

Basic Principles for Propagation and Edification 1

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I . History Overview

The object of belief in Daesoon jinrihoe is Gucheon Sangje, the Supreme Being of the Ninth Heaven.

As Heavenly Way and Humans' moral ethics collapsed, all divine sages, buddhas and bodhisattvas who have existed since the remotest ages, gathered and petitioned to the Supreme Being of the Ninth Heaven, asking Him to rectify the disorder of the Three Realms and save them from calamities. In response, He 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, Sangje decided to exercise His authority over the Three Realms to rectify the disorder of Heaven, transform the Three Realms, and open an Earthly Paradise, so that He can redeem divine beings from resentful misfortune and humans from all calamities. For this purpose, He spiritually entered the statue of 'the golden Maitreya Buddha' in Geumsan Temple at Moak Mountain in Jeolla Province, Korea, and stayed there for thirty years.

Then, He was born as a human being in the family of Kang in Sineolli, Jeongeup, Deokcheon-myeon, North Jeolla Province of Korea in 1871. His honorific name is Jeungsan.

Facing the late Joseon society that had fallen with religious, political, and social corruption, Holy Master Kang Jeungsan proclaimed the great truth to humanity that if humans are renewed by the religious law of Haewon-sangsaeng, they will naturally bring forth political security and prosperity, create an Earthly Paradise, and save all life. After unfolding the truth for 40 years of life, He passed into Heaven and returned to His position as Supreme God of the Ninth Heaven.

Doju Jo Jeongsan is the successor of Holy Master Kang Jeungsan who received Orthodox Religious Authority from Him and founded a religious order. Doju was born in Jo family in Hwemun-ri, Chilseo-myeon, Haman-gun, South Gyeongsang province. His honorific name is Jeongsan.

Doju Jo Jeongsan had a patriotic spirit bestowed from his father and grandfather and played an active part in anti Japanese movement. In April, 1909 when he felt himself in danger, he left Korea to live in exile in Bongcheon, Manchuria (China) where, along with his father and uncle, he devoted himself to the Korean independence movement. Later, he set an aim to save the country and people with Dao and committed himself to self-religious cultivation in the mountains. One day during meditation, he received a divine revelation from Sangje Kang to succeed His Orthodox Religious Authority.

In following the divine revelation of Sangje Kang, Doju Jo Jeongsan came back to Korea after nine years of exile, and continued cultivation while traveling through the mountains and all places of Korea. In April, 1925, Doju built a Dojang and

founded the religious order Mugeuk-Dao in Dochanghyeon, Gutaein, North Jeolla province.

After Korea was liberated from the Japanese in 1945, Doju Jo Jeongsan established headquarters temple complex in Busan, South Gyeongsang province and renamed the order into Taeguek-Dao. On April 24, 1958, Doju Jo Jeongsan bestowed orthodox religious authority to Dojeon as he spoke his last words.

Dojeon, who received orthodox religious authority from Doju's last words, built headquarters temple of Dao in Junggok-dong, Seongdong-gu, Seoul and established Daesoon Jinrihoe, which continued to develop until current days.

Summary

Daesoon Jinrihoe has its origin from Gucheon Sangje(Supreme God of the Ninth Heaven) who descended to human world in response to the petition and pleas from divine beings of Heaven and Earth asking Him to rectify disorder of universe. To reorganize the system of universe and save the world and humanity, Gucheon Sangje proclaimed the ethics of Haewon-sangsaeng and carried out Great Works for 40 years. Upon completion of the Work, Sangje passed into Heaven.

Doju had a patriotic and anti-Japanese spirit inherited from his father and grandfather. While actively taking part in anti-Japanese movement, Doju set an aim to save the nation and people by committing himself to solitary religious cultivation in the mountain. One day during his cultivation, he received orthodox religious authority from Gucheon Sangje through divine revelation. He took the ethics of Haewon-sangsaeng as religious law and founded religious order that aimed for transformation of human spirit, renewal of human beings, and creation of Earthly Paradise.

On April 24, 1958, Dojeon received the religious orthodoxy from Jo Jeongsan as Doju spoke his final words. In April 1969, Dojeon established religious order Daesoon Jinrihoe as he built headquarters temple of Dao in Junggok-dong, Seongdong-gu, Seoul. He led Daesoon Jinrihoe to make it what it is today.

II. Haewon-sangsaeng

Haewon-sangsaeng is the basis for global peace and harmony of all human beings. When there is peace and harmony for all people, it is the opening of new world and Earthly Paradise where humans are renewed into Earthly Immortalities.

When humanity are not biased and selfish, but be honest and truthful, understand and help one another, and have moral mind of benefiting each other, it is the world of peace and harmony and Haewon-sangsaeng.

1. World in illness

All humans fell ill. A patient who got ill must see a renowned doctor to seek for a cure. Gucheon Sangje exercised His great authority over Three Realms and descended to human world to save humanity that were fallen at the verge of annihilation. Sangje diagnosed illness in the world and prescribed the world the ethics of Haewon-sangsaeng as the cure. This cure was proclaimed to human world through His Cheonji-gongsa, which can be specifically divided into Gyoun, Gyobeop, Gwonji, Yesi and other ways of teaching.

Then He returned to the divine position of Supreme Being in the highest Heaven. It is where He is overseeing Three Realms and helping those who are benevolent and righteous.

Sangje said that the world got greatly ill because there were no royalty, filial piety, and propriety between gender. Some illnesses are serious and some are light. While there is medicine for light illness, there is no medicine for serious illness. Therefore, He said the religious law of Eumyang-hapdeok, Sinin-johwa, Haewon-sangsaeng, and Dotong-jingyeong is the medicine for serious illness.

2. Society and Nation

The smaller group of people is called a society, and the larger human group is called a nation. Nation and society is a group that consists of many different ethnics. Nation and society is built upon the platforms of duties such as royalty, filial piety, and propriety between gender, and it is made based on the five virtues: benevolence, righteousness, propriety, wisdom, and trust.

If we lose the foundation of nation and society, it is to bring annihilation upon ourselves.

The sages from early days said that Heavenly Dao is unfolded in the cycle of birth, growth, harvest, and storage, and Human Dao is expressed in benevolence, righteousness, propriety, and wisdom. In order to keep nation and society safe and let everyone live in peace and harmony with all people, we should be devoted to our parents, royal to our nation, create harmonious family, and trust one another based on Samgang-oryun(Three bonds and five relations), which is the ethics of future generation that integrates all virtues of yin and yang and brings creation of all life.

Guchen Sangje is not biased to love or hate but loves all and every human being regardless of their ethnicity.

Therefore, we are brothers and sisters of one family originated as the offspring of Sangje. We should respect and love each other and live in peace and harmony.

3. Royalty, Filial Piety, and Propriety between gender

Nation is our home land built by our ancestors from ancient times. Society, culture, and moral ethics of today are inherited throughout generations in the process of historical development.

In following the footsteps of our ancestors, it is our duty to take these heritage as our religion and develop them into a even more great one so that our descendants live in prosperity.

We are brothers and sisters who are born from the same blood lineage in this mother land.

This homeland was built by our ancestors and was inherited to us throughout the generations. This is our nation and our home for everyone.

We, as brothers and sisters of the same blood lineage, have to care for our nation and be united in harmony with one another.

Humanity cannot live without a nation and there is no one who does not have his or her country. It can be said that the importance of a nation is bigger than that of our parents who gave birth to us. This is why the sages of old times said "To be royal is to be committed in fulfilling one's destiny. To be filial to parents is to make every effort in serving them."

Royalty is a duty of us as a citizen to love and care for our nation by abiding by national law and social ethics, being committed to each of our own duties, and unifying as a whole with others through mutual respect.

Filial piety is a duty of us as a child to return the love of parent who gave birth to and nurtured us.

We borrowed the bones and flesh of our parents to be born into this world. The love of our parents is as great as rivers and seas as we understand how they went through birth pains, cared and nurtured us with painstaking care to keep us dry when we were a baby, and how much they cared to make us be proud as any child.

In order to pay back even an infinitesimal part of the love of parents, we should serve them with every means possible to keep them feel at ease.

Propriety between gender is one of five moral disciplines in human relationships. In the relationship between husband and wife, there should be mutual respect for different roles for man and woman. Today, however, everyone is losing the sense of propriety between gender and there is no distinguishment between their appropriate duties.

All things in nature are created and born in accordance with the law of change that moves Heavenly energy coming down and Earthly energy rising up. All things grow and mature by the energy of four seasons such as spring, summer, autumn, and winter. In the same way, the order of human society is maintained by the propriety between man and woman who are distinguished in their appropriate

manners expressed as "man's principle and woman's virtue."

Royalty, filial piety, and propriety between gender are equal to the truth of Eumyang-hapdeok, Sinin-johwa, Haewon-sangsaeng, and Dotong-jingyeong. Therefore, we should take these virtues as the teaching laws for our cultivation and training and make every effort to practice them in daily life.

Conclusion

Jeon-gyeong is the scripture book that contains the record of Gucheon Sangje's 40 years of achievement. In Jeon-gyeong, what Sangje carried out and said in various ways as He followed the cycle of Gyoun, Gyobeop, Gwonji, and Yeshe show that humans can achieve their goal of cultivation and cure the incurable disease by practicing royalty, filial piety, and propriety between gender. The doctrine of Daesoon Jinrihoe is the law of universal nature called Haewon-sangsaeng, which has nothing to do with Confucianism or Buddhism.

Therefore, as our goal is to first make harmonious family and go further to realize harmony in society, nation, and the whole world, our primary creed is to be live in harmony and unity with others by not having grudge to anyone and understanding each other.

III. Precepts and Ethical Rules

1. Precepts

1. Do not deceive yourself

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. There is 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 essence of human nature.

2. Practice virtuous speech

Words are the sounds of the mind, while actions are traces derived from it. Your way of speaking tends to reveal your affinity for either good or evil. 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 cause grievance in others

Hating others or betraying their goodwill incites grievance. (Therefore, grievance can be prevented by loving others and being gracious towards them while demonstrating the virtues of politeness, gentleness, humility, and modesty.) Therefore, always love and have compassion for others and do not cause grievance in others by 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, you must reciprocate it at some later point.

You are indebted to the great divinities in Heaven and Earth for your life, lifespan, happiness, and wealth. Thus you should acknowledge 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 life 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 guidance and upbringing. For this, you should reciprocate by practicing their teachings as a disciple.

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 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.

2. Ethical Rules

1. 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 have a 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.