

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 God 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.

Faced with 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 the divine position as Supreme God of the Ninth Heaven.

Doju Jo Jeongsan is the successor of Holy Master Kang Jeungsan. He received Orthodox Religious Authority from Sangje 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 fair and impartial, be honest and truthful, understand and help one

another, and have moral mind of benefiting each other, this will be 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 Gyoung, 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.

As brothers and sisters of the same blood lineage, we 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 our parents."

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 downward and Earthly energy upward. 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(Virtuous concordance of Yin and Yang), Sinin-johwa(Harmonious union between divine beings and human beings), Haewon-sangsaeng(Resolution of grievances for mutual beneficence), and Dotong-jingyeong(Perfected unification with Dao). 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 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.

Basic Principles for Propagation and Edification 2

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I. Law of Sangsaeng

1. Haewon-sangsaeng
2. Boeun-sangsaeng

I. Law of Sangsaeng (Mutual Beneficence)

With the great will to rectify the world and save humanity, Sangje descended to human world proclaiming the great unprecedented truth called Daesoon Truth, a religious law that seeks Virtuous Concordance of Yin and Yang, Harmonious Union between Divine Beings and Human Beings, Resolution of Grievances for Mutual Beneficence, and Perfected Unification with Dao, by which He can renew human beings and settle down the world in order to bring security and prosperity of people, social unification, and eventually the global peace and harmony. Accordingly, Sangje carried out Reordering Works of the Universe for all Three Realms(of Heaven, Earth, and Humanity). At this point, what we have to understand and realize first and above all things is the religious law. If we do not understand this essential law, we cannot correctly establish the great meaning of the worldly propagation or the spreading of Sangje's virtue throughout the whole world.

Sangje said "In the Former World, humanity and all things were under the rule of mutual conflict, which created grudges and grievances that have filled and deeply rooted in all Three Realms of world. As the result, the Heaven and Earth lost their proper way and brought many calamities and misfortune in the world. Therefore, I will reorganize the order of Heaven and Earth and harmonize deities to resolve all grievances that had been piled up for ages and save humanity by building a paradise of Later World with the Dao of Sangsaeng."(Gongsa 1:3). From this phrase, we can understand that the most foundational cause of all calamities of the Former World was the principle of mutual conflict that ruled humanity and all matter. As Sangje proclaimed that He will resolve this contradictory principle of mutual conflict and

open a paradise with the Dao of Sangsaeng, it is clear that the most important one of His religious law is the Dao of Sangsaeng, which is the law of Sangsaeng.

Therefore, we can understand that the law of Sangsaeng is the prescriptive solution of His works that rectified the world. It was when the world had fallen on the verge of annihilation with calamities filling the Three Realms of world, which were caused from the matters that went out of righteous Dao and the piling up of deeply rooted grievances. In addition, this law of Sangsaeng is the principle of cooperation by which He enlightened us the fact that the way to succeed ourselves is to make others live well. So it can be said this law is the ethics of peace for our coexistence and coprosperity.

The profound and mysterious truth of Dao of Sangsaeng cannot be expressed easily but it can largely be divided into the ideas of Haewon-sangsaeng and Boeun-sangsaeng.

1. Haewon-sangsaeng(Resolution of Grievances for Mutual Beneficence)

For many millions of years in the Former World, humanity and all things were under the rule of mutual conflict and all human affairs were out of the righteous Dao. As the result, the world got miserable with all kinds of calamities that were caused from the murderous spirit exploded from the extremely piled up grudges in Three Realms of world. At the verge of total explosion of the world, Sangje carried out the Reordering Works of the Universe to resolve grudges and grievances which reached the extreme level in the divine and human worlds, and to provide a law that would prevent any new grudges from arising, renew human beings, and make the world peaceful and harmonious.

If we emply the great meaning of Haewon-sangsang here, human desires begin to appear when they design plans according to their capacity. The aroused desires are expressed through their actions. That is, the actions of plan and design indicate their desires being aroused. However, this human desire has no limit and it can easily overflow into vanity and ambition and disappear as a wild dream. When it vanishes into a wild dream, the person not only feel disappointed and regretful but he will also blame himself and others. Then, he gets to bore grudge and resentment.

In human life, what basically determines our life, death, success, and failure is cooperation and morality. Therefore, we have to, above all things, reflect upon ourselves to coordinate our desires, cultivate and train our mind to guard against vanity and ambition, and manage to live within our means so that we do not become regretful with nothing. This is the subtle aspect of actions for resolving grievances. In other words, if we forget our capacity and only act out of vanity and ambition in our mutually connected affairs, we will eventually get

damaged and bear a Cheok or bad karma of grudges, which can hardly be resolved. All actions such as hating others, doing harm to others, and speaking badly of others will cause Cheok to arise.

Sangje said "There is an old saying 'With no Cheok, you will live a better life.' It means you will live well when you have no Cheok with anyone." He also said, "Do not make others bore grudges against you, otherwise the grudges of others will be turned into Cheok and try to get even with you. Also, do not hate others, the divine side of them will notice it first and become Cheok to pay it back to you." All these sayings of Sangje taught us to practice the moral ethics of Haewon-sangsaeng in daily life. In this way, Sangje let all human beings practice the ethics of Haewon-sangsaeng so that they will build a peace and harmonious world of Sangsaeng.

2. Boeun-sangsaeng(Grateful Reciprocation of Favors for Mutual Beneficence)

When we think about how we can exist and carry on life, we realize that we humans are living in great favors in this infinite time and space. Then we feel from our heart that every move and action of ours should be intended for acknowledging and reciprocating the favors we have received. People are born into this world with the blood and flesh given from their parents, and they are nurtured with the loving compassion of parents and the help of brothers and sisters and relatives, and the caring of the neighbors and village people. Then, under the protection of their nation and trust in the society, they finally become capable of fulfilling their duties as a human being. In such way, humans cannot live a life from the birth if they are apart from this society that is full of love and favors.

If we realize how our life is originated from the love and favors in our interrelated human relations, and that this foundation of life enabled us to grow up and enjoy happiness in this life, we as a human being should naturally define a view of life that we should understand and not fail to reciprocate the favors we have been offered.

Now, look at ourselves in today's modern world.

Sangje diagnosed the illness of the world by saying "In the Former World, all human affairs were out of the righteous Dao and the order of human relations was broken down. This eventually led to the world where the kings, fathers, and students lost their ways, and people have no royalty, filial piety, and propriety between gender. This is the reason why the whole world got ill." Also, Sangje made it clear that ungratefulness and betraying favors are not tolerated in Shin Dao or divine order. For this reason, Sangje said "Do not deny or treat coldly your ancestral spirits. The spirits who have descendants are in the higher heaven, and those who do not have descendants are in the mid heaven. All ancestral spirits devotedly put

effort for 60 years to produce a good descendant while there are many who fail to have one. In thinking about how hard it was for you to be born into a body, how could you waste your life in this dream-like world."

These words of Sangje enlightened us to the law of Boeun(reciprocating favors) as He let us realize the precious value of this life which we are given with the blood and flesh from our parents, and the nobility of our life that is originated from the divine world or Heaven.

To explain more about the great meaning of Boen-sangsaeng, we are indebted to the great divinities in our life, lifespan, and blessings, and wealth. Thus we should acknowledge and reciprocate with sincerity, respectfulness, and faithfulness. We are indebted to great favor of society for keeping our status and value of existence. Thus, we should contribute to social growth and public welfare. We are indebted to the great favor of nation for our security and prosperity. Thus we should be reciprocate through our devotional service to our nation. We are indebted to our parents for birth, growth, and nurturing. Thus, we should reciprocate by practicing filial piety. We are indebted to the great favor of our teachers for their teachings and guidance. Thus we should devote ourselves to serve the nation and society based on their teachings. We are indebted to our occupation for our prosperous living. Thus we should work faithfully and diligently.

In this way, when we make it a way of life to reciprocate the great six favors and practice the ethics of Boeun-sangsaeng, the world be will healed of all the illnesses.