

Incantation Practice of New Religions in South Korea

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Religious studies

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Categorizing Korean New Religions

- Murayama Jijun(村山智順, 1891-1968)
 - 1) Eastern Learning group
 - 2) Humchi group
 - 3) Buddhistic group
 - 4) Shamanistic group
 - 5) Confucian group
 - 6) Anonymous group
- Later Scholar, Kim Hong-chul
 - 1) Confucian group
 - 2) Buddhistic group
 - 3) Christian group
 - 4) Dangun group
 - 5) Eastern Learning group
 - 6) Jeung-san group
 - 7) Ilbu group
 - 8) Bongnam group
 - 9) Gakse group
 - 10) Shamanistic group
 - 11) Foreign group
 - 12) Anonymous group.

The ideological features of new religions

- Murayama Jijun
 - 1) the synthesis of religions
 - 2) the recreation of the world
 - 3) creation of an earthly paradise
 - 4) the thought about the redeemer
- Ryu Byungduk
 - 1) synthesis of three teachings
 - 2) the recreation of the world
 - 3) the prophetic belief
 - 4) animism.

Eastern Learning(東學)



Cho'e Cheu, the founder
of Eastern Learning



Cho'e Sihyung, the second
leader of Eastern Learning

The sects of Eastern Learning

- 1) Son Byunghee's Chundogyo
- 2) Kim Yeonguk's Sangjegyo
- 3) Lee Yonggoo's Sicheongyo
- 4) Lee Sangryong's Suungyo
- 5) Kim Joohee's Donghakgyo

21-character incantation of Eastern Learning

- 21-character incantation(Si-Chun-Ju incantation)

지기금지원위대강 시천주조화정영세불망만사지
至氣今至願爲大降 侍天主造化定永世不忘萬事知

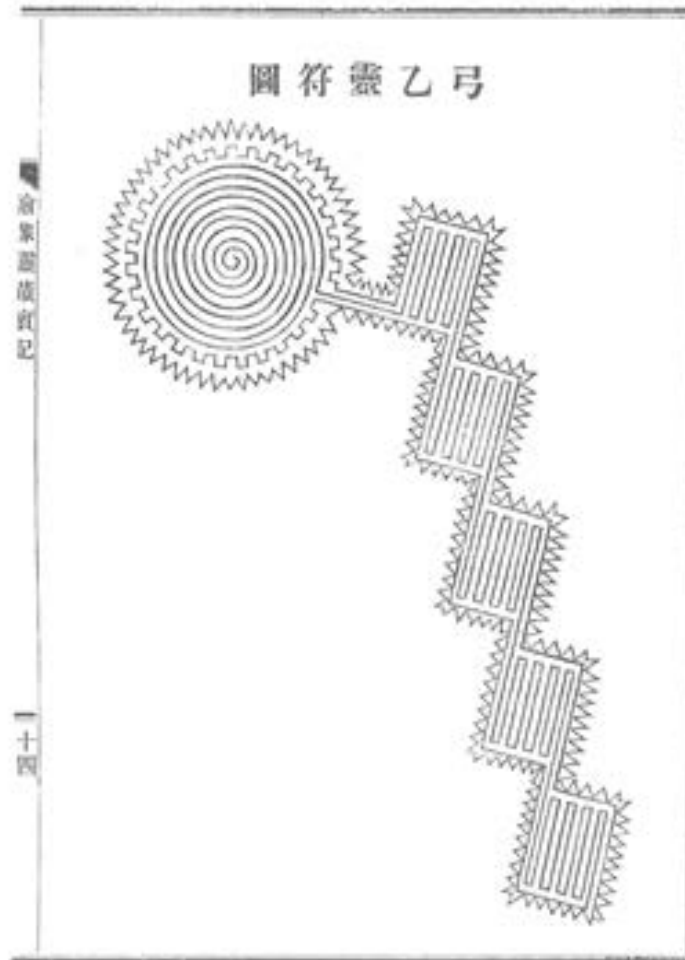
강령주(spiritual descending incantation) + 본주문(Root incantation)

Ji-Gi-Geum-Ji-Won-Wi-Dae-Gang Si-Chun-Ju-
Cho-Hwa-Jung-Young-Se-Bul-Mang-Man-Sa-Ji

Cho'e Cheu's revelation from God

- 不意四月 心寒身戰 疾不得執症 言不得難狀之際 有何仙語 忽入耳中 驚起探問則 曰 勿懼勿恐 世人謂我上帝 汝不知上帝耶 問其所然 曰余亦無功故 生汝世間 教人此法 勿疑勿疑 曰 然則西道以教人乎 曰不然 吾有靈符 其名仙藥 其形太極 又形弓弓 受我此符 濟人疾病 受我呪文 教人爲我則 汝亦長生 布德天下矣。
- Unexpectedly, in April I was trembled. And I could not know what disease was and express my feeling. At that time an immortal talked to me and I could hear the voice. So I was frightened and asked him. He answered, "Don't be afraid and don't be afraid. People of this world called me as Heavenly God(Sangje). Don't you know Sangje?" I asked the reason and he responded to this question; (God said) "Since I have not made any contribution in this world, I let you come to this world and propagate this teaching, so don't doubt this truth."
- Q; Then, shall I teach them with Western Dao?
- A; No, I have a spiritual talisman which I give you to save people from diseases and teach people to serve me upon receiving my incantation, you will live a long life and spread my virtue to all the world.

Cho'e Cheu's revelation from God



『영적실기(靈蹟實記)』(丁元燮 編, 侍天教總部, 1915.)

Cho'e Cheu's revelation from God

- we need to pay attention to Cheu's religious experience in which he received a talisman and incantation from the ultimate highest supreme being. Therefore the recitation of incantations, particularly a 21-character incantation that Ch'oe Cheu taught his first disciples, became the most important religious practice of Eastern Learning.
- Don Baker ; "In reciting that incantation, believers are praying that they will be filled with the animating energy of the cosmos so that they may feel God's presence within them and will therefore be moved to act in harmony with God's creation."(*Korean Spirituality*)

The meaning of 21-character incantation

- Diciple's question ; What's the meaning of the incantation?

Cheu's answer ; We call it the incantation because it is the writing which reveres the heavenly being devoutly.

- "When Sihyung allured people, he said that if you take the talisman and recite incantation, you will not be burnt into the fire and not get wet in the rain...due to this, many silly people believed and followed him...We could hear the sound of reciting Si-Chun-Ju incantation in every streets. This phenomenon occurred in 400km from Honam to Kyunggi province but the common people could not dare to exclude it and not a few people converted to Eastern Learning."(Hwang Hyun's book titled as *Ohagimun*(梧下紀聞))

The meaning of 21-character incantation

- Cho'e Sihyung
 - 1) 21-character incantation is the heavenly writing which represents the whole universe & spirit & life, thus 'Si-Chun-Ju Jo-Hwa-Jung' is the root of all things and 'Young-Se-Bul-Mang-Man-Sa-Ji' is the source that human beings live through.
 - 2) The surrender of all devils depends on the faith in spiritual 21-character incantation....
- Ogwan system(五款制度, Five rules)
 - 1) incantation
 - 2) pure water
 - 3) obeying ceremonial day
 - 4) donating rice
 - 5) prayer

Chundogyo, founded by Son Byunghee

- The ritual of Chundogyo

- 1) The ritual at home

The believers devote pure water in the alter at home in the every evening 9 p.m. and recite 21-character incantation 105 times.

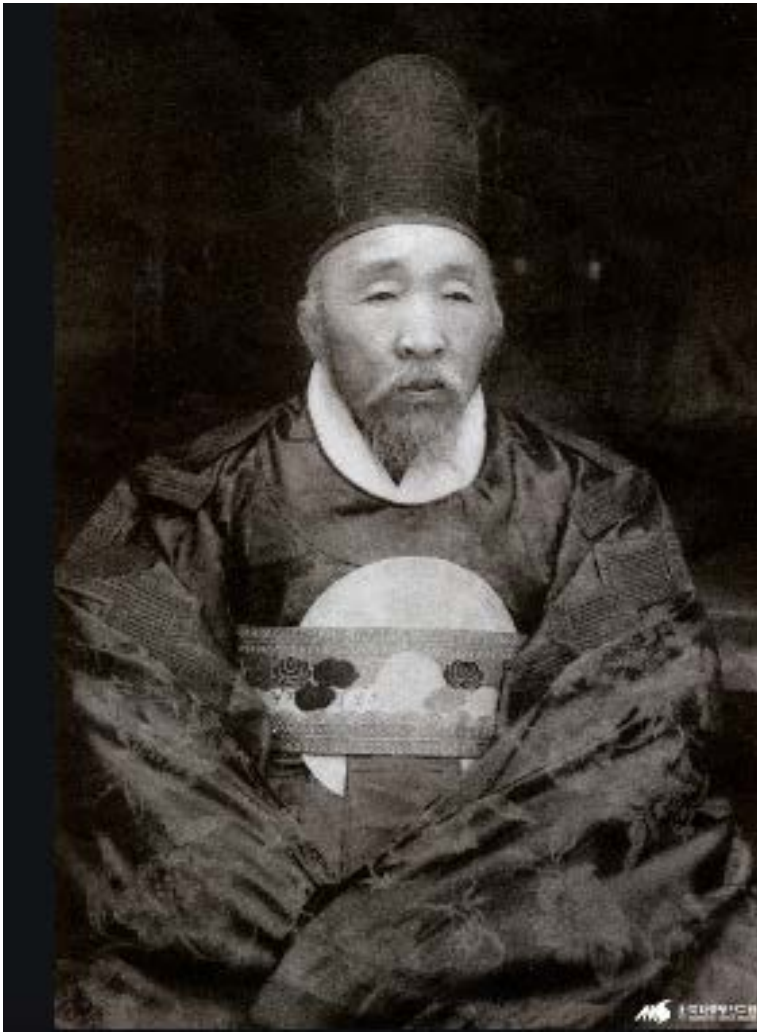
- 2) Ceremonial ritual

On every Sunday called as Siil(侍日) in Chundogyo, the believers gather together at near church at 11 a.m. and they start ceremonial ritual.

- Special prayer(cultivation)

For the purpose of attaining special religious goal, the believers recite incantation for 7 or 21 or 49 or 105 days at the special place like church.

Incantation practice of Chunjingyo(天真教)



Kim Yeon-guk(金演局, 1857-1944),
the founder of Sangjegyo(上帝教)

- The best disciple of Cho'e Sihyung
- When Son Byunghee established Chundogyo, he withdrew from Chundogyo owing to different opinion. He established a huge religious community called as Sangjegyo(上帝教) at Kyeryong mountain in 1925. At that time the followers of Sangjegyo amounted to half million.

Incantation practice of Chunjingyo(天真教)

- After his death, his son Kim Dukgyung assumed to the leader. Kim renamed the community as Chunjingyo and reorganized the institution. He also put much emphasis on the incantation practice as follows.
- The principle of reciting incantation(동학대종원, <동학보감>, 대영사, 1987.)
 - 1) If you always recite incantation, you can get the beauty of Dao. If you get the beauty of Dao, you can attain enlightenment naturally.
 - 2) If you recite incantation sincerely, Qi of Dao always resides in your body. And if Qi of Dao always resides in your body, bad Qi can not invade your body. Anguish, delusion and sickness automatically will disappear.
 - 3) Canon says, “口誦長生之呪는 三七其字(21 characters recited is long living incantation)” and also says, “열세자 至極하면 萬券詩書 무엇하며 心學이라 하였으니 不忘其意하여서라.(If you recite 21-character incantation sincerely, ten thousand books are useless....)”.

Therefore only if you continuously recite the incantation, you can grasp the infinite truth of the world thus the devoted believer can become a man of virtue without learning.

Incantation practice of Chunjingyo(天真教)

- The incantations of Chunjingyo

法制呪文

侍天主 令我長生無窮無窮造化定永世不忘萬事知 (長生呪)

侍天主 令我長生無窮無窮造化定受命活人萬事知 (受命活人呪)

侍天主造化定 受命活人萬事知

侍天主造化定 無窮無窮萬事知


天降太乙精湧出飛空濟世安民之大願 (濟世安民呪)

靈神靈氣速速降臨 (降靈呪)

安神養氣 受命活人 (降靈呪)

爲天主顧我情永世不忘萬事宜 (初學呪)

- Special incantation practice

靈神靈氣速速降臨 (降靈呪) 

Young-Shin-Young-KI Sok-Sok-Gang-Lim

2016.1.14-1.16 3days practice. 10 hours a day.

Incantation practice of Chunjingyo(天真教)

- Ceremonial ritual

1) 入場

2) 開式宣言

3) 국민의례

4) 誠命齊唱

5) 開帳

6) 開式心告

7) 송주 7회 (reciting incantation 7 times. 시천주조화정영세불망만사지)



8) 獻幣

9) 심고문 및 기도문

10) 心祝 후 再拜

11) 송주 7회 (reciting incantation 7 times. 시천주조화정영세불망만사지)

12) 閉式 선언

13) 閉帳

14) 揖禮 후 퇴석

Incantation practice of Suungyo(水雲教)



- Suungyo was established in Seoul in 1923 by Lee Sangryong. Suun is the pen name of the founder of Eastern Learning, Cho'e Cheu. Suungyo denies the death of Cho'e Cheu and asserts that Lee Sangryong is the reincarnation of Suun so two people are same. In 1929, Suungyo moved its headquarter from Seoul to Daejeon. At that time, many people from Hwanghaedo, Pyungando and Chejudo moved to this place thus a huge religious settlement was established. When government tore down the community due to constructing army in 1984, there were 1,000 households in this place.

Lee Sangryong, enshrined in the main temple of Suungyo

Incantation practice of Suungyo(水雲敎)

- This institution also considers incantation as important. But the different feature is that Suungyo uses many Buddhistic mantras in its ritual and practice. The followers call 21-character incantation as root incantation and practice many Buddhistic mantras and incantations made by Lee Sangryong.
- Incantations made by Lee Sangryong
Cheonhwangju(천황주)
Paltongju(팔통주)
Jeongsimju(정심주)
YonghoChulsaengdaranigyung(용호출생다라니경)
- Incantation from Buddhism
Om ma ni ban me hum(Om mani padme hum, 六字大明王眞言)
Chilsungju(칠성주)

Incantation practice of Suungyo(水雲教)

- Suungyo also established five rules(Ogwan system) like Chundogyo and it also regards incantation as very important.
- Five rules

1) Reciting incantation

Always recite incantation. With your whole heart, you have to recite incantation by which you cordially devote the heavenly God. This incantation is 21-character incantation and also called as Eastern Learning root incantation. There are many incantations besides this incantation. Only if you cordially recite incantation, you would get spiritual blessing and attain enlightenment.

Incantation practice of Suungyo(水雲敎)

- Ceremonial ritual (法日禮式)

삼불전배례주

지기금지원위대강 1 time

시천주조화정영세불망만사지 7 times

시천존 조화궁 영세무량 만사통령 7 times

남부 청정법신 비로자나불 원만보신 노사나불 천백억화신 석가모니불
남무구품도사 남무아미타불 7 times

남무아미타불 7 times

남무 대자대비 구고구난 관세음보살 7 times

팔통주(또는 천황주) 3 times

-> Vairocana Buddha, Amitabha, Sakyamuni Buddha, Avalokitesvara

=> Buddhist prayer(念佛) + reciting incantation originated from Eastern Learning

Jeung-san group(甌山系)

- Kang Jeung-san(姜甌山) worshipped by Jeung-san group as the supreme being utilized several incantations of the existing religious traditions in his religious work called 'The Reordering the Universe(CheonjiGongsa, 天地公事)'. He also made new incantations and taught them to his followers. Especially he regarded the incantation Taeulju(太乙呪) as the most important, so the reciting of Taeulju became the main characteristics of several sects following Kang Jeung-san. After Jeung-san passed into heaven, the disciples of Jeung-san respectively established the several sects.
- 태을주(太乙呪)
흠치흠치(吽哆吽哆) 태을천상원군(太乙天上元君) 흠리치야도래(吽哩哆哪都來) 흠리함리(吽哩喊哩) 사바아(娑婆啊)
Hum-Chi-Hum-Chi Tae-Eul-Chun-Sang-Won-Gun Hum-Li-Chi-Ya-Do-Lae Hum-Li-Ham-Li Sa-Ba-A

Incantation practice of Jeungsangyo(甌山教)

- <Jeungsangyoyolyung(증산교요령)>

Article 12 Incantation used

1. 更生呪

天更生 地更生 人更生 更生更生更生 千仞天地天天 地人地地地天 人人人地人天

This incantation encourage you to discard wicked mind as like disobeying your father & betraying your ancestor and follow new faith and spirit. Therefore when you perform a ceremony of initiation, you should recite this incantation.

2. 五呪

時天地 家家長世 日月日月 萬事知

侍天地 造化定 永世不忘 萬事知

福祿誠敬信 壽命誠敬信 至氣今至 願爲大降

明德觀音 八陰八陽 至氣今至 願爲大降

三界解魔 大帝神位 願珍天尊 關聖帝君

This incantation is the essence of the world thus you should recite this incantation as daily prayer.

Incantation practice of Jeungsangyo(甌山敎)

- 3. Taeulju(태을주)

흠치흠치(吽哆吽哆) 태을천상원군(太乙天上元君) 흠리치야도래(吽哩哆
哪都來) 흠리함리(吽哩喊哩) 사파하(娑婆訶)

This incantation has the great spiritual power to rescue from suffering, so when you would like to cure illness, you should recite this incantation.

- 4. Jeulhuju(절후주) the subdivisions of the seasons => 절후
동지소한대한 입춘우수경칩 춘분청명곡우 입하소만망종 하지소서대서
입추처서백로 추분한로상강 입동소설대설

This incantation is good for those who do not recognize the change of nature, so you should recite this incantation as daily practice.

Among these four incantations, recite first incantation when performing a ceremony of initiation

Recite second(7 times) & third(49 times) & fourth(7 times) incantation every morning and evening.

=> Besides these incantations, there are more incantations to recite.

Incantation practice of Jeung-san-beup-jong-gyo(甌山法宗敎)

- This sect also emphasizes incantation very much in its ritual and practice. This sect also regarded Taeulju as main incantation and added several Buddhistic incantations. They recite these incantation in everyday practice.
- Taeulju(태을주) - one time
Jinjuju(진주주) - one time
Junjeju(준제주) - one time
Jassiju(자씨주) - one time
Chanting a Buddhist prayer - one time
Dotongju(도통주) - one time
Oju(오주) - one time
Taeulju(태을주) 30 minutes

Incantation practice of Jeung-san-beup-jong-gyo(甌山法宗教)

Taeulju ; 흙치 흙치 태을천상원군 흙리치야도래 흙리함리사바하
 呬哆 呬哆 太乙天上元君 呬哩哆哪都來 呬哩喊哩娑婆訶

Jinjuju ; 진주 진주 지진주 나무아미타불
 眞主 眞主 至眞主 南無阿彌陀佛

Junjeju ; 준제 준제 주준제 나무아미타불
 準提 準提 主準提 南無阿彌陀佛

Jassiju ; 자씨 자씨 자자씨 나무아미타불
 慈氏 慈氏 慈慈氏 南無阿彌陀佛

Dotongju ; 천상원룡 갑무태을 사칠성 두우군 일월삼용
 天上元龍 甲戌太乙 四七星 斗牛君 日月三龍
 이장생 도통도덕 상통천문 하달지리 중찰인사
 以長生 道通道德 上通天文 下達地理 中察人事
 능위조화 알엄공천언 옴마리지 옴마리지 옴마리지
 能爲造化 曰嚴共天焉 唵嗎哩池 唵嗎哩池 唵嗎哩池

Oju ; 천문지리 풍운조화 팔문둔갑 육정육갑 지혜용력
 天文地理 風雲造化 八門遁甲 六丁六甲 智慧勇力

Incantation practice of Daesoonjinrihoe(大巡眞理會)

- <Daesoonjinrihoeyoram(대순진리회요람)>
- **Cultivation**

Have your mind unbiased, true and pure, which means act according to conscience. Do not act upon other's futile temptation; do not lose your mind to greed, but hold on to your conscience. Conduct yourself in accordance with righteousness and propriety, and do not act out of vanity.

In addition, while being mindful of all your actions, always bear in mind with the utmost sincerity that Sangje Kang(the Supreme Being) is always with you. And train this mind on Sangje through reciting incantations to achieve the goal of integration with Deities.

And cultivation is divided into four parts: Gongbu, Training, Ordinary prayer, Special. The meaning is as follows.

봉 축 주 (奉 祝 呪)

무극신 대도덕 봉천명용신교 도문소자 소원성취케
하옵소서

태 을 주 (太 乙 呪)

흠치흠치

태을천상원군 흠리차야도래 흠리합리 사바아

기 도 주 (祈 禱 呪)

시천주 조화정 영세불망만사지 지기금지원위대강

진 법 주 (眞 法 呪)

구천응원뇌성보화천존강성상제 하감지위

조성유희상제 하 감 지 위

서가여래 하 감 지 위

명부시왕 응 감 지 위

오악산왕 응 감 지 위

사해용왕 응 감 지 위

사시토왕 응 감 지 위

관성제군 응 감 지 위

칠성대제 응 감 지 위

직 선 조 하 감 지 위

의 선 조 응 감 지 위

칠 성 사 자 내 대 지 위

우 직 사 자 내 대 지 위

좌 직 사 자 내 대 지 위

명 부 사 자 내 대 지 위

천장길방하야 이사진인 하시나니 물비소시하사

소원성취케 하옵소서

칠 성 주 (七 星 呪)

칠성여래 대제군 북두구신 중천대신 상조금궤

하부근륜 조리강기 통제건곤 대괴탐랑 문곡거문

늑존염정 무곡파군 고상유희 자미제군 대주천제

세립미진 하재불멸 하북부진 원황정기 내합아신

천강소지 주야상륜 속거소인 호도구령 원건존의

영보장생 삼태허정 육순 곡생 생아 양아 호아

신형 괴작관행필보표 존제 금궤 여불령

운 장 주 (雲 長 呪)

천하영웅 관운장 의막처 근청천지 팔위제장 육

정육갑 육병육을 소솔제장 일반병영 사귀음음금

궤 여불령 사바아

이십팔수주 (二十八宿呪)

각항저방심미기 두우여허위실벽 규루위모필자삼
정귀유성장의진 동우 마성 오한 왕양 가부 진
준 경감 두무 구순 부준 장팽 견담 풍아 왕패
주우 임광 제준 이충 경단 만수 합연 비용 요
기 유식 경순 장공 마무 유용 제대신장 소솔제
장 일반병영 음음금궤 여불령

이십사절주 (二十四節呪)

동지소한 대한 입춘우수 경칩 춘분 청명 곡우입
하소만 망종 하지소서 대서 입추 처서 백로 추분
한로 상강 입동 소설 대설 장순부기 효공 두여회
위정 방현령 고사렴 울지경덕 이정 소우 단지현 유
흥기 굴들통 은개산 시소 장순순덕 장양 후근집장
공근 정지절 우세남 유정회 다짐 이세적 진속보제
대신장소솔제장 일반병영 음음금궤 여불령

도 통 주 (道 通 呪)

천상원룡 감부 태을성두우군 신아신아 삼아삼아
이 도통도덕으로 상통천문하고 하달지리하고 중
찰인사케 하옵소서

신 장 주 (神 將 呪)

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Incantation practice of Daesoonjinrihoe(大巡眞理會)

- Gongbu(工夫): Reciting incantations at certain places and times in a specified way.
- Training: Reciting incantations without a designated time or place.
- Ordinary prayer: Praying at home every day at Jin(7~9 am), Sul(7~9 pm), Chuk(1~3 am) and Mi(1~3 pm).
- Special prayer: Praying at a designated place or at home at Ja(11~1 am), Oh(11~1 pm), Myo(5~7 am), and Yu(5~7 pm) on Gab and Gi days*.

*Gab(yang) and Gi(yin) days: they alternate with each other every five days according to the oriental concept of a week.

=> Gongbu is divided into Sihak(Serving the teaching , 侍學) and Sibeop(Serving the law , 侍法) Gongbu. Everyday 72 people participate in Gongbu for 24 hours. Since 1991, it has been practiced without a pause.

Incantation practice of Daesoonjinrihoe(大巡眞理會)



Special prayer, in the temple of district, 16 June, 2016



Incantation practice of Daesoonjinrihoe(大巡眞理會)



Wudang Park Han-gyung Dojen,
the founder of Daesoonkinrihoe

"Prayer is reciting incantation in front of Sangje, thus you should have reverent mental attitude and take a graceful posture."

"You should recite incantation many times."

"Our Dao is Divine Dao, so if you recite incantation, the deities will descend upon you. Due to the existence of deities, there are incantations."

Incantation practice of Daesoonjinrihoe(大巡眞理會)

“Taeulju is supplicatory and mysterious incantation that has infinite divine power and marvelous energy. If you just recite Taeulju one or two times, you will preserve the energy in your body. If you take medicine, the energy of medicine will disappear but the energy of Taeulju will maintain as much as you recite.”

“Simply reciting incantation does not fulfill cultivation. Cultivation is that you should follow and practice what you necessarily ought to do.”

Conclusion

- As seen above, three sects of Eastern Learning group and three sects of Jeungdan group respectively have a different doctrine and thought but they have a common feature of making a recourse to incantation very much.
- Although basic incantation like 21-character incantation and Taeulju are same, there are noteworthy variations in other incantations.
- The common characteristics of the ritual of Korean new religions(in case of Eastern Learning and Jeungdan group) is reciting incantation.

Interpretation

- Although the surface area of incantation is mystical language which is not graspable, the incantation is related to the important symbol and core doctrine of these religions. The meaning of it is not decipherable and the devotees also recite them without knowing their meanings.
- The significant feature is that the extensive doctrine is taken to be compressed in its incantation. Thus, reciting incantation becomes the action internalizing the extensive doctrine of these religions into someone's mind and body.

Interpretation

- The efficacy of incantation can be expressed well as 'the power of incantation'. The performers experience the power of incantation in psychological, bodily, sociological, mystical aspects and believe the power flows out of the sacred being.
- In the systematic feature of incantation, it was viewed how a religious organization which takes incantation as the center of its doctrine and religious practice constituted Korean religious topography. Religious experience through incantation does not cease as a event but it contributes to build up a new religious organization.

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