Golden Maitreya Buddha Statue in Geumsansa temple at Moak mountain in Jeonju, North Jeolla province, Korea.

After inhabiting that statue for 30 years, He ultimately descended into the human world as *Kang Jeung-san* and carried out the 'Reordering Works of the Universe.' These Works were undertaken to rectify the disorder of the chaotic universe, realign Heaven and Earth into their proper order and open the eternal Earthly Paradise of the Later World. This will ultimately lead to the universal salvation of divine beings and humanity. Previously, they were in a devastated state wherein divine beings and human beings found themselves unable to communicate with one another and divine beings could not even properly communicate among themselves. Consequently, humanity had fallen into all kinds of calamities.

The problems they faced had all been caused by the accumulated grievances and grudges which had amassed gradually from time immemorial while taken deep roots all throughout various worlds including invisible microscopic world, the human world, the divine world, and even the entirety of the infinite universe. The occurrence of the grievances is simply the result of the principle of mutual conflict that ruled and prevailed over all things, people and divinities in the Former World.

These Reordering Works were performed through an unprecedented and extraordinary way that could only have been created by the Supreme God. Namely, He made divine beings cooperate with human beings, and they thereby guided one another and engaged in mutual beneficence so as to resolve all grievances and grudges. The completion of this resolution will be achieved through the application of the principle of reciprocating favors out of gratitude.

Now, through the practice of the 'Resolution of Grievances for Mutual Beneficence' and the mutual

cooperation between divine beings and human beings, all the grievances and grudges are set to be resolved. In addition, in order not to cause further grievances, we need to serve one another in gratitude and promote the betterment of others. If we do so, the whole world will be fully enlightened by Dao, all the various forms of mutual conflict and hatred will subside, and an Earthly Paradise of the Later World will emerge. This is what we call 'Daesoon Truth'.

The Supreme God, *Kang Jeungsan*, revealed an unprecedented and unique truth known as Daesoon Truth which had never been known previously in the human world. He achieved this throughout His nearly forty year life by means of the Reordering Works of the Universe. After the completion of these Works, Sangje *Kang Jeungsan* passed into Heaven as a transcendental Being and then returned to the throne of ***Gucheon Eungwon Noeseong Bohwa Cheonjon Kangseong Sangje**** in the highest Heaven. He is not only the Supreme God of the Ninth Heaven (*Gucheon Sangje*) but He is also Maitreya Buddha.

Daesoon Jinrihoe was established in 1969 in order to revere and practice the teachings of Holy Founder *Jo Jeongsan*, who inherited and upheld Sangje's great will and aspiration throughout the founder's fifty years of religious activities. These teachings consist of Tenets, Creeds, and Aims.

Through training and devoting ourselves to the realization of Daesoon Truth based upon these teachings, we can reach the true state of 'Self as Dao and Dao as Self.' Eventually, once we are fully enlightened to Dao, we will see all things clearly, be endowed with the knowledge and wisdom needed to fully understand everything in the universe beyond space and time, and even be empowered to do all things in accordance with our wills. This state is called 'Absolute Spiritual Enlightenment' or 'Perfected Unification with Dao.'

We are now sharing this vision to encourage people who are inspired by our message or feel a karmic affinity with us to join Daesoon Jinrihoe. All are invited to work towards our aims of propagating 'Daesoon Truth' throughout the whole world, saving all divine and human beings, and creating an Earthly Paradise through the Renewal of human beings and the Transformation of human spirit.

****Gucheon Daewon Johwa Jushin* : the divine epithet of *Kang Jeungsan* as the Supreme God. *Gucheon* means the 'Ninth Heaven', *Daewon* means "Great Origin", *Johwa* means 'Creation', and *Jushin* means the 'Lord God'.**

****Gucheon Eungwon Noeseong Bohwa Cheonjon Kangseong Sangje* : the divine title of *Kang Jeungsan* as the Supreme God. It is also shortened to 'Gucheon Sangje' as an abbreviation. For more details, refer to Page 16.**

The Reordering Works of the Universe

These were a series of Great Works performed by the Supreme God (Sangje) in order to reform the previous nature of Heaven and Earth and to renew Humanity into their new form suited to the Later World characterized by His divine coordination and reorganization.

The result of the Great Works has already been manifested in the current world and is observable in more and more occasions or events as time unfolds. These historical and current events occur in accordance with

*Heaven-ordered Predeterminations** and such events will continue arising in this manner until the opening of the Later World.

The Great Works, performed from 1901 to 1909, were mainly focused on setting up the means by which all kinds of grievances and grudges can be resolved and further made to never happen again.

As a result of the mutual conflict which ruled and prevailed in the Former World, Grievances and grudges had been piled up from remote ages and had taken deep roots all throughout various worlds including nearly invisible microscopic worlds, the world of humans, the world of divinities, and even the entirety of the infinite universe. In order to resolve them, the Supreme God performed the works for humans to transform themselves to be free from any greed and selfishness and to restore their innate pure consciences through spiritual cultivation in Daesoon Truth. By doing so, all of the grievances and grudges in the universe are eligible to be resolved as the human's minds are interrelated and interacting with all beings in the universe even at the level of an individual person's own body.

Namely, as human mind is the center of Heaven and Earth or, in other words, the universe, it can affect the human world as well as the divine world and the microscopic world as well as infinite universe and in doing so, the human mind can transcend space and time. Thus, the whole universe could be transformed into an Earthly Paradise ruled exclusively through mutual beneficence.

That is why the Supreme God made divinities cooperate with humans, and they thereby guided on another when said humans cultivate themselves to attain mental purity and cleanliness. In other words, to renew human beings, He made divinities come in and out of human mind and help humans rectify their mind to get cleaned and purified. Also, during this process of renewal, in return, the purified human can gratefully guide the lower level spirits still suffering in grievances to become an enlightened spirits, that is, divinities. This is the very unprecedented and extraordinary way created by the Supreme God to save the Three Realms.

Hence it should be understood that He had performed the Reordering Works to resolve grievances and grudges while merely using one instrument: the human mind.

In the meantime, Heaven and Earth (the divine world) have already been transformed by the Supreme God, but Humanity has yet to transform and achieve renewal through self-cultivation through the above way. This is we call 'the Resolution of Grievances and the Grateful Reciprocation of Favors to foster Mutual Beneficence.'

If humanity does come to understand and implement these principles in a collective way, the Later World of Earthly Paradise will gradually emerge.

****Heaven-ordered Predeterminations:* cosmic plans previously made by Sangje through the divine world, which will unfold through various events in the human world in due time.**

Mutual Beneficence - Transformation at Hand

In biology, there is a type of symbiotic relationship known as 'mutualism' wherein two organisms from separate species interact in such a manner that both parties benefit. Perhaps the most popular example of this is the relationship between honey bees and flowers. Flowers benefit from the cross pollination that occurs when honey bees fly from flower to flower, and honey bees benefit from the large variety of essential nutrients that they acquire from pollen.

There is a certain beauty in this relationship, yet, in truth, no altruism is taking place. Anthropomorphically speaking, bees do not awake one day and think, "We should do something nice for those flowers over there by moving their pollen around for them." Nor are the flowers then moved to politely offer, "Keep some pollen for yourselves. You've more than earned it." Both parties are in it for themselves, but they benefit each other as a 'happy coincidence.' Hence, while this style of relationship may qualify as 'mutualism' in biology, it is nowhere near what is meant by "Mutual Beneficence" when this term is used in Daesoon Thought. Mutual Beneficence requires both parties to be motivated by pure intentions to benefit one another.

Although historically, humans have often dominated one another and competed for power through acts of immense cruelty, humanity is capable of reversing this course entirely and even enabling the establishment of Heaven on Earth (the creation of a Heavenly Paradise). What happens when humanity fully commits to 'Resolving Grievances' and 'Gratefully Reciprocating Favors' to foster Mutual Beneficence? Surely humanity would reach a new zenith of prosperity, but, beyond that, humans would transcend humanity itself and thereby become something immeasurably greater.

In Daesoon Jinrihoe, these future transcendents are known as, '*Earthly Immortals**'. All of this may seem distant and imaginative, but, in reality, changes in groups of all sizes begin with the smallest unit contained in a group: the individual. Thereby, perhaps the more pertinent question is "What happens when *you* fully commit to 'Resolving Grievances' and 'Gratefully Reciprocating Favors' to foster Mutual Beneficence?" How will this optimize your relationships and transform your life in the here and now? There is only one way to find out and there is no better time to begin than the present.

****Earthly Immortals* : Perfected and ideal human beings who have ultimately attained divine status and immortality through spiritual cultivation in Daesoon Truth.**

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Who We Worship

**We worship *Gucheon Sangje*, the highest celestial deity
and Supreme God of the Ninth Heaven
who exercises absolute authority over the universe**

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Picture: Yeongdae, the most sacred shrine on the fourth and highest floor of the Main Sanctuary Building (Bonjeon) where 15 different divine positions including Sangje are enshrined.

The Supreme God's Descent into the Human World

When facing despair and calamities, people naturally look to deities, buddhas, and bodhisattvas to find some sense of solace. Unbeknownst to humanity; however, deities, buddhas, and bodhisattvas have their own source of solace, and that is none other than the Supreme God of the Ninth Heaven (Gucheon Sangje). It was He whom they petitioned in humanity's darkest hour, and it was He who descended into the world to rectify disorder and reveal the path to an everlasting paradise. Brick by brick, this path is paved as we collectively resolve grievances and grudges, live in accordance with mutual beneficence, and serve one another in gratitude through Daesoon Truth revealed by the Supreme God.

Who We Worship

1. The object of belief in Daesoon Jinrihoe is the Supreme God of the Ninth Heaven (Gucheon Sangje), who is the highest celestial deity and exercises supreme authority over the universe. He made a 'Great Itineration' around the world in response to the petition and request of all divine sages, buddhas and bodhisattvas, who have existed since time immemorial.

Stopping on this eastern land of Korea, He spiritually entered the statue of Golden Maitreya Buddha in the Geumsansa Temple at Moak Mountain in North Jeolla Province where He stayed for thirty years.

On September 19, 1871, He was born as a human being to the Kang family in North Jeolla Province. His honorific name was *Jeung-san*. The Supreme God *Kang Jeung-san* proclaimed the unprecedented truth to the human world throughout His 40 years of life which He committed to 'Reordering Works of Heaven and Earth' and 'Opening a New World.' Then He passed into heaven and ascended to the throne of 'Gucheon Eungwon Noeseong Bohwa Cheonjon Kangseong Sangje,' the Supreme God.

Gucheon Eungwon Noeseong Bohwa Cheonjon Kangseong Sangje (Gucheon Sangje)

Gucheon (the Ninth Heaven) is the highest heaven where Sangje coordinates all the deities of Heaven and Earth.

Eungwon (in Response to the Supreme God) indicates that no phenomenon, including heavenly bodies, is able to come into being without a command from the Supreme God.

Noeseong (Lightning and Thunder) is a heavenly command for benevolence. It is created by the two vital forces of yin and yang. Noe (Lightning or electricity) is the essence whereas Seong (Thunder or sound) is its function. Lightning and thunder can cause energetic movement and changes by simultaneously causing the

ascent of heavenly energy and the descent of earthly energy. This is the means by which all creatures on the earth are born and grow as lightning and thunder control and nurture them. They are the fundamental source of vital energy for all beings born into existence. This is why Noeseong is called as 'a heavenly command for benevolence'.

Bohwa (Vast Becoming) signifies that every being in the world owes its existence to the benevolent activity of the Supreme God.

Cheonjon (Majesty of Heaven) indicates that Sangje is the holiest and greatest deity throughout the Three Realms of Heaven, Earth and Humanity.

Kangseong Sangje (the Supreme God Kang) is the honored name of the omniscient and omnipotent Supreme God. He exercises the Great Authority over the Three Realms and He rules, directs, and attentively watches over every being and event.

Life of Sangje

1. Great Itineration around the Three Realms

The human civilization had become much materialistic and sinned against Mother Nature, an act which had undermined divine authority. The Heavenly Way and moral ethics finally collapsed to the point of being on the brink of annihilation of humanity. Therefore, all divine sages, buddhas, and bodhisattvas who have existed since the origin of Heaven and Earth, gathered and petitioned to the Supreme God of the Ninth Heaven, saying: "Heaven and Earth in this state of calamities cannot be rectified by anyone other than Sangje." In response, Sangje descended to Cheongye Tower in 'the Land of Great Law' in the West and closely examined the Three Realms of Heaven, Earth, and Humanity. Then He spiritually entered the statue of 'the Golden Maitreya Buddha' in Geumsansa Temple at Moak Mountain in North Jeolla Province, Korea, and stayed there for thirty years.

2. Descending into the Human World

A woman with the family name Gwon married into the Kang family of North Jeolla Province. One day, she had a dream in which the sky was torn in half, and a massive ball of flame came to envelop her body while brightening the whole world. Then she felt as though she were pregnant. After thirteen months of pregnancy, on September 19th, 1871, Sangje descended to the world in a form of human body. At the time of His birth, two celestial maidens came down from heaven to nurture Him. Accordingly, the room became filled with a divine fragrance and the entire house was surrounded by a bright energy reaching the sky.

3. Spending Childhood and Adolescent Years

From an early age, Sangje was generous and benevolent by nature. He was respected by others for His exceptional brightness. He had such a great love for life that He enjoyed planting trees with care, never breaking a branch or even killing a tiny insect.

At the age of seven, He went to a village school. There, on receiving the Chinese character 'gyeong (驚, frighten)' as a one-character prompt from His tutor, He improvised the following poem:

Taking a great stride, I hope that I do not demolish the earth.

Shouting with a big roar, I worry I may frighten heaven.

(遠步恐地坼 大呼恐天驚)

At the age of 24, Sangje opened a village school in His brother-in-law's house and began teaching children in the neighborhood. All the surrounding people praised Him for His extraordinary teaching ability. At that time, the government of the Joseon Dynasty was deteriorating and the living conditions of people had worsened. Outraged by the misrule of the local government, *Jeon Bongjun** from Gobu region started a revolution, shaking the entire nation while stirring up public sentiment. At this moment, Sangje predicted the failure of the peasant militia uprising mounted by Donghak (Eastern Learning) in the winter of 1894, and advised people not to join the peasant militia.

****Jeon Bongjun* : the leader of the Eastern Learning (Donghak) Peasant Revolution which occurred in 1894**

4. Travelling All throughout the Country

In 1897 at the age of twenty-seven, Sangje's great intention of saving the whole world led Sangje on a journey around the eight provinces which make up the entirety of the country. He did this to look into public lives and the sentiment of His subjects. After three years of travelling, He came back to His hometown. Then, He summoned and coordinated the deities with the Incantation of Perfected Dharma (Jinbeopju) at Siru Peak.

5. Starting the Reordering Works of the Universe

On July fifth of 1901, Sangje opened the Great Daesoon Truth with His judgment on existing deities and a corresponding 49 day fast in Daewonsa Temple in Moak Mountain, Jeonju. Commencing the Reordering Works of Heaven and Earth in the winter of that year, He proclaimed, "I will rebuild Heaven and Earth and allow divine beings to pass in and out of human minds so that human beings can be renewed and fulfill their Heavenly purposes." Then He added, "I will redeem humanity and divinities by exercising great authority over the Three Realms and constructing the Earthly Paradise of Later World through the principle of mutual beneficence."

6. Performing His Work of Resolving Grievances

Sangje diagnosed that Heaven and Earth had deviated from their proper course due to the grievances that had filled up the Three Realms. These grievances were the result of the principle of mutual conflict in the Former World. He also said, "The grievance of Danzhu, the son of King Yao, is the beginning of all grievances throughout human history. Once this is resolved, all the knots and chains of grievances stacked up for thousands of years will be resolved." And He carried out Reordering Work to resolve Danzhu's grievance.

7. Opening Up a World Free from Social Discrimination

Sangje always used honorific languages even when speaking to men of humble birth. One of His disciples, Kim Hyeongryeol, was embarrassed when Sangje used such honorific language when speaking to his servant. Regarding this, Sangje said to this disciple, "That man is your servant. Not mine. Afterwards, you should respect everyone regardless of their status. In the coming days, there will be no discrimination between nobles and commoners or legitimate and illegitimate children." And He added, "You have to discard

old customs of social discrimination as soon as possible and begin respecting people from lower classes. In this way, grievances can be easily resolved, and the time of peace and prosperity will be hastened."

Sangje also said, "Resolve the grievances between you and your enemy and love him as your benefactor, as doing so will bring about good fortune. Our work is to prevent grievances and live for the betterment of others. Even if one takes only whatever good fortune remains after making others prosperous, that remaining portion will be enough."

8. Setting a Foundation for the Later World

One day, Sangje asked the following question to one of His disciples, "Do you think it is better to leave modern conveniences invented by westerners as they are or take them back?" And the disciple answered, "It seems better to preserve them for the convenience of humanity." And He answered, "You are right, their devices have been modeled after those in Heaven."

Sangje said, "Daoism, Buddhism, Confucianism, and Christianity have become foundations within their ethnic cultures or traditions. When these systems of thought reached full development, humanity finally began fighting one another, claiming their own particular thought as the truth despite the fact that these systems of thought had been formed respectively through different life experiences as passed down to them by their ancestors." To solve this problem, He summoned all the deities of enlightenment and civilization to set a foundation for a future civilization by extracting the essences of each different culture and unifying them.

9. Opening a New World Where Men and Women are Equal

Sangje said, "In the Later World, women can be treated just as men according to their achievements in spiritual cultivation. And the old custom of male dominance over women will disappear." Further, He said the following to his disciples, "Now that this is the time of resolving grievances, I have dissolved the barrier of difference between men and women so that they have freedom to do as they wish. But later, I will re-establish the principle of propriety by balancing the positions of men and women."

Sangje also said, "It is wrong to ban the remarriage of young widows and make them live in loneliness. In the future, it will be right to allow young widows to marry young widowers and old widows marry old widowers by holding official wedding ceremonies with their family members and friends."

10. Carrying out the Reordering Work for the Clinics of All Nations

Sangje relieved the suffering of many people afflicted by various illnesses. This led many people to admire Him.

In 1908, He built *Copper Valley (Donggok) Clinic** and carried out the Reordering Work for the Clinics of All Nations to save humanity from all diseases. He said "with this Work I will revive the dead, allow the blind to regain their sight, allow the crippled to walk once more, and clear away all diseases. He further added, "Those who receive 'Descending Spirit' from Heaven will be able to cure the sick with merely a touch or even a glance. In the future, the 'Descending Spirit' from Heaven will come down to you. Therefore, you should sincerely devote yourselves in cultivation."

***Copper Valley (Donggok) Clinic :** the place where many of Sangje's Reordering Works of Heaven and Earth were performed including the curing of all forms of disease in the world.

11. Passing into Heaven

One day in June 1909, Sangje said to His disciples, "Take a good look at my face. Later on, when I make myself appear in the world, it will be difficult for you to look upon Me. Since early times, *Immortals** have only been heard about without anybody having seen them. Only you will see an Immortal. I will appear with a height of 13 Ja (about 4 meters)." He requested all the disciples to pledge their faith asking, "Do you believe in me?" When the disciples answered "Yes", He added, "Now I am leaving for my Heavenly mission." When Sangje passed into heaven, the sky suddenly got dark, covered by cumulus clouds; then it began raining with thunder and lightning. An auspicious energy went all the way up from the roof of Copper Valley (Donggok) Clinic to the Ninth Heaven. This happened on June 24th, 1909.

***Immortals: human beings who have attained divinity and immortality in terms of the Daoist tradition.**

The Road to Peace and Harmony

'The Road to Peace and Harmony' is a movie about the story of Sangje's Reordering Works of Heaven and Earth, Doju *Jo Jeongsan's* founding of a new religious body, and other such historical events. The story was developed by the film's director, Kang Daejin, in 1982 and filming started in March of 1983 after organizing the Film's Production Committee. The committee included Professor Jang Byeong-gil of the Department of Religious Studies at Seoul National University and some executive members of Daesoon Jinrihoe. It starred Jeon Un as Sangje and Lee Sunjae as Doju; both of whom were top Korean movie stars. The movie was released in November of 1984 at Asia Theater in Seoul.

사진: Maitreya Hall where Sangje stayed for thirty years in spirit before taking human birth.

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Orthodox Religious Authority

**This is not a mere thing which is given and taken
in the conventional sense,
but rather it is a profound source of holiness
which has been bestowed directly by Heaven.**

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Three Holy Figures (Threefold Fountainhead)

Daesoon Jinrihoe originated when Holy Founder (Doju) *Jo Jeongsan* received the 'Orthodox Religious Authority (lineage transmission)' through a divine revelation from the Supreme God (Sangje) *Kang Jeungsan*. The lineage of Dao was inherited by Holy Founder who established 'Orthodox Religious Authority' after receiving both a revelation and a sealed letter from the Supreme God. This lineage was then inherited by Holy Leader (Dojeon) *Park Wudang* as Holy Founder spoke his last words.

The Religious Orthodoxy of our order is not a mere thing which is given and taken in the conventional

sense, but rather it is a profound source of holiness which has been bestowed directly by Heaven.

In general, the 'Orthodox Religious Authority' refers to the genealogy or inheritance of legal tradition in a given religious denomination. In Daesoon Jinrihoe, it is a continuous heavenly endowment that originated from the Supreme God and was later inherited by Holy Founder and Holy Leader.

They had their own unique roles into Earthly Paradise of Later World. Their main roles was that the Supreme God made designs to realize Earthly Paradise through the Reordering Works of the Universe and the Holy Founder founded the religious body and created the specific methods of spiritual Cultivation, ceremonial procedures and other regulations based upon the Reordering Works, and lastly Holy Leader had guided all the disciples in the right path and direction to achieve the aims of Daesoon Jinrihoe based upon the teachings of the Supreme God and Holy Founder.

Therefore, there is not required further succession in the Orthodox Religious Authority beyond these three holy figures (the Supreme God, Holy Founder, and Holy Leader). Furthermore, nobody beyond these three figures could not eligible to get the religious orthodoxy as this is what directly endowed according to the previous plan already made by the Reordering Works of the Universe performed only by the Supreme God.

These three holy figures are collectively known as 'Threefold Fountainhead' as they are the source of all beings. Hence, the remained teachings of the Holy Leader could only guide all current disciples in their efforts to achieve the aims of Daesoon Jinrihoe.

Supreme God of the Ninth Heaven (Guchon Sangje), *Kang Jeungsan* (1871~1909)

- Upon the plea and petition of the great deities of Heaven and Earth, The 'Great Creator and Supreme God of the Ninth Heaven (Gucheon Daewon Johwa Jushin) descended to Cheon-gye Tower in 'the Land of Great Law' in the West. Here, He made 'a Great Itineration (Daesoon)' around the Three Realms of Heaven, Earth, and Humanity.
- He spiritually entered a Golden Maitreya Buddha statue and stayed there for thirty years. This statue is enshrined at the Maitreya Hall of Geumsansa Temple at Moak Mountain in North Jeolla Province, Korea.
- On September 19, 1871, He was born as a human being in the Kang family in North Jeolla Province. His honorific name was Jeungsan.
- From the year 1897 onward, He travelled around the whole country for three years with His great intention and aspiration to save the world.
- In July 5, 1901, He opened the Great Dao (Daesoon Truth) through His unremitting efforts accomplished during a 49 day fast at Daewonsa Temple and exercised judgment upon the deities in charge of the Former World.
- From 1901 to 1909, He carried out 'Reordering Works of the Universe'.
- Having completed that nine-year duration of those Great Works, the Supreme God passed into heaven on June 24, 1909.

Picture: Mugeukdo Temple built in 1925

Holy Founder (Doju), *Jo Jeongsan* (1895~1958)

- On December 4, 1895, Holy Founder *Jo Jeongsan* was born in Gyeongsang Province.
- In April 1909, at age 15, Holy Founder left Korea to live in exile in Bongcheon, Manchuria in China where, with his father and uncle, he devoted himself to the Korean independence movement. Afterwards, he committed himself to solitary religious cultivation in the mountains to find a way to liberate his country and save the world.
- On February 10, 1917, with a profound realization of Sangje's Daesoon Truth, he received the revelation of orthodox religious authority from Sangje at age 23.
- In April 1917, after nine years of self-exile, he returned to Korea to save the nation and the populace.
- In April 1925, he launched the religious body 'Mugeukdo' in Taein, Jeolla Province.
- In 1941, when the Religion Dissolution Act was proclaimed by the Japanese colonial government, he temporarily quit his formal religious activities and performed his religious practices while travelling throughout the country.
- In 1945, with Japan's defeat in World War II, Holy Founder resumed his religious activities.
- In 1948, he reestablished the headquarters of Mugeukdo in Busan, South Gyeongsang Province (present-day Busan Metropolitan City, Korea) and reformed the organization.
- In 1950, Mugeukdo's name was changed into Taegeukdo.
- In November 1957, he generated the methods of cultivation, ceremonial procedures, and other regulations.
- In March 1958, he reformed the religious order and reassigned his executive members.
- On March 6, 1958, at the age of 64, he bestowed the Orthodox Religious Authority upon Holy Leader with his last words and passed into heaven.

Picture: The main entrance gate (Ilgakmun) of Yeosu Headquarters Temple Complex.

Holy Leader (Dojeon), *Park Wudang* (1917~1996)

- On November 30, 1917, Holy Leader *Park Wudang* was born at Goesan, Chungcheong Province, Korea.
- On March 6, 1958, he received the religious orthodoxy from Holy Founder as Holy Founder spoke his final words.
- In April 1969, he made sweeping organizational changes and reconstructed a religious order called 'Daesoon Jinrihoe'.
- In June 1969, Junggok Temple Complex was built.
- In 1972, he carried out Three Major Works (Charity Aid, Social Welfare, and Education) more systematically, all of which have been continually developed every following year.
- In 1976, the Daesoon Scholarship Foundation was launched.
- In February 1984, Educational Foundation of Daejin Academy was established.
- In June 1984, Daejin High school was established.
- In 1986, Yeosu Temple Complex was built.
- In December 1987, the Foundation of Daesoon Jinrihoe was established.
- In 1989, Jeju Training Temple was built.

- In March 1992, Daejin University was opened.
- In June 1992, Pocheon Cultivation Temple Complex was built.
- In December 1992, Daejin Medical Foundation was established.
- In February 1993, the headquarters was relocated from Junggok Temple Complex to Yeosu Temple Complex.
- In March 1994, Bundang Daejin High school was opened.
- In 1996, Geumgangsan Toseong Training Temple Complex was built.
- On January 23rd, 1996, Holy Leader passed into heaven.
- In March 1996, Busan Daejin High School of Electronics and Telecommunications was opened.
- In August 1998, Bundang Jesaeng Hospital was opened.
- In 2006, Daejin University of China opened two campuses (located in Harbin and Suzhou respectively)
- In October 2009, Daejin Geriatric Hospital and Daejin Elderly Nursing Facilities were opened.
- In March 2013, Daejin Youth Training Center was opened.
- In September 2013, Daejin International Volunteers Association (DIVA) was launched.

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Essentials of Daesoon Thought

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The Holy Symbol of Dao (Dogi)

Daesoon means 'circle', and is related to the philosophical concepts of *Mugeuk** and *Taegeuk**. It symbolizes the principles of universal changes (or circulation).

The three circles (black, yellow, and red) in the symbol signify that the whole universe consists of the Three Realms: Heaven, Earth, and Humanity.

The Chinese character '大 (Great)' appears four times within the circle. This implies the four basic principles of change in nature: Birth, Growth, Harvest, and Storage, which develop into the four seasons of spring, summer, autumn, and winter and four directions of north, east, west, and south. Furthermore, it also implies benevolence, propriety, righteousness, and wisdom as found in the way of humanity.

***Mugeuk** : the endlessness or boundlessness from which all phenomena can be derived.

***Taegeuk** : the absolute from which all myriad beings and events are developed through the forms of yin and yang.

Picture: Maitreya Buddha Statue at Geumgangsan Toseong Training Temple Complex

Doctrines

Overview of Doctrines

The doctrines of Daesoon Jinrihoe are summarized as follows:

- **The Tenets are**

Virtuous Concordance of Yin and Yang,
Harmonious Union between Divine Beings and Human Beings,
Resolution of Grievances for Mutual Beneficence,
Perfected Unification with Dao

- **The Four Cardinal Mottos are**

Quieting the mind, Quieting the body, Reverence for heaven, and Cultivation.

- **The Three Essential Attitudes are**

Sincerity, Respectfulness, and Faithfulness.

- **We Aim to**

Propagate 'Daesoon Truth' throughout the whole world,
Save all people,
Promote national interests and welfare and,
Create an Earthly Paradise
through the Renewal of human beings and the Transformation of human spirit.

Tenets

The tenets are the most important and core teachings and the right directions which lead to the aims of Daesoon Jinrihoe.

- **Virtuous Concordance of Yin and Yang (Eumyang-hapdeok)**
- **Harmonious Union between Divine Beings and Human Beings (Sinin-johwa)**
- **Resolution of Grievances for Mutual Beneficence (Haewon-sangsaeng)**
- **Perfected Unification with Dao (Dotong-jingyeong)**

Virtuous Concordance of Yin and Yang

This refers to the harmonious integration of the virtues of yin and yang in order to bring about the ideal relations among all beings or existent things in the universe..

All things in the universe form pairs because they always exist in relationships of relativity; each with its own counterpart. That is what we use the term 'yin and yang.' Some examples of this include, light and darkness, heaven and earth, divine beings and human beings, and other such complementary polarities. However, the Former World was a world of oppressed yin and revered yang wherein yin and yang had fallen into a biased and conflicted relationship with one another. Therefore, this tenet is undertaken to create concordance and harmony between yin and yang while also preventing them from bias or conflict against one another.

For instance, all social or human relations such as those between nation and individual, parent and child, and husband and wife are necessarily relationships characterized by mutual dependence. Yet, these relationships are often subject to conflict and disharmony. Therefore, the 'Virtuous Concordance of Yin and Yang', in terms of social or human relations, refers the resolution of these conflicts and the creation of a harmonious state wherein human beings collaborate and help one another.

Harmonious Union between Divine Beings and Human Beings

This means that divine beings and human beings can come to depend on each other in a harmonious and complementary way that transforms both into ideal beings. The human mind is an invisible gate through which divine beings come in and out. In this way, divine beings can harmonize with human beings to bring about various occurrences. Human beings come to achieve harmony with divine beings through their pure minds. If humans cultivate deeply enough, they achieve purity, eliminate selfishness, and live in harmony with others by resolving all kinds of grievances and grudges. Only at this advanced stage are they then able to interact with holy divine beings. Eventually, they become enlightened to understand all matters in the universe and are empowered to achieve all their aims at will.

Resolution of Grievances for Mutual Beneficence

This includes the whole process of resolving grievances or grudges by or against all things, people, and divinities, and also the process of preventing grievances or grudges from arising as well as promoting the betterment of others. Generally, people provoke grievances or grudges through their vanity and greed. These grievances or grudges created either in your present or past life brings misfortune and blocks your way to success. Our cultivation is carried out to resolve all such grievances or grudges by practicing specific forms of spiritual cultivation created by Holy Founder *Jo Jeongsan* while living within our means and promoting the betterment of others in order not to provoke any further grievances. Then, all grievances and grudges piled up from remote ages among human beings as well as between human beings and divine beings will be resolved and this will lead to the realization of ultimate peace and harmony for humankind.

Perfected Unification with Dao

This is the stage where human beings reach a perfectly enlightened state. This means that once mind and body are completely clean and pure, one can be unified with holy divine beings and eventually reach human perfection. In this state, one can have a thorough and full understanding of everything in the universe with the ability to do everything in accordance with one's will. By doing so, an everlasting paradise eventually arises in this world.

Creeds

Creeds are the necessary conditions that disciples have to follow to achieve the aims of Daesoon Jinrihoe. The category of Creeds consists of 'Four Cardinal Mottos' and 'Three Essential Attitudes.' They appear as follows:

The Four Cardinal Mottos

Quieting the Mind

Restore your innate conscience which is unbiased, impartial and pure. Preserve this state to achieve the purpose of your cultivation.

Quieting the Body

Conduct yourself in accordance with righteousness and propriety. In other words, do not act with vanity or selfishness.

Reverence for Heaven

Bear in mind that Sangje is always with you. That is, serve Him with utmost respect and sincerity.

Cultivation

While quieting your mind and body, fully concentrate your reverent mind on Sangje with your desire to worship Him sincerely. In other words, direct this reverent energy to your lower Dantian (the elixir field considered to be a qi-energy or life-force center located in the lower abdomen) by reciting incantations while continuously maintaining reverence and sincerity. This whole process is done with the ultimate goal of achieving integration with divine spirits.

Three Essential Attitudes

Sincerity

Sincerity is a matter of reflecting consistently on yourself as you focus your efforts upon noble endeavors. Being sincere means maintaining a mind that is continuously concerned with detecting and correcting any insufficiencies in your exertions or dedication, as doing so will enable you to complete your task.

Respectfulness

Respectfulness is a matter of conducting yourself in a decent manner.

Faithfulness

Faithfulness is a matter of making up your mind about something and then confidently moving forward without any change or deviation from your originally determined intention. This involves committing yourself to the highest level of devotion in order to reach your anticipated end.

Welcome Home

Imagine a community of individuals equipped with sincerity, respectfulness, and faithfulness. Continually reflecting upon even the smallest excesses or insufficiencies in our words or actions, we Dao practitioners tangibly implement the principle of Mutual Beneficence in our daily lives.

Towards the realization of this noble aim, Dao practitioners practice virtuous speech, avoid inciting grievances, gratefully recognize the benefits they have received, promote the betterment of others, and maintain interpersonal harmony and order. The world abounds with communities pursuing lofty goals, however, our progress and sincerity as a community has been known to make lasting impressions on even the most skeptical of guests.

Aims

There are six aims in Daesoon Jinrihoe. However, these aims form pairs. The paired aims are interrelated with each other. The ones which appear first are based upon the ones that follow. In other words, it is through latter aims, that the formers are able to be achieved. These aims can serve as the best description of our identity and also as the best summary of the vision of Daesoon Jinrihoe.

Guarding against Self-deception – Transformation of Human Spirit

The first aim is to focus on our inner-selves as we guard ourselves against self-deception and totally transform our spirits. As we do not deceive ourselves, we can restore our conscience to the correct state of honesty and truthfulness. The conscience is the innate form of human nature that is free from greed and selfishness. Accordingly, 'Transformation of Human Spirit' based on 'Guarding against Self-deception' is the means by which we transform our spirit from the state of mutual conflict, which has long burdened humanity, into a new state of harmony and mutual beneficence.

Realizing Earthly Immortals – Renewal of Human Beings

The second aim is to renew ourselves wholly and in every aspect. An 'Earthly Immortal' is the ideal human being that we seek to become through the cultivation of Daesoon Truth. This new human being is a *Dotong-gunja** who is unified with divinities while reciprocally responding to each other and reached the state of 'Harmonious Union between Human Beings and Divine Beings (Sinin-johwa)'. 'Renewal of Human Beings' means that humans are perfectly and ideally renewed in their disposition and physical constitution through practicing the Dao of Mutual Beneficence and being reborn as the leaders of the Earthly Paradise of the Later World.

***Dotong-gunja : those who have the wisdom to fully understand everything in the universe beyond space and time while possessing the empowerment to do all things at their will.**

Creation of Earthly Paradise – Re-creation of the World

The third aim is for the world. 'Earthly Paradise' is a world enlightened through Dao, wherein all people live as one family while there is no need to use force or punishment as humanity is governed harmoniously and in accordance with laws and principled. The world is thereby peaceful and full of happiness as there are no natural disasters with regards to the forces of water, fire, and wind. 'Re-creation of the World' is undertaken to greatly open a new world of harmony and mutual beneficence in all humanity. This world gradually unfolds due to the Reordering Works of Heaven and Earth performed by Sangje. These Reordering Works rectified the Former World that had been ruled by mutual conflict and had reached the very verge of annihilation.

Precepts

1. Do not deceive yourself

The mind is the owner of your body. This means that since human beings are governed and controlled by their minds, all words spoken and all actions taken are expressions of one's mind. There are two dispositions of mind: conscience and selfishness. Conscience is the innate mind originally bestowed upon humankind by Heaven, whereas selfishness is the product of greed arising from one's pursuit of wealth.

In this regards, the essence of human nature can be found in the conscience. However, humans have a strong and inappropriate tendency to have one's conduct blinded by greed. One must therefore make a constant effort to recover one's own innate conscience by discarding selfishness. As all human evils stem from deceiving their minds, one must root out evil deeds by having honesty and truthfulness, which are the essences of human nature.

2. Practice virtuous speech

Words are like the sounds of the mind, and virtuous actions are the traces of a virtuous mind. Your affinity for either good or evil is usually revealed by your way of speaking. If you speak well of others, the traces of this goodness will keep growing and bring you greater fortune. If you speak ill of others, the traces of this evil will keep growing and bring you greater misfortune. Thus happiness and misery in your life inevitably depend on your way of speaking; therefore, always be mindful when speaking to others.

3. Do not provoke grievances or grudges from others

Hating others or betraying their goodwill incites grievances or grudges against you. Therefore, these negative emotions can be prevented by loving others and being gracious towards them while demonstrating the virtues of politeness, gentleness, humility, and modesty.

4. Do not disregard the beneficence bestowed upon you

Favors are the benefit that others offer to you. To disregard their favors is to forget and betray their beneficence. Thus, once you receive benefit or beneficence from others, you must reciprocate it at some later point.

- You are indebted to the great divinities in Heaven and Earth for your life, lifespan, blessings, and wealth. Thus you should acknowledge and reciprocate the grace you received from them by fulfilling your duty as a human being with sincerity, respectfulness, and faithfulness.
- You are indebted to your nation and society for your security and comfort. Thus you should contribute to social growth and public welfare through your devotional service to your nation.
- You are indebted to your parents for your birth and upbringing. Thus you should practice filial piety with the ethical goal of respecting elders and returning beneficence back to the root.
- You are indebted to your teachers for their teachings and guidance. For this, you should reciprocate by leading a life of virtues based on their teachings.
- You are indebted to your employers for your livelihood, wages and job title. For this, you should reciprocate by working faithfully and diligently as an employee.

5. Promote the betterment of others

Promoting the betterment of others is the basic principle of the Great Dao of Mutual Beneficence and the fundamental concept through which the salvation of humanity will be achieved. Do not spare any effort while promoting the betterment of others. Combine your efforts with others and cooperate to accomplish your aims.

Ethical Rules

1. You should obey national laws and observe moral standards for the benefit of your country and happiness of the citizenry.

2. '*The Three Bonds and Five Relationships*'* are the requisite moral foundations that enable harmonious relationships and sustain order in society. Therefore, you should put the followings into practice:

- Maintain filial piety toward your parents.
- Perform devoted service for your nation.
- Create a peaceful family by achieving harmony in your marriage.
- Show respect to your superiors and show love and sympathy to your subordinates.
- Be trustworthy to your friends.

****The Three Bonds and Five Relationships* : in Confucianism, these are referred to as essential values for smooth human relationships through which a harmonious society and nation can be realized.**

3. 'Do not deceive yourself' is the golden rule for disciples. Therefore, do not deceive your conscience, mislead the public with inappropriate words and actions, or engage in any unethical actions.

4. Do not cause others to hold any grievance or grudge against you on account of your words and deeds. Win goodwill through great kindness. Do not be bothered even if others are unaware of your virtues.

5. Improve yourself with constant reflection upon any excess or insufficiency in your words and actions.

Picture: Dancheong (Korean traditional coloring on wooden building) in Daesoon Jinrihoe

Ritual-Practices

What is Spiritual Cultivation?

Always bear in mind with utmost sincerity that the Supreme God is always with you. Based on this mindset, while quieting your mind and body, concentrate your reverent mind on the Supreme God and direct this energy to your lower *Dantian* (the elixir field considered to be a center of qi-energy or life-force located in the lower abdomen) by reciting incantations. While reciting, you should maintain reverence and sincerity toward the Supreme God in order to achieve the integration with Him.

Spiritual cultivation is divided into three parts: Holy Works, Prayer and Spiritual Training. In addition to these forms of spiritual cultivation, devotees also attend Devotional Offering, an important ritual ceremony which is held almost every month.

Holy Works (Gongbu)

Holy Works are a form of spiritual cultivation featuring a specifically timed devotional incantation ritual. Holy Works are currently held only at Yeosu Headquarters Temple Complex. This ritual is performed by a team of 36 participants who take turns performing specific devotional incantations for 24 hours without a break at designated times and places in a specific manner. Holy Works are divided into Sihak-gongbu and Sibeob-

gongbu, which differ from one another in terms of incantations, location, and ritual methodology.

Holy Works are the most important form of spiritual cultivation because it is directly related to Perfected Unification with Dao (Dotong) and opening the Earthly Paradise of the Later World. It has been carried out 24 hours a day, 365 days a year without break since the Summer Solstice of 1991.

Prayer (Gido)

Prayer is the practice of reciting prayerful incantations at designated places or at home at designated time. It is divided into Daily Prayer and Weekly Prayer. Daily Prayer is practiced at 1 am, 7 am, 1 pm, and 7 pm everyday whereas Weekly Prayer is practiced at 5 am, 11 am, 5 pm, and 11 pm on *gab and gi days**.

**gab and gi days* : these days alternate with each other every five days according to the traditional East Asian concept of a week.

Spiritual Training (Suryeon)

The practice of chanting the Tae-eul Mantra without a designated place or time.

Devotional Offering (Chiseong)

Devotional Offering is a style of ritual ceremony, which is carried out in an elaborate and collective manner, conveys our most sincere gratitude for the divine grace and for the protective actions of the great deities of Heaven and Earth including Sangje who take care of human beings.

This ceremony is held at *Yeongdae** in the Main Sanctuary Building, and the ceremony includes bowing, prayer, chanting, and other such devotional acts. The participants show their utmost sincerity and propriety during the ceremony. Devotional Offering does not truly conclude until after participants have finished partaking in sacrificial (blessed) food and drinks together.

Devotional Offering are held on the dates of birth and passing of *Kang Jeungsan and Jo Jeongsan* and of major religious events (for instance, the day when Sangje was enshrined at Yeongdae) in the history of the movement, as well as on dates related to seasonal divisions, especially the Winter solstice, the Summer solstice, and the beginnings of Spring, Summer, Fall, and Winter. Most Devotional Offerings are performed at Yeosu Headquarters Temple Complex.

****Yeongdae* : the most sacred shrine on the fourth and highest floor of the Main Sanctuary Building (Bonjeon) where 15 different divine positions including Sangje are enshrined.**

Tasting is Believing

To an uninformed onlooker, it might appear that Devotional Offerings end when devotees stand up and orderly exit the ritual space. Such an observation is understandable but inaccurate. The true end of a

Devotional Offering occurs when devotees gather back together and partake in the Blessed Food collected from the altars after the ritual portion of the Devotional Offering had concluded. Whereas, the ritual itself alternates between golden silence and communal chanting, partaking in Blessed Food is a highly social and highly jovial act.

Smiles and laughter fill the room as friends, families, and the entire community of devotees feast upon a cornucopia of meats, fish, vegetables, fruits, herbs, soups, pastries, and rice wine. Given that all these items were offered at the holiest site in all of Daesoon Jinrihoe, Blessed Food has been thoroughly imbued with the Highest Divine Energy.

Ox Seeking Pictures (Simudo)

A metaphoric visual representation of cultivation in Daesoon Jinrihoe

This is a series of sacred paintings which feature 'a boy seeking an ox'. The ox is the animal associated with December (the 12th month of lunar calendar) in the Chinese Zodiac. The number twelve is suggestive of Dao itself as it includes a full cycle of creation and transformation in nature. In other words, the ox symbolizes the Dao of Daesoon Truth which Sangje unfolded into this world, and the boy represents a devotee cultivating himself in Daesoon Truth. The series of six paintings depicts the journey of spiritual self-cultivation through the metaphor of a boy finding an ox.

1. Deep Contemplation Leading to Awakening

The boy is in a deep state of contemplation under a pine tree where he asks questions such as "What is life?", "Where did I come from?", and "After death, where do I go?" These questions are so different from the normal hustle and bustle of his day-to-day routine life. Now, the boy, who grew weary of the ways of secular life, has come to the point of seeking the reason for human existence. The background setting in this painting is the season of spring.

2. Finding and Following Heavenly Teachings

This is the stage where, in accordance with his destiny (or karmic affinity), the boy is introduced to the Daesoon Truth of Sangje. As the boy points to a direction with his finger, the path he shall undergo has been determined. The boy discovers hoof prints left behind by the white ox. These prints symbolize the guidance of divine beings, who lead devotees to the Daesoon Truth. The stepping-stones represent the support of ancestors who have accumulated virtuous deeds in Heaven for ages as well as the care given from spiritual mentors who lead devotees along the right path in their cultivation process. Even though the boy has not fully acknowledged these benefits received from others and has not yet grasped the truth, he nevertheless feels inspired to progress in his search. This painting is also set in springtime.

3. Practicing Dao Diligently and Overcoming of Hardships

The boy catches a glimpse of the ox, but only its hindquarters. In this stage, he carries out what he had learned as theory and puts that knowledge into practice. However, he still has yet to awaken to Dao. Furthermore, he faces lightning, rainstorms, and a steep cliff. This is when devotees encounter problems and

difficulties and then try to overcome them. Even though the boy knows full well that there will be many obstacles ahead of him such as bumpy roads, steep cliffs, and bad weather, he still refuses to be deterred. This is the stage where devotees push themselves forward diligently towards spiritual enlightenment and overcome many of the hardships and difficulties inevitably encountered during their cultivation. The setting has now changed to the season of summer.

4. Keeping Devoting Oneself Incessantly to Dao

The boy finally encounters the white ox and pats it affectionately. The boy has safely crossed over the steep valley and the sky has cleared up. This is the time to build a friendship with the ox, an act which signifies the stage where the devotees discard the thoughts and behaviors acquired from the Former World where mutual conflict prevailed. At this stage, the boy exerts himself in inspired efforts to fully internalize Daesoon Truth in order to advance to the stage of complete unification and identification with Dao. The season has changed into autumn, which means that his diligence has started ripening into fruition.

5. Perfected Unification with Dao

The boy rides the white ox and quietly plays his flute. Riding on the back of the ox means that he has become one with the ox. In other words, he has reached the state of 'self as Dao and Dao as self.' Now, the boy has cleared himself of all the forms of negative karma from the Former World, and he has finally unified himself with the Dao of Sangje, which is Daesoon Truth. He has achieved a perfect state of quiet mind and quiet body. The season in this painting is clearly autumn, which indicates that his cultivation has come into full fruition as a reward of his continual dedicated efforts.

6. The Enlightened World of Dao

At this stage, the boy has united with the white ox and finally transformed into an Earthly-Immortal. The world has changed into a beautiful and peaceful place where celestial maidens perform their melodies, the herbs of eternal youth bloom, and cranes stroll around the meadow. This symbolizes the stage where human beings are transformed into Earthly Immortals while the world has become an Earthly Paradise. This is the glorious Later World where the Daesoon Truth of Sangje has been spread throughout the whole world.

Picture: Garden in Yeosu Headquarters Temple Complex

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Scriptures and Books

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Scriptures

Jeon-gyeong

This book, the main holy scripture of Daesoon Jinrihoe, describes the teachings and religious activities of Sangje *Kang Jeungsan* as well as the religious achievements of Doju *Jo Jeongsan*. The *Jeon-gyeong* was first

published on April 1, 1974.

Daesoon Jichim

This is a summary of Dojeon *Park Wudang's* teachings which provides the guidelines for cultivation. In response to a request from Central Council, the Department of Religious Research & Edification first published the book on April 25th, 1984.

Essentials of Daesoon Jinrihoe

This book mainly includes detailed descriptions of the essential contents of Daesoon Jinrihoe, which are the object of belief, purport, history, tenets, creeds, and aims. It was first published in April 1969.

Basic Principles for Propagation and Edification 1 · 2

These books provide disciples with the basic principles for the propagation and edification of Daesoon Truth. They provide the two principles of *Haewon-sangsaeng** and *Boeun-sangsaeng**, along with the history of Daesoon Jinrihoe.

**Haewon-sangsaeng* : the resolution of grievances for Mutual Beneficence.

**Boeun-sangsaeng* : the grateful reciprocation of favors for Mutual Beneficence.

Explanations of Sacred Paintings

Yeoju Headquarters Temple Complex and some branch temples enshrine a series of Sacred Paintings. They show Sangje *Kang Jeungsan's* religious activities, Doju *Jo Jeongsan's* foundation of a new religious body, and Dojeon *Park Wudang's* role as successor in the lineage of orthodox religious authority. This book provides explanations of sacred paintings by quoting phrases from the *Jeon-gyeong*.

Books

Hunshi

Among the Hunshi (Words of Dojeon) published in Daesoon Magazine, 15 articles have been selected and compiled into a book. It was published in December of 2016.

Daesoon Magazine

This is a monthly magazine that delivers news about Daesoon Jinrihoe and also contains writings and essays to inspire disciples through Daesoon Truth. It was first published in January of 1983.

Donggeurami

'Donggeurami' was first published in December of 2007 as a magazine for adolescents. It was originally intended to deliver news about summer and winter youth camps. Today, it is issued quarterly in three sections: Daesoon Truth, Culture and Camp news. This magazine is designed to provide our youth with an easier way to approach Daesoon Truth, other related information, and peer submitted content so young disciples can share their thoughts with one another.

Collected Treatises on Daesoon Thought

This is an academic journal published by Daesoon Academy of Sciences, the affiliate research institute of Daejin University. This publication is published to promote the academic enrichment of Daesoon Thought and to fulfill the ideals of Daesoon Jinrihoe. Furthermore, it contributes to peace and harmony in human society through its wide study on a variety of subjects which includes an array of research into various religions and cultures. This journal has been published twice each year since its first issue which was released on December 21, 1996.

Daesoon News

This was a monthly magazine that delivered news about Daesoon Jinrihoe to inspire faith in disciples. A total of 37 issues were published between December 2003 and November 2006.

Life and Thought of Jeungsan

This is a book that introduces the life and thought of Sangje *Kang Jeungsan*, which was published on January 21, 1979. The 「Life」 section consists of 10 chapters and the 「Thought」 section consists of 3 chapters.

'The Road to Mutual Beneficence' Issues 1, 2, & 3

These are the collections of writings composed by disciples which were published between March of 2004 and September of 2005.

'The Road to Mutual Beneficence' Issues 4

This is the collection of writings composed by disciples which were published in December of 2016.

Daewonjong

This is the first issue of the selection of articles published under the title of Daewonjong in Daesoon Magazine. The articles are known to be useful and widely used for edification. It was published in December of 2016.

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Temples

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Temple Complexes

Yeoju Headquarters Temple Complex

This temple complex is located in Yeoju, Gyeonggi Province. Surrounded by low mountains, the temple complex has a warm and cozy ambience. With a mountain behind it and Namhan River in front of it, the geographical site of Yeoju Headquarters temple complex perfectly qualifies as a propitious site. This temple complex was built on the best type of energy hub recognized in Fengshui.

The temple complex was built in November 1986, and the current Main Sanctuary Building (Bonjeon) and Daesoon Assembly Hall were added in 1990 due to a rapid increase in the number of disciples. As the number of followers grew, the headquarters was moved to this location back in 1993. It was from this moment that Daesoon Jinrihoe truly started to gain recognition from the general public as a representative Korean religion. There are 40 buildings harmoniously arranged in their stately glory on a site of 165,000m². Most major rituals and events such as *Holy Works (Gongbu)**, *Lecture (Sugang)**, and Devotional Offering (Chiseong) are performed at this location.

***Holy Works (Gongbu) :** the most important form of spiritual cultivation which is performed by a team of 36 participants who devotedly recite certain incantations for 24 hours without a break. It has been carried out since the Summer Solstice of 1991 and continues into the present day.

***Lecture (Sugang) :** a three-day educational course performed by a team of 72 members to enhance their qualifications as disciples.

Main Sanctuary Building (Bonjeon)

This is the most sacred building with Yeongdae on the fourth and highest floor where 15 different divine positions including Sangje are enshrined. Main Sanctuary Building is a four-story building even though it appears to be three stories from the outside. Various ritual ceremonies and events are held in this building.

Cheonggye Pagoda

This pagoda represents the cosmology of Daesoon Jinrihoe. This consists of four main parts: the pedestal, lower body, upper body, and top.

- The pedestal part is composed of three layers. The first layer is engraved with Ox Seeking Pictures (Simudo) that represent our cultivation process while the second one has the Four Deity Pictures (Sashindo) that represent the four seasons and four directions. The third one depicts the Twelve Deities of the Chinese Zodiac (Sibijisindo) that correspond to the twelve months and twelve directions.
- The lower body of the pagoda consists of three octagonal layers engraved with twenty-four divinities who are in charge of the twenty-four seasonal divisions.
- The upper body consists of seven quadrangular layers engraved with twenty-eight divinities in charge of the twenty-eight constellations of the four directions.
- The top consists of nine round layers which represent the Ninth Heaven, the highest place in the universe containing the seat of Sangje who coordinates the whole universe from that location.

This pagoda is a monumental sculpture which shows the entire divine system of the universe consisting of Sangje and many other great deities in charge of the 24 seasonal divisions, the 28 constellations, and other such systems. It was built to celebrate the establishment of Yeosu Temple Complex in October 1986.

Geumgangsan Toseong Training Temple Complex

This temple complex is located on the foothills of Sinseon Peak (1,204m), the first of 12,000 peaks in the Geumgang Mountains. It has a commanding view of the East Sea to its front. This location reminds us of the following words spoken by Sangje: "In the future, the Heavenly Energy contained in the 12,000 peaks of

Geumgang Mountains will bring forth the great 12,000 *Dotong-gunja**." Meanwhile, it is also important to note that this temple complex enshrines a Maitreya Buddha Statue and the tomb of Dojeon. The temple complex and Maitreya Buddha Statue are open to the public for sightseeing.

This temple complex is the latest edifice and was built in 1995. It is located on a site measuring 115,700m² with 13 structures such as the Bonjeon, Pojeong Gate, Jonggak Pavilion, and the Rest Center. Jonggak Pavilion has the Daewon Bell inside, which is the same size as the one in Yeosu headquarters and both bells are tied for being the biggest in the nation. Noehwa Drum has a diameter of 2.5m and is located at Pojeong Gate. The temple complex has been running the Geumgangsan Six-day Training Course with a team of 120 members for more than 20 years since its inception in December 1995.

****Dotong-gunja* : those who have the wisdom to fully understand everything in the universe beyond space and time while possessing the empowerment to do all things at their will.**

Pocheon Cultivation Temple Complex

This temple complex is located on the foothills of Wangbang Mountain (773m) in Seondan-dong, Pocheon, Gyeonggi Province. This place is called 'Seondan-dong', which means 'altar' in Korean. This is where ritual ceremonies used to take place to honor ancient deities. Given that the construction of this temple fulfills the namesake, 'Seondan-dong', it is even more meaningful that so many of the great deities of Heaven and Earth have been enshrined there.

This temple complex was built in July 1992 with five buildings on a site measuring 33,000m². Daejin University is located next to this temple complex. The Special Incantation Training was once performed at this location, and now, Three-day Education Courses (Sugang) are currently held there and are conducted by a team of 72 members.

Junggok Temple Complex

This temple complex is located on the foothills of Yongma Mountain which is connected to Bukhan Mountain and Surak Mountain, and it commands a view of the Han River toward its front. This is the first Daesoon Jinrihoe temple complex which was built in June 1969. It was at this temple complex that the fundamental system of Daesoon Jinrihoe's religious body was established and new religious works began according to annual plans.

Jeju Training Temple

This temple is located in Nohyeong-dong, Jeju upon which the vital force of Halla Mountain is centered. The temple is a modern style building consisting of seven stories and a basement all of which was completed in July 1989 on a site measuring 2,600m². Yeongdae and Daesoon Seongjeon (a hall with sacred paintings) are located on the 7th floor.

Branch Temples

Besides these five temple complexes, there are hundreds of fellowship buildings and assembly halls, and thousands of propagation centers, which are striving to spread Sangje's teachings all over the country.

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Three Major Societal Works

- Charity Aid, Social Welfare, & Education

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Overview

To put its principles into practice, Daesoon Jinrihoe has promoted the 'Three Major Societal Works' of Charity Aid, Social Welfare, and Education more actively and systematically from 1972. Almost 70% of all monthly donations made by its members are allotted to fund these works. As of year 2014, the amount spent on these works totaled 680 million dollars in total. Due to these major works, Daesoon Jinrihoe is recognized for its contributions to the nation and society.

Charity Aid

Charity Aid is an activity which supports the victims of natural disasters and helps people in need. Since its early days, Daesoon Jinrihoe has carried out various Charity Aid Works based on the teachings of *Park Wudang* who said, "Do your best to give love and hope to people neglected from society by helping them to rehabilitate and begin new lives on their own."

Since the foundation of the Daesoon Men's Association and the Daesoon Women's Association in 1981, the religious body has been continuously providing aid to orphans, the disabled, and neglected children while giving out daily necessities to low income neighborhoods and participating in campaigns to support flood victims. In 2009, it began overseas charity aid in Kenya and Ethiopia such as digging wells and providing relief supplies.

In 2013, Daejin International Volunteers Association (DIVA) was launched and since then, it has engaged in more systematic and diverse activities such as helping seniors by delivering food to their homes, hanging new wallpaper and installing linoleum flooring, and by making other home repairs. Also, the association has provided for the underprivileged through the donation of heating fuels and medical goods while restoring flood-damaged houses. Its volunteer work is now expanding to foreign countries including Mongolia and Vietnam by providing supplies to nursing homes, orphanages, and child care centers as well as building houses for the disabled.

DIVA

(Daejin International Volunteers Association)

Daejin International Volunteers Association is an affiliated body of Daesoon Jinrihoe which dedicates itself to Charity Aid Works. Being aware that salvation by faith is the quintessence of religion and its realization is to aid and relieve people in need, DIVA endlessly exerts itself in many fields to aid the underprivileged and lead them to the joy of rehabilitation in order to build a sound society. DIVA was launched on August 1, 2013

and was selected as one of the outstanding volunteering organizations of 2014 in Gyeonggi Province. It was also chosen as a Designated Donation Body by the Ministry of Strategy and Finance in 2015. Next year, it was registered as an NGO in the Ministry of Government Administration and Home Affairs to expand and continue outreach for the underprivileged not only domestically but also internationally. For more information, please visit DIVA's website (eng.idiva.or.kr).

Social Welfare

The inspiration for social welfare began with the following words of Dojeon: "We are indebted to our nation and society for our security and comfort. So you should promote the development of society through earnestly fulfilling your duties as a citizen." The works are divided into three parts: community, medical services, and welfare.

Medical Enterprises

Medical enterprises are aimed at realizing the religious ideologies of Daesoon Jinrihoe. With the establishment of its Medical Foundation, Daesoon Jinrihoe is committed to improving people's health through research and the development of healthcare treatment as well as human resource training.

After the establishment of Daejin Medical Foundation in December 1992, Bundang Jesaeng Hospital was built in August 1998. The hospital is equipped with various cutting edge facilities such as 3D angiography devices, Dental Panorama CT, and other such high tech features. The hospital has a capacity of 760 beds and features 31 departments.

In August 2015, the 'International Medical Volunteer Corps' was launched to offer medical services to Koreans and local people living in poor conditions in Kyrgyzstan. In addition, Dongducheon Jesaeng Hospital (1,500 beds) and Goseong Jesaeng Hospital (500 beds) are currently under construction.

Welfare Enterprises

The Daesoon Welfare Foundation was established in June 2007 in order to realize social well-being through the doctrine of Mutual Beneficence.

In order to meet the welfare needs of seniors, Daesoon Jinrihoe built a welfare complex in Yeosu back in October of 2009. It includes a Geriatric Hospital, Elderly Nursing Facilities, and an Elderly Welfare Center which can accommodate 140 people, 170 people, and 30 people respectively.

In particular, Daejin Elderly Nursing Facilities is widely recognized as an excellent model due to its *Unit Care System**. For three consecutive years beginning in 2013, it has been awarded the highest score of an A grade for both service and facilities from the National Health Insurance Corporation. Garnering much attention from abroad as well, Daejin Elderly Nursing Facilities has also come to receive many visitors from China and Vietnam in recent times.

***Unit Care System : an elderly nursing unit with multiple rooms to accommodate patients individually; thereby providing them with increased privacy and protection. One unit includes eight to twelve single rooms and a large living room with a homelike atmosphere.**

Education

Daesoon Jinrihoe established its Educational Foundation in 1984 to actualize the words of Dojeon: "It is our

goal to provide a well-rounded education characterized by the cultivation of morality and a law-abiding spirit, as well as enabling students in their development of a sound mind and body. Thus, we should put much effort into raising talented people who will meet the demands of this age and make contributions to the public and to national interests.”

Educational Foundation

The educational works of the religious body started with an anti-illiteracy movement in its early days and developed as years went by. According to the long-term plan, the religious body established one university and six high schools, which include Daejin University (1992), Daejin High School, Daejin Girl's High School, Bundang Daejin High School, Daejin Design High School, Ilsan Daejin High School, and Busan Daejin High School of Electronics and Telecommunications.

In particular, Daejin University is taking the lead in boosting the local industry by building 'Gyeonggi-daejin Tech Park' with the local governments of Gyeonggi Province and Pocheon City. Also, it is focused on raising talented global citizens by supporting students to study abroad at two low-cost overseas campuses in Harbin and Suzhou, China.

Daesoon Scholarship Foundation

In 1976, the Daesoon Scholarship Foundation was launched based on the following words of Dojeon: “Expand the amount of scholarship on a yearly basis in order to cultivate talented individuals for the benefit of the nation as well as for our religious body.”

Scholarships are granted to excellent students from needy families twice a year. They are awarded under many different names: 'Scholarship for Exemplary Students,' 'Scholarship for Honor Students,' 'Scholarship for Junior and High School Children of Daesoon Jinrihoe Members,' and 'Scholarship for Students of Daejin University.' As of 2015, the total value of the scholarships granted was nearly 43 million dollars.

Daejin Youth Training Center

Daejin Youth Training Center was built to realize a well-rounded education. The facility is a four story building with a basement and it can accommodate 200 people. For the purpose of raising truthful future generations, the center has run various educational programs since its opening in March of 2013.

The religious programs include 'Daesoon Youth Camps,' 'Lectures for University Students,' 'Religious Cultural Field Trips' and 'Truth Forums for Branch Members.' There are two certified training courses for adolescents as well. One is a volunteering program called 'Empathy and Sharing' and the other one is called 'Daejin Futsal (Indoor Soccer) Class.' Furthermore, the center is preparing new programs for families of Daesoon Jinrihoe and the local adolescents.

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The Path towards Global Peace

Haewon-sangsaeng,

The Key to the Realization of Global Peace and Harmony

We believe that, when all humanity understands and practices **Mutual Beneficence (Sangsaeng)** through the '**Resolution of Grievances (Haewon)**' and the '**Grateful Reciprocation of Favors (Boeun)**,' old piled-up grievances will be resolved, further grievances will no longer be created, and all will live in peace and harmony. In this manner, global peace and an Earthly Paradise can be gradually created.

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