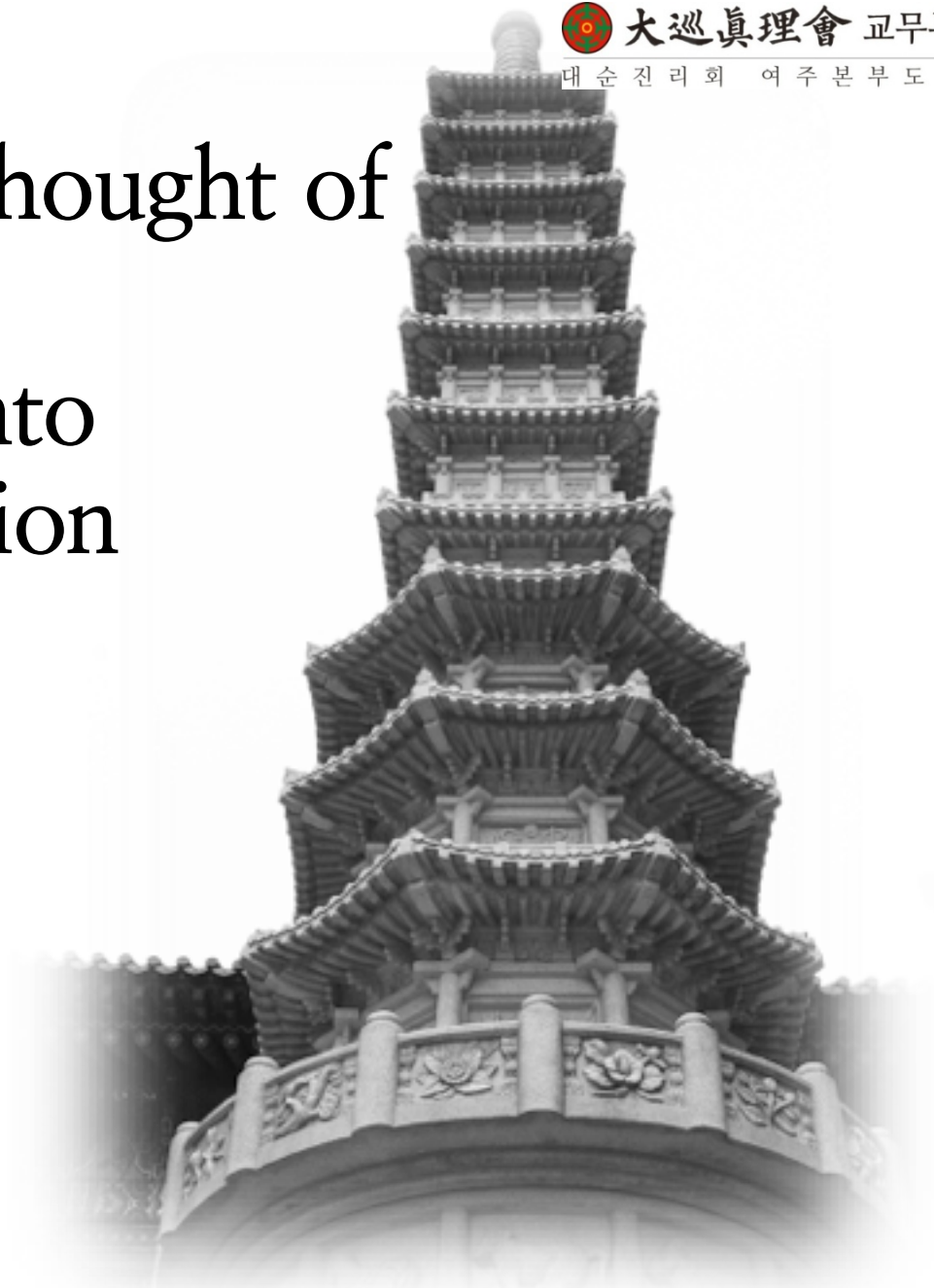


# The Origin of the thought of Thunder God and the Development into a Korean new religion (Daesoon Jinrihoe)

Presenter: Shin, Sangmi



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China 、 Korea 、 Japan



# I . The Origin of the Thunder God in China 、 Korea 、 Japan



1. The origin of Thunder God in China
2. The origin of Thunder God in Korea
3. The origin of Thunder God in Japan

# I . 1. The origin of the Thunder God in China



『Classic of the Mountains and Seas(山海經)』 referred to the Thunder god in the form of a half man, half animal(半人半獸) as a “*lei ze*(雷澤) in Thunder god, It is a figure with a human head on the head of the dragon. He knocks on his belly and thunder.”

# I . 1. The origin of the Thunder God in China



After the period of Zhou(周), Qin(秦), people worshiped thunder god with great respect while calling him as the ‘*Master thunder(雷師)*’ or the ‘*Prince thunder(雷公)*.’ It is because they thought the thunder god determines good and evil and kills those who are guilty on behalf of the Lord of Heaven.

# I . 1. The origin of the Thunder God in China

*Noeseong Bohwa Cheonjon*(雷聲普化天尊)

: *Yuanshi Tianzun*(元始天尊) was the father of nine son(九子), and among them, *Yuqingzenwang*(玉清真王) be reincarnated(化生) to *Noeseong Bohwa Cheonjon*(雷聲普化天尊).

*Noeseong Bohwa Cheonjon* belief flourished since the Song dynasty. *Noeseong Bohwa Cheonjon* controls Five Thunders(五雷) and appeared on June 24th.

## 1. 2. The origin of the Thunder God in Korea



Okchu Bogyeong(玉樞寶經)



Donguibogam(東醫寶鑑, 1610)  
: Principles and Practice of Eastern Medicine

## 1. 2. The origin of the Thunder God in Korea

Gu-cheon,  
Eung-won,  
Nweh-seong,  
Bo-hwa,  
Cheon-jon  
(九天應元雷聲普化天  
尊)

Taoism in China

Gu-cheon,  
Eung-won,  
Nweh-seong,  
Bo-hwa,  
Cheon-jon,  
Kangseong Sangje  
(九天應元雷聲普化天尊  
姜聖上帝)

A new religion in Korea



## 1 . 3. The origin of the Thunder God in Japan

The Thunder god is the gods of nature the Thunder god in Japanese folk religion and Shinto. In Kojiki, there is a myth of Izanagi and Izanami, Japanese creator gods.



When Izanagi's wife Izanami died, he travelled to the next world to meet her. According to this myth, eight the Thunder gods were created in Izanami's body while she fought the grim reaper to exit sheol(黃泉).

## 1. 3. The origin of the Thunder God in Japan

Since the Middle Ages in Japan, spirits who died with grudge in their lifetime and the custom of serving departed soul as god by the royals in order to prevent sick or calamities after death are called a vindictive spirit(怨靈) and a a Goryō spirit(御靈) belief, respectively. During the Heian period, folktale of Sugawarano Michizane becoming Thunder god

after death is a classic story.



Kitano Tenjin Engi  
(北野天神縁起絵巻)  
- Muromachi period  
(1336-1573)

## II. The figure of the Thunder God in China · Korea · Japan



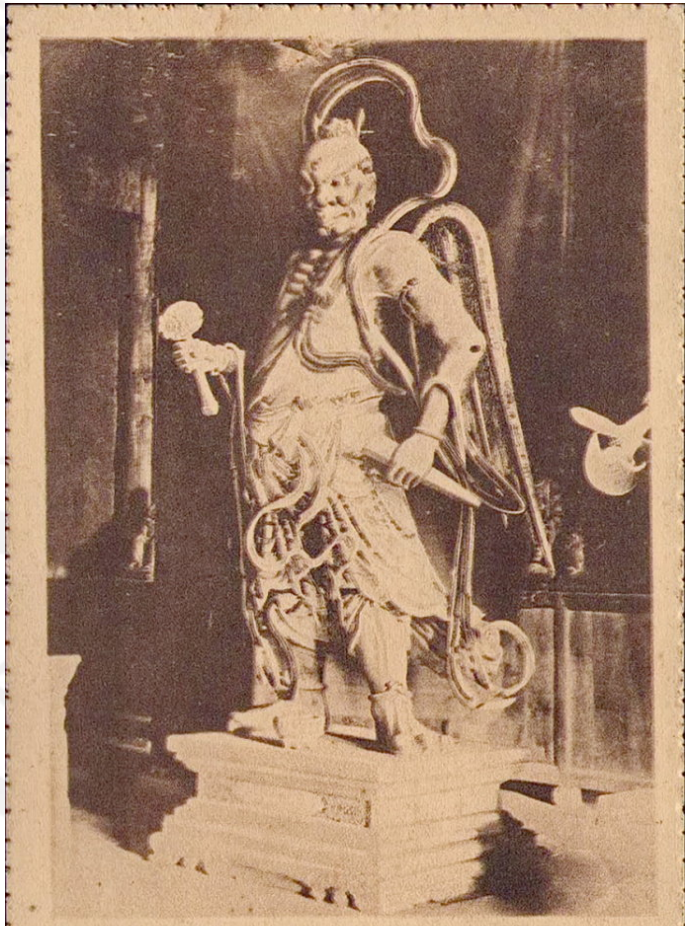
1. The figure of the Thunder god China
2. The figure of the Thunder god Korea
3. The figure of the Thunder god  
4. Japan

## II. 1. The figure of the Thunder God in China



『Classic of the Mountains and Seas(山海經)』 referred to the Thunder god in the form of a half man, half animal(半人半獸) as a "lei ze(雷澤) in Thunder god, The figure has a human head on the head of the dragon.

## II. 1. The figure of the Thunder God in China



A picture of the thunder god in 1901



The figure of a brain god with a bird beak

## II. 1. The figure of the Thunder God in China



Image of *Noeseong Bohwa Cheonjon* (雷聲普化天尊) from the Ming Dynasty. He is on *Qilin* (麒麟) with his hair loose. Surrounding him are *Prince thunder* (雷公), the *god of rain* (雨師), the *god of wind* (風伯), and *Ten gods* (十大元師) affiliated with *lei bu* (雷部).

Noeseong Bohwa Cheonjon  
(雷聲普化天尊)

## II. 2. The figure of the Thunder God in Korea



The Eight Great Events of Tongdosa the temple



Similar to China, lesser gods in Korea are also in the form of birds. *Palsangdo* of *Tongdosa* was drawn during the Joseon period. the *Thunder god* is similar to a bat and eight drums are emphasized.

## II . 2. The figure of the Thunder God in Korea



This image is from Joseon period. It is not in the form of a bird but of human.

Calling thunder with a brush on dragon's head is a distinct feature.

A picture by Kim Deok-sun  
(A painting from the Joseon Dynasty)



## II . 2. The figure of the Thunder God in Korea

*Gucheon Sangje*, God of the Ninth Heaven, is the Supreme God. This name is a shortened form of

*GucheonEungwonNwehseongBohwaCheonjonKangseongSangje*.

The name *Gucheon (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.

## II . 2. The figure of the Thunder God in Korea

*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’.

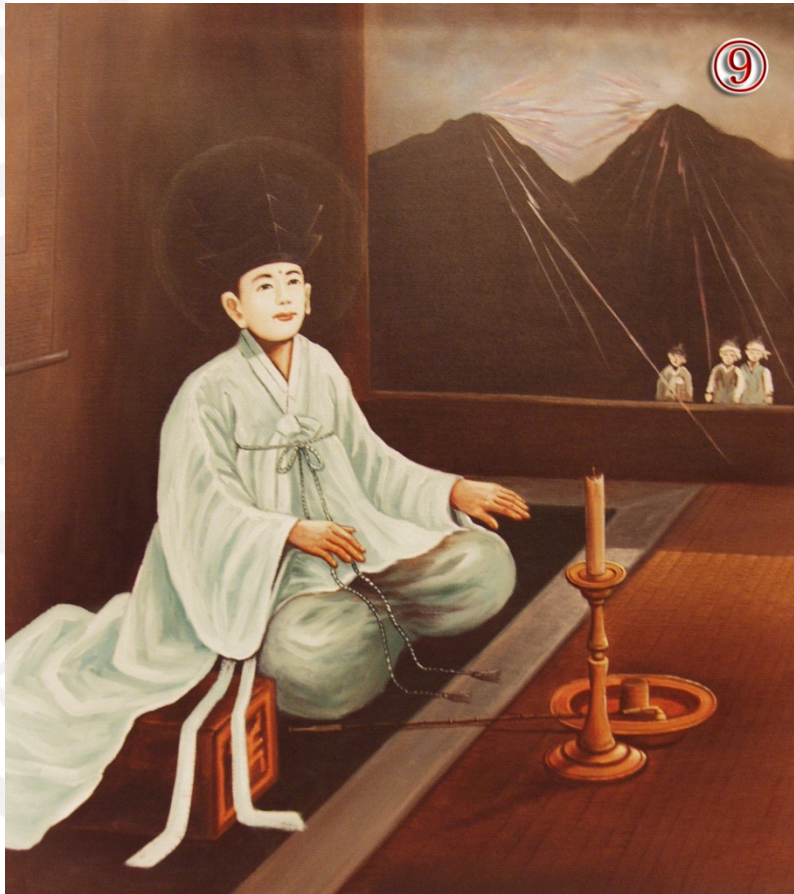
## II . 2. The figure of the Thunder God in Korea

*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.

## II. 2. The figure of the Thunder God in Korea



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. Sangje also demonstrated His power of wielding thunder.

‘Gu-cheon, Eung-won, Nweh-seong, Bo-hwa, Cheon-jon, KangseongSangje  
(九天應元雷聲普化天尊 姜聖上帝)’

Abbreviation: Gu-cheon Sangje(九天上帝)

## II. 3. The figure of the Thunder God in Japan



Wind God and Thunder God(風神雷神圖)-Tawaraya Sotatsu(俵屋宗達)

## II. 3. The figure of the Thunder God in Japan



Dazaifu Tenman-gū (太宰府天満宮)



Sugawara no Michizane(菅原道真)

### III. The Characteristics of the thought of Thunder God in China 、 Korea 、 Japan

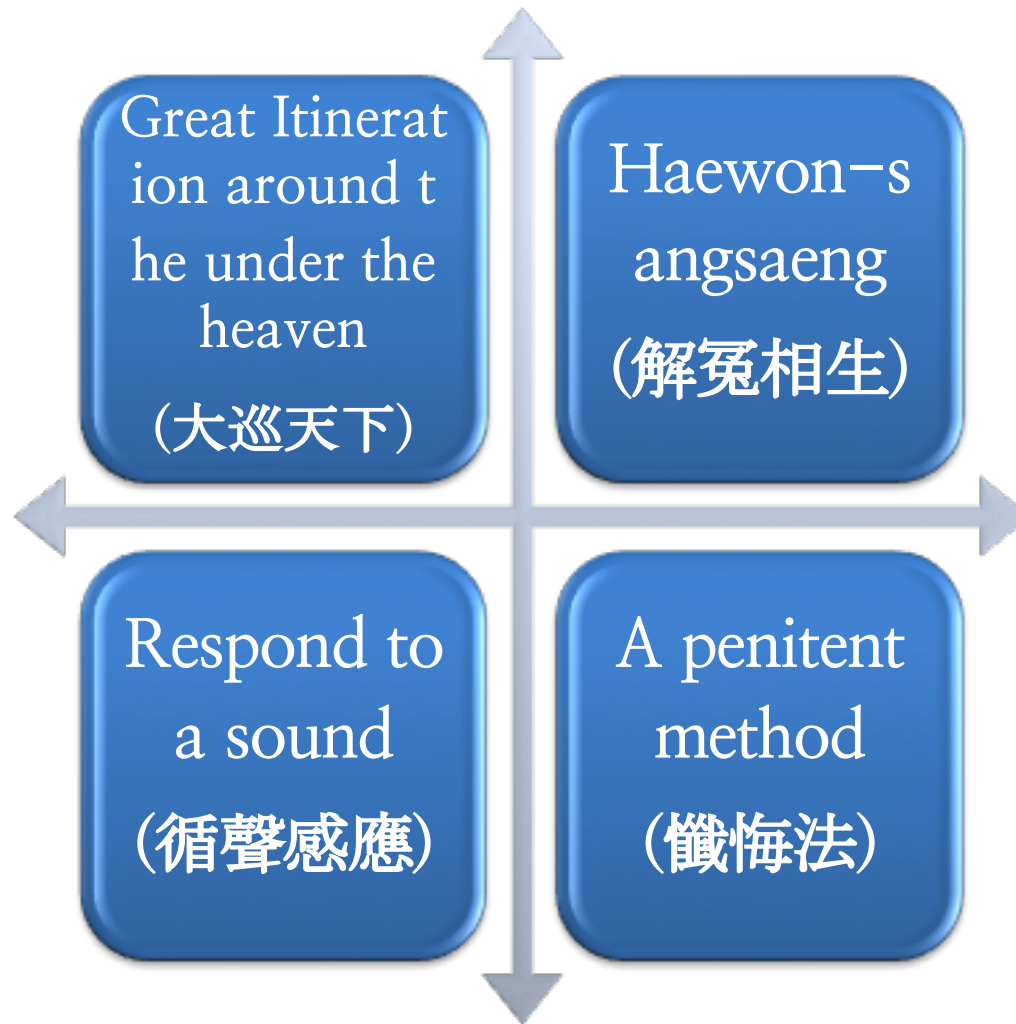


### III. The Characteristics of the thought of Thunder God in China · Korea · Japan

In China, there is no story about the thunder god originating from human besides the legend about being a son of the thunder god. However, there is such legend in Korea and Japan. Korea had also considered the thunder god as the gods of nature. Around 19<sup>th</sup> century in the late Joseon period, new religion began to rise and '*Gu-cheon, Eung-won, Nweh-seong, Bo-hwa, Cheon-jon, Kangseong Sangje*(九天應元雷聲普化天尊 姜聖上帝)' who incarnated in human form appeared. 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 of an everlasting paradise. In comparison to worshipping dead human as the thunder god that originated from Japan's the faith of a vindictive spirit, there is a stark difference in divinity.



### III. The Characteristics of the thought of Thunder God in China 、 Korea 、 Japan



The article represents the position of the author as presented in a CESNUR conference, rather than of CESNUR or its directors.

Thank you