

NATIONALITIES AND THE WORLD,
THE THREE TEACHINGS AND THE WAY OF CHANGES:
RELIGIOUS CONNOTATIONS OF
TAIWAN'S WEIXINSHENGJIAO (唯心聖教)
AND SOUTH KOREA'S DAESOONJINRIHOE (大巡真理會)



民族與世界、三教與易道：
台灣唯心聖教之宗教內涵，兼及韓國大巡真理會

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Preliminary version.

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The Eight Trigrams Castle (Bagua Castle) of Taiwan's Weixinshenjiao in HeNan Province of China

中國河南省雲夢山八卦城



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http://photo.cis.t

The reason Weixinshenjiao built the castle

- ◎ To rebuilt the “Chinese culture orthodoxy.”
- ◎ View the East Asian from the situation of cross-Strait (海峽兩岸) relations.



民族與世界的雙重處境

I. Introduction: Double Jeopardy of Nationalities and the World

Double Jeopardy of Nationalities and the World

民族與世界的雙重處境

- ◎ East Asian countries encountered a sovereignty crisis in the second half of the 19th century under the impact of Western powers. Likewise, traditional culture of the Three Teachings was unable to resist the invasion of Western culture.
- ◎ 19世紀後半期的東亞國家在西方勢力的衝擊下，曾經發生國家主權的危機，而傳統的三教文化在西方文化的入侵中也呈現無法因應面對的境況。

Double Jeopardy of Nationalities and the World

民族與世界的雙重處境

- ◎ After the arrival of Western religions, many new religions with national consciousness were motivated to revitalize the Three Teachings, emphasizing the subjectivity of Eastern nationalities on this basis.
- ◎ 西方宗教傳入後，激發許多具有民族意識的新宗教紛紛興起復振三教的動機，在此一基礎上彰顯、並強調東方民族的主體性。

Double Jeopardy of Nationalities and the World

民族與世界的雙重處境

- ◎ Taiwan and South Korea not only face the impact of foreign cultures, but also conflict and contradiction between nationals. This double jeopardy is apparent when Taiwan faces the giant China. Korea is divided into north and south due to different political positions of the same ethnic group.
- ◎ 台灣與韓國所面對的不僅是外來文化勢力的衝擊，並且也面對著民族內部的衝突矛盾，這種對內與對外的雙重處境，台灣與中國大陸之間存在著文化中國意識與政治中國之威脅；韓國則是存在著同一民族的造成南北分裂問題。

Double Jeopardy of Nationalities and the World

民族與世界的雙重處境

- ◎ When a new religion aims to grow and spread in the modern, globalized environment, its pursuit of world peace shows its present day world view and indirectly shows how it thinks of ethnic groups and the world.
- ◎ 當代的新宗教若要在現代性、全球化的大環境之中發展、傳揚，就不可能置身於這雙重處境之外，所追求的世界和平之宗教內涵亦將呈現新宗教的當代世界觀，更間接展現其如何思考民族、思考世界的方式。

Double Jeopardy of Nationalities and the World

民族與世界的雙重處境

- ◎ National identity is relatively complex in Taiwan due to the diversity of ethnic groups.
- ◎ From a historical perspective, Taiwan was ruled by many countries and has always been a part of struggles between international forces.
- ◎ 台灣的族群具多元性，民族認同顯得頗為複雜。從歷史脈絡來看，台灣曾受到多國政權治理，也一直處於國際勢力的角力之中。

Double Jeopardy of Nationalities and the World 民族與世界的雙重處境

- ◎ Taiwan and China are inextricably linked culturally, but great contradiction exists politically. Identification with cultural China does not equal identification with political China.
- ◎ 台灣與中國文化有著千絲萬縷的連繫，卻在政治立場上有著矛盾，文化中國之認同並不同於政治中國之認同。

Double Jeopardy of Nationalities and the World

民族與世界的雙重處境

- ◎ Taiwan's Weixinshengjiao proposed “the Chinese culture—the studies of *I-Ching* (易經) and Feng-Shui (風水).”
However, the Chinese culture orthodoxy (中華文化道統) does not simple advocate the return to traditional culture.
- ◎ 台灣唯心聖教提倡「中華文化道統—易經風水學」，並非單純主張回歸傳統文化。

Double Jeopardy of Nationalities and the World

民族與世界的雙重處境

- ◎ This study also examines new interpretations and applications of the “Three Teachings” and “the Way of Change” by South Korea’s Daesoonjinrihoe, using this as a basis for understanding how new religions with the spirit of revitalizing national identity in East Asia innovate traditional Chinese culture.
- ◎ 本文兼及討論韓國大巡真理會在三教、易道的創新詮釋與運用，探討具有復振民族精神特色的東亞新宗教如何創新中國傳統文化。

Double Jeopardy of Nationalities and the World

民族與世界的雙重處境

- ◎ To show how these new religions show national qualities in modern situations, and search for their positioning; how the religions show concern for the common future of the nation when facing the world.
- ◎ 新宗教如何對傳統進行創新，在現代情境中彰顯民族特質、尋求自我定位，如何關心民族的共同未來、面向世界。

近代東亞、台灣解嚴與唯心聖教

II. Modern East Asia, the end of Martial Law in Taiwan and Weixinshenjiao

Modern East Asia, the end of Martial Law in Taiwan and Weixinshenjiao

近代東亞、台灣解嚴與唯心聖教

- Modern history of East Asia was unraveled by the immense pressure of European and American countries. After the Opium War, the “May Fourth Movement (五四運動)” occurred in China under the impact of modern science, and going through a series of failures , and scholars began to **oppose traditions** under strong feelings of grief and indignation.
- 近代東亞的歷史在歐美各國為了發展資本主義的強大壓力下展開，面對戰爭失敗、西潮東漸、現代科學理性的沖擊，中國發生了「五四運動」等現代化運動，採取西化政策作為強大國家的手段並且對傳統文化進行全方面的檢討。

Modern East Asia, the end of Martial Law in Taiwan and Weixinshenjiao

近代東亞、台灣解嚴與唯心聖教

- ◎ The nationalist government retreated to Taiwan in 1949. The government promoted Confucianism as a means to control people's thoughts during the period of martial law (戒嚴); the government oppressed folk beliefs, such as divination and Geomancy (堪輿).
- ◎ 1949年國民政府在國共內戰中失敗而撤退至台灣，以儒家教條治國並作為政治控制人民思想的用途，在那段戒嚴時期中打擊本土盛行的民間宗教，壓抑占卜、堪輿之術等等。

Modern East Asia, the end of Martial Law in Taiwan and Weixinshenjiao

近代東亞、台灣解嚴與唯心聖教

- ◎ After the end of Martial Law (解嚴) in 1987 numerous new religions appeared, and the religious groups were formally registered with the Ministry of the Interior to become legal organizations.
- ◎ 1987年解嚴後，各種新宗教於內政部正式登記為合法團體。

Modern East Asia, the end of Martial Law in Taiwan and Weixinshenjiao

近代東亞、台灣解嚴與唯心聖教

- ◎ Furthermore, combinations of divination, Feng Shui, and folk beliefs with the Three Teachings became very popular, and the religious activities have even become the basis for national identification.
- ◎ 各種占卜、風水和民間信仰與傳統三教思想結合的活動大為盛行，宗教活動蓬勃，甚至成為民族自我認同的依據。

Modern East Asia, the end of Martial Law in Taiwan and Weixinshenjiao

近代東亞、台灣解嚴與唯心聖教

- ◎ According to the “Taiwan Social Change Survey” investigated by the Institute of Sociology, Academia Sinica in 1985, 1990 and 1995, a growing number of Taiwanese people had used the art of the numbers (術數), especially in 1990.
- ◎ 台灣中央研究院社會研究所所主持的「台灣社會變遷基本調查」研究，發現台灣人的術數行為逐年增高，於90年代大興其道。

Modern East Asia, the end of Martial Law in Taiwan and Weixinshenjiao

近代東亞、台灣解嚴與唯心聖教

- ◎ Taiwan was given the responsibility of a spiritual fortress for “revitalizing Chinese culture” under the rule of the KMT, especially after the Cultural Revolution in China (1966-1976), Taiwan became the heir of Chinese culture and the concept of orthodoxy was deeply embedded in the hearts of Taiwanese people under the education of the party-state system.
- ◎ 在國民黨政權的統治之下，台灣被賦予「復興中華文化」的精神堡壘之重責大任，尤其在中國大陸經歷文化大革命(1966-1976)之後，台灣更以身為中華文化傳承者自居。

Modern East Asia, the end of Martial Law in Taiwan and Weixinshenjiao

近代東亞、台灣解嚴與唯心聖教

- ◎ The concept of orthodoxy was also manifest in the teachings and practices of new religions. Even though new religions were given more freedom to grow after the end of martial law, they had no choice but to heed to the orthodoxy of “revitalizing Chinese culture” in the political atmosphere.
- ◎ 新宗教這種政治氛圍中向正統思想「復興中華文化」靠攏。

Modern East Asia, the end of Martial Law in Taiwan and Weixinshenjiao

近代東亞、台灣解嚴與唯心聖教

- ◎ Actually, it also allowed the new religions to find their identity through cultural value amongst the contradictions between the two sides of the Taiwan Strait.
- ◎ 但這也是新宗教的策略：在兩岸之間的矛盾之中找尋文化價值的自我認同。

Taiwan Weixinshenjiao 唯心聖教

- ◎ Weixinshengjiao is a new religion that integrates the Three Teachings founded by Grand Master Hun Yuan (混元禪師) in the 1980s, and is the 28th religious group registered with the Ministry of the Interior in Taiwan.
- ◎ 興起於80年代的「融合三教」之新宗教，是台灣內政部登記立案的第28個宗教團體。



Taiwan Weixinshenjiao 唯心聖教

- ◎ Grand Master Hun Yuan(1933-) or Chang Yi-Jui was born in a poor village in Nantou County. He founded the first land survey company in Taiwan
- ◎ 混元禪師(1933-)，出身於南投縣貧困鄉村，畢業於光華高工測量科，創立全台灣第一家測量公司，專門辦理政府的都市計劃、道路開發、土地測量等工作。



Taiwan Weixinshenjiao 唯心聖教

- There are 41 preaching halls and temples and 27 classrooms around Taiwan.
- 全台灣有41個道場和分寺、27個弘法教室。



Taiwan Weixinshenjiao 唯心聖教

- ◎ 8 overseas preaching halls
- ◎ having over 300,000 believers' families around the world.



Chiyou Shrine 蚩尤祠

Located in Fanshan village, Zhoulu county, Hebei province
河北涿鹿礬山



Chiyou Shrine 蚩尤祠

Located in Fanshan village, Zhoulu county, Hebei province
河北涿鹿礬山



Yandi/ Yan Emperor Temple 炎帝廟

Located in Fanshan village, Zhoulu county, Hebei province
河北涿鹿礮山



Yellow Emperor Palace 黃帝殿

Located in Mount. Chiao, Zhoulu county, Hebei province
河北涿鹿橋山



The creation of religious scriptures and the construction of theogony 經典創用與神譜建構

◎ The Scripture System 經學系統：

I. “the 30 Weixin scriptures” 唯心三十經

- 6 Buddhism scriptures 佛經
- 2 Confucianism scriptures 儒經
- 7 Folk belief scriptures 民間信仰經典
- 15 Apocalypse scriptures 教內天啟經典：
are the revelation from Guiguzi 鬼谷子
(the supreme deity of Weixinshenjiao)

The creation of religious scriptures and the construction of theogony 經典創用與神譜建構

◎ The Scripture System :

II. “Weixin’s Daozang”

Is a set of 15,615 books, which record the exhortation of Grand Master Hun Yuan.



Three teachings 三教

- ◎ The position of Weixin's Daozang gradually overtook the 30 Weixin scriptures.
- ◎ This shows that exhortations with **new interpretations of Grand Master Hun Yuan** are the true spirit of the religion's teachings that are propagated.
- ◎ 集結混元禪師講道而成的「唯心道藏」的地位逐漸大於包含三教傳統的「唯心三十經」，混元禪師的創造性詮釋才是教義精神之所在。



Theogony 神譜



Fuxi 伏羲

Mysterious Lady of ninth heaven
九天玄女

Three Chinses Ancestors:

Chiyou 蚩尤, Yellow emperor 黃帝,
Yen emperor 炎帝

Guiguzi 鬼谷子

72 celestial masters 七十二天師

36 celestial kings 三十三天王

Theogony 神譜

- ◎ Why do they worship Chiyou (蚩尤)?
 - Weixinshengjiao believes that Chiyou is the ancestor of ethnic minorities in China, Korea and Japan.
 - Other ethnic groups can only be truly integrated into one religious community by recognizing Chiyou as a Chinese ancestor.
 - 唯心聖教認為蚩尤帝是中國少數民族的始祖，唯有將蚩尤帝視為中華人民的先祖，才可能真正地涵納其他部族而成為一個整合性的共同體。

Theogony 神譜

- ◎ Weixinshengjiao holds large ancestor worship ceremonies the “21st Century Chinese Joint Ancestor Worship Ceremony (中華民族聯合祭祖大典)” to recognize the historical status of Chiyou as the national ancestor.
- ◎ 自2004年起每年藉由舉辦「廿一世紀中華民族聯合祭祖大典」來肯定蚩尤的歷史地位，確認祂作為民族始祖的地位。



1024 Panoramic view

九九法會妙莊嚴 極樂淨土三大千 九壇祭祖大圓滿 唯心淨土相輝映

唯心聖教影像中心 <http://photo.cjs>







Theogony 神譜

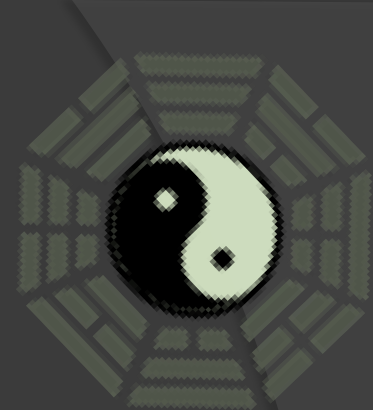
- ◎ The lineage covers East Asian nationalities, including them into the system of the three Chinese ancestors.

經由神譜所揭示的血脈論述涵蓋了東亞國家民族，納入中華三祖的共同體系之中。

- ◎ Because to resolve the grievances of three ancestors is to **resolve the ethnic grievances**.

解除三祖（炎帝、黃帝、蚩尤）之冤，即是解除民族之冤。

The way of Change 易道



- ◎ “The Way of Change” is the first and utmost principle.
- ◎ 「易道」即為宇宙之本體，是最源初、最至高無上的。(《安心真經》)
- ◎ Weixinshengjiao has taken over the five thousand year Chinese culture orthodoxy to establish the legitimacy and sacredness of the religion.
- ◎ 唯心聖教將傳三教整合至「易道」之中，因此，唯心聖教由此接掌五千年來的中華文化道統，建立宗教的正當性與神聖性。

The Eternal Bright Heaven.

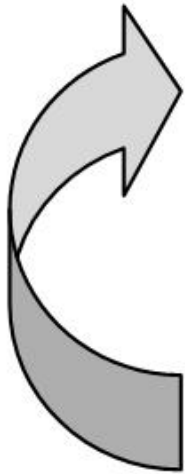


The Weixin School takes neutral ways between Yin and Yang to practice humanitarian thoughts.

Buddhism

Confucianism

Taoism



The future 5,000 years.



The past 5,000 years.

The way of Change 易道



- ◎ When facing the global disasters that human beings jointly face, e.g. SARS epidemic, ozone hole, risk of volcanic eruption at Fuji Mountain, risk of volcanic eruption at Yellowstone National Park, and “sinkholes” that frequently occurred in China, the U.S., and Russia in 2010.
- ◎ Weixinshengjiao created a ritual for “ridding calamities and eliminating disasters (消災化劫)” based on “the Way of Change,”
- ◎ 該教關注的是當下人類所共同的面對的世界性災難，如SARS疫情、臭氧層破洞、富士山活火山爆發危機、黃石公園火山爆發危機，以及2010年頻繁在中國、美國、俄羅斯等地發生的地殼突然陷落的「天坑」危機等等。



The arrangement of Mandala alter was by the order of North Dipper, 8 trigrams and five phases.

以七星陣、八卦五行構成壇場。

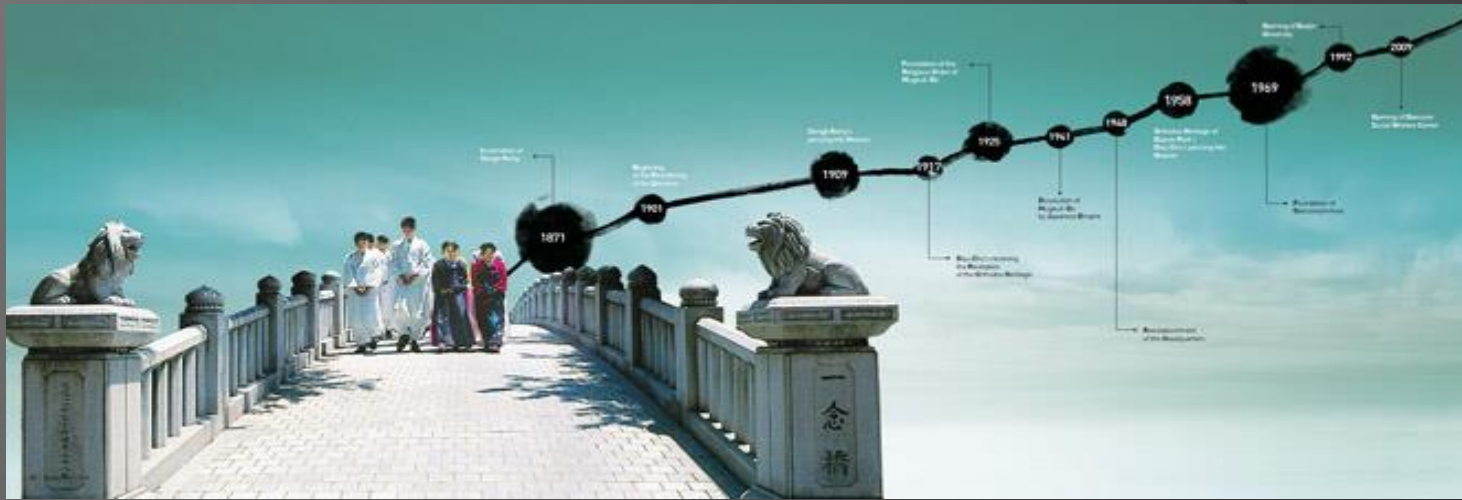
Burning the celestial document/ talisman to the heaven.



The way of Change 易道



- ◎ Because *I-Ching* and Feng Shui attach great importance to mountains, landforms, and origins, thus, concern for cross-Strait disputes to the global situation is the pristine concern of “the Way of Change.”
- ◎ 易經風水具有重視山脈地勢源流的特質，促使唯心聖教將整個世界視為一體。而「易道」之消災化劫必定要從整體來觀看、實行。因此，從關注兩岸之民族紛爭到關注世界大局，可謂「易道」的原始關懷。



韓國大巡真理會之三教與易道

III. A comparative view: the Three Teachings and the way of Change in Korea's Daesoonjinrihoe

Daesoonjinrihoe 大巡真理會

- ◎ Daesoonjinrihoe is a branch of the famous national religion in South Korea “Jeungsangyo,” and is the most successful of all branches.
- ◎ 大巡真理會是韓國有名的民族宗教「甌山教」的一支，並且是所有支派之中發展最好的。
- ◎ The founder of Jeungsangyo is Kang Jeung-san (1871-1909), born during the turmoil of late Joseon Dynasty.
- ◎ 創始人姜甌山(1871-1909)生於動亂的李朝末期。

Daesoonjinrihoe 大巡真理會

- ◎ The “Donghak Peasant Revolution” in the 1860s used “Eastern Learning (Donghak)” to oppose “Western Learning,” becoming the first new religions with profound influence on opening up (開闢) new thought.
- ◎ 1860年代「東學運動」主張以「東學」對抗「西學」，成為新宗教的嚆矢。
- ◎ After the Donghak Revolution failed, Kang Jeung-san used “deities” and “magic arts (法術)” for the power to open up a new world.
- ◎ 東學起義失敗後，姜甌山體認到只有人力不足以扭轉世界，轉而以「神」、「法術」作為開闢新世界的權能。

Daesoonjinrihoe 大巡真理會宗統



- ◎ Dojeon Park Han-Gyeong (1917-1995) founded Daesoonjinrihoe in 1969, and actively engaged in charity, education, and social welfare.

Three teachings of Daesoonjinrihoe

大巡真理會之三教觀

- ◎ The Three Teachings of Daesoonjinrihoe first appears in the Buddhist religion of Korea. After the Great Itineration throughout the Three Realms (環視三界、大巡天下), the Ninth Heaven Emperor descended to the Buddhist Geumsan Temple, a metaphor that traditional Buddhism is no longer capable of shouldering the great responsibility of the new world, so God descended into the world, becoming Kang Jeung-san (Kangseong Sangje)
- ◎ 大巡真理會的三教首先顯示在佛教信仰的朝鮮時代背景中，以九天上帝在「環視三界、大巡天下」之後，降臨於佛教的金山寺作為開端，暗喻傳統佛教已經不足以承擔新天地的重責大任，因此上帝於辛未年親自降臨世間，即是姜甌山（姜聖上帝）。

Three teachings of Daesoonjinrihoe

大巡真理會之三教觀

- ◎ Even though Korea political Confucianism was corrupted, Kangseong Sangje succeeded orthodox Confucianism.
- ◎ 朝鮮時代以儒學治國，雖然政治儒學有所腐化，但姜聖上帝仍具繼承儒學正統的自覺。

Three teachings of Daesoonjinrihoe

大巡真理會之三教觀

- ◎ The purpose of Daesoonjinrihoe is:

“Creative conjunction of the virtues of Yin and Yang, harmonious union of divine beings and human beings, resolution of grievances for the mutual beneficence of all life, and realization and completion of the Dao in the world .”

- ◎ 陰陽合德、神人調化、解冤相生、道通真境

Three teachings of Daesoonjinrihoe

大巡真理會之三教觀

- ◎ Although there are many similarities between Daesoonjinrihoe and Daoism, Daesoonjinrihoe scholar Park Maria (朴瑪利阿) listed difference in the thoughts and teachings, e.g. the perspective of religious practice, belief, etiquette, and aesthetics.
- ◎ 朴瑪利阿從修行觀、信仰觀、儀禮觀、審美觀等方面，列舉兩者有著思想、教理上的差異性。

Three teachings of Daesoonjinrihoe

大巡真理會之三教觀

- ◎ This shows that even though new religions are absorbing the essence of traditional religions, transformation and innovation are the emphasis and the self-expectations of new religions.
- ◎ They want to take on a different path.
- ◎ 顯示了新宗教雖然擅長吸傳統信仰的精華，但轉化和創新，並且走出一條不同的道路才是新宗教的著重之處，亦是普遍的自我期許。

Three teachings of Daesoonjinrihoe

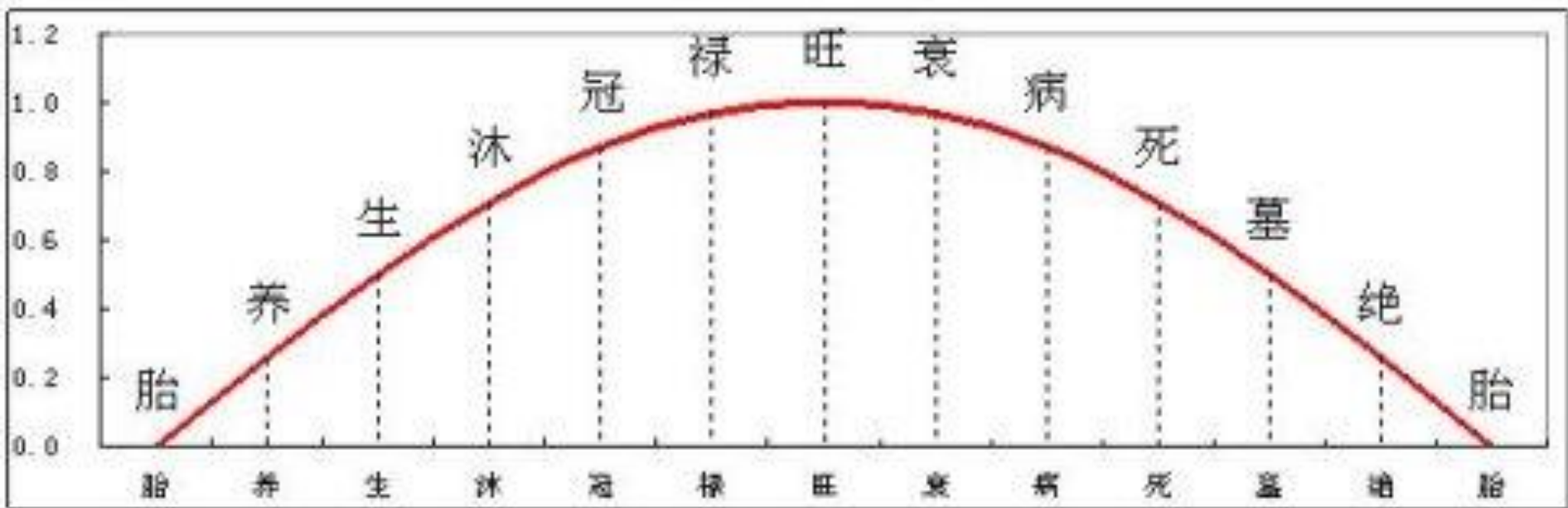
大巡真理會之三教觀

- ◎ They illustrate the “12 Growth Phases (十二長生),” and show Daesoonjinrihoe is the most mature religion.
- ◎ 以十二長生說明大巡真理會是比傳統三教更為成熟的宗教。

Three teachings of Daesoonjinrihoe

大巡真理會之三教觀

Xian (Taoism) In Tai phase	Fo (Buddhism) In Yang, Changshen phase	Ru (Confucianism) In Muyu, Cuandai phase	Daesoonjinrihoe In Linguan, Diwang phase
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Picture source: http://blog.sina.com.cn/s/blog_54d031a40102vmi8.html

The way of Change in Daesoonjinrihoe

大巡真理會之易道



- ◎ “The Way of Change” is applied in “the reordering of the universe(天地公事)” to fundamentally resolve grievances between deities and human beings, and resolve grievances tracing back to the son of China’s ancient emperor Yao – the grievance of Danzhu(丹朱).
- ◎ By “correcting the numbers of cosmos cycles, adjusting the deities, and resolving grievances.”
- ◎ 「易道」的運用是「天地公事」的特色，根本性地解決天地神明與人世之冤結，並上溯至中國上古帝堯之子—丹朱之冤。因此進行了「整理天地度數、調化神明，以解萬古怨恨」之天地公事。

The way of Change in Daesoonjinrihoe

大巡真理會之易道



- ◎ GOD (Kangseong Sangje) used “the Way of Change” to change the world from a public domain and the overall environment, first regard the relationship between Korea, Japan and China.
- ◎ Viewing East Asia as a whole to resist Western forces, he helped Japan to defeat Russia, then slowly diverted the energy from Japan to Korea and helped Korea become prosperous.
- ◎ 姜聖上帝的視野首先放在東亞國家—韓、日、中之間的關係，藉著神道幫助日本擊退俄羅斯，以東亞為一整體來對抗西方入侵之勢力，再慢慢地將氣運從日本轉移至韓國，使韓國國運昌盛

The way of Change in Daesoonjinrihoe

大巡真理會之易道



- ◎ “Opening a path to the everlasting Later World”:
transforming the meaning of the Pre-World and Later World, and the logic of generation and elimination among five phases (五行生剋), to interpret the fate of Korean people.
- ◎ This provides an explanation for the survival of the nation and rationalizes its encounters to provide nationals with a vision of a beautiful future.
- ◎ 「後天開闢」—將先天與後天、五行相生相剋的邏輯轉化成為解釋朝鮮民族命運的詮釋學，在民族存亡的危機之中提供一種解釋的範式，用來合理化時代遭遇，更提供同胞美好未來的願景。



結論

Conclusion



Conclusion

- ◎ New religions are able to become independent of the many great traditions because the issues they seek to resolve are unprecedented, e.g. resolving grievances of Chiyou (蚩尤), Danzhu (丹朱), and Eastern and Western cultures.

新宗教之所以能獨立於諸多大傳統，就在於其所注重的時代性問題是前所未有的，諸如解蚩尤之冤、解丹朱之冤、解東西文化之冤等。

Conclusion

- ◎ The propose for New religions to integrate the Three Teachings is to in-line with the spirit of the current era.
- ◎ Weixinshengjiao and Daesoonjinrihoe absorb, adapt, and transform the Three Teachings creatively, and to rediscover the national spirit and face the double jeopardy of nations.

三教之運用是為了整合出更適合時代精神、更能夠為當代所用的宗教實踐方法。唯心聖教與大巡真理會兩者雖然具有融合視野，但並非對傳統三教全盤吸納，而是進行了吸收、批判、調適以及創造性轉化，用以重新發現民族精神以及面對國家與民族的內外雙重處境。

Conclusion

- ◎ In an era of globalization, Weixinshengjiao and Daesoonjinrihoe face the world by showing transcendence of Divine Dao, especially the thought of “the Way of Change” .
- ◎ Their “Dao” is not traditional Taoism, but new “Dao” after transformation that allows them to open up a new religious path and create new circumstances.

在全球化時代中，宗教面向世界的方法首先就展現在超越性的神道原理，尤其是在唯心聖教和大巡真理會之中具有關鍵性地位的「易道」思想，經由這新生的「道」得以走出宗教新道路，開創新局。

Conclusion

- ◎ Weixinshengjiao found the “Eternal Bright Heaven”, while Daesoonjinrihoe become the most mature new religion.
- ◎ Both can be understood as **the Chinese culture orthodoxy shifting to the new religion.**

文化典範之轉移：以「我」為立足點的統合。唯心聖教從三教之中走出「唯心家」之路，大巡真理會則繼三教之後進入「冠旺」階段成為最為成熟的新宗教，兩者都可以理解為中華文化典範已經轉移至新宗教的身上。

Conclusion

- ◎ Weixinshengjiao expands the definition of nationality and advocates “the Chinese culture orthodoxy,” expanding concern to East Asian countries, and **viewing the entire East Asia as a “religious community.”**
- ◎ It puts itself into the world and showing concern for the common fate of the nation through enlightenment and revelation.

唯心聖教以「易道」的神道角度來超越政治立場，從根源—民族始祖之冤來看待兩岸的關係，首先就是擴大民族的定義，提倡「中華文化道統」，將神道關懷擴及東亞各國，將整個東亞視為一個「宗教的共同體」，藉此使自己投身進入世界，在神啟和預示之中關心民族共同的未來命運。

Conclusion

- ◎ Daesoonjinrihoe hopes to “open a path to the everlasting Later World” via the reordering of the universe, which is for “resolving grievances.”
- ◎ In the era of Kangseong Sangje, “the Way of Change” was used to integrate Korea, Japan and China into an East Asian community for resisting Western forces.

韓國大巡真理會希冀經由「解冤」之天地公事來進行的「後天開闢」，在姜聖上帝時代以神道統合韓、日、中三國成為對抗西方勢力入侵的東亞共同體。

Conclusion

- ◎ In modern times, resolving grievances in the history of confrontation between North and South Korea, as well as the complex situation in the world is an inevitable issue that must be faced.
- ◎ The new religions face this double jeopardy and show the new manner of tolerance, benevolence and integration in present day world, is people's expectations for the new religion.
- ◎ 在當代大韓民族的南北對立，面對這種歷史冤結、及與世界間存在的複雜關係，都是無可逃避的大問題。因而作為當代新宗教必須與時俱進，展現愈加寬容、包涵的新格局，這就是世人對於東亞新宗教的一個期待。

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Thank You for Your Attention

