

Research on the relational characteristics of 'Guarding against self-deception' in *Daesoon* Thought

: focusing on the 'resolution of grievances for mutual beneficence'

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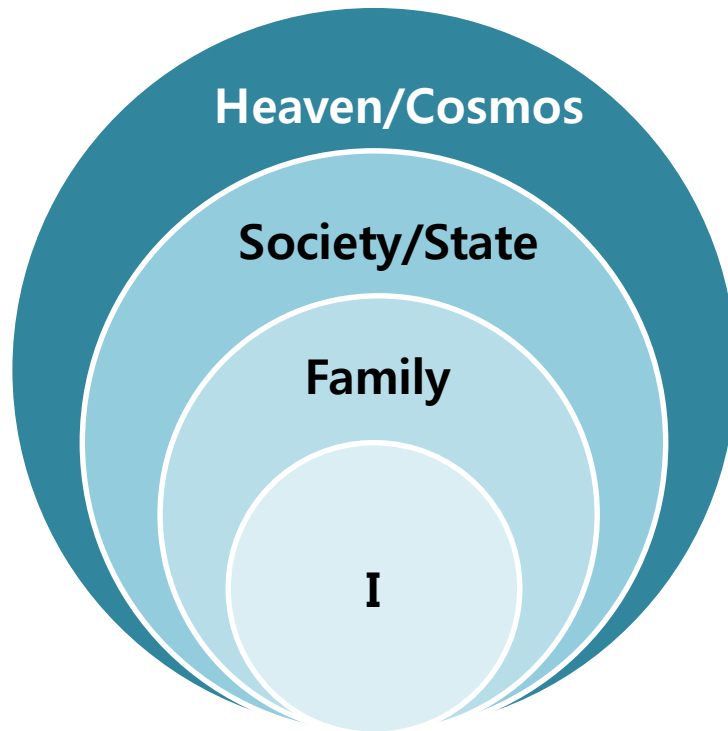
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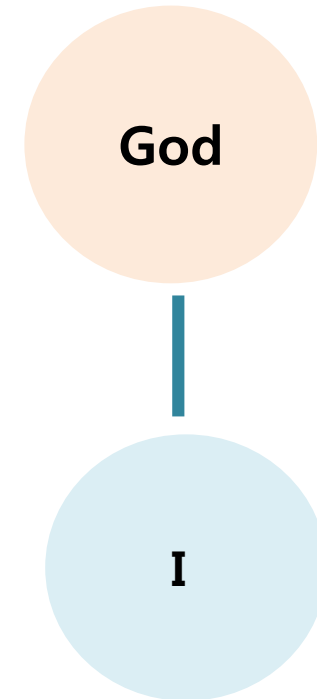
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1. Oriental concept of 'Guarding against self-deception' (無自欺):-relational characteristics based on the expansion model

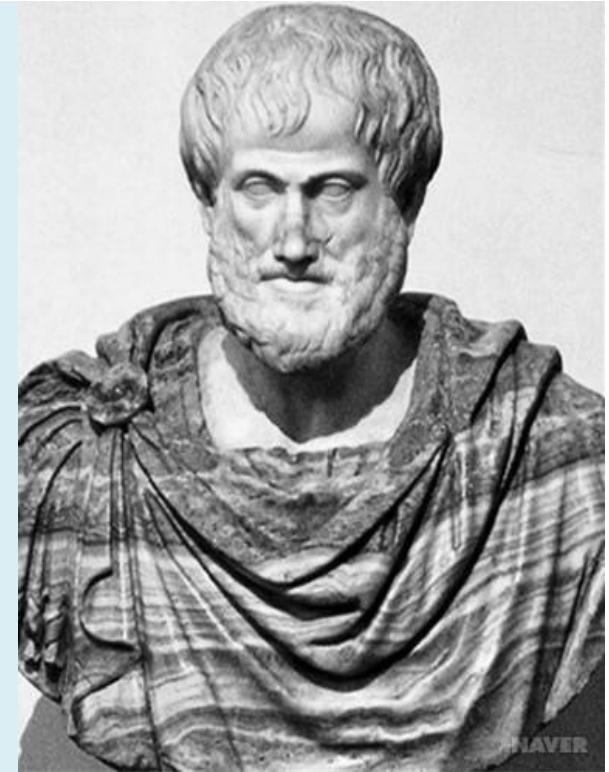
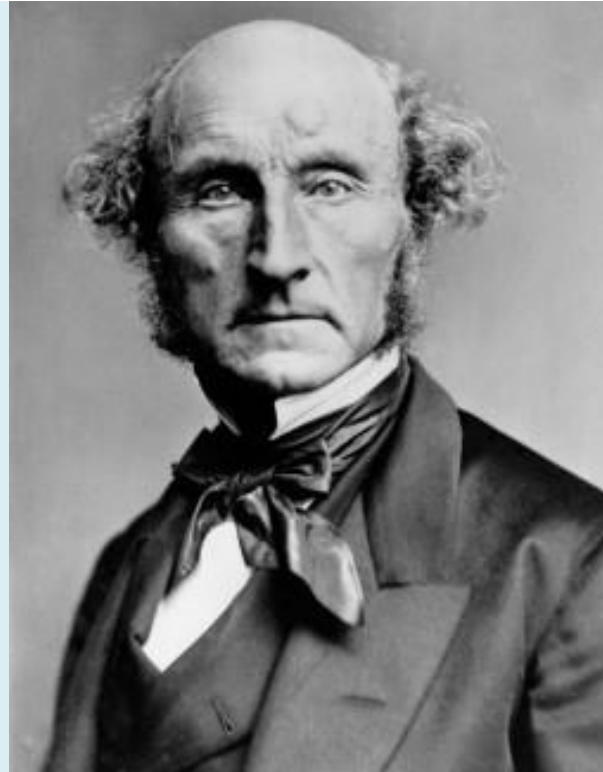


Vs.



The Western concept of self-deception----analysis at the individual level based on the theory of natural law, contract and God's punishment against Satan's temptation.

1. 1) Three major approaches in Western ethics



1. Deontologist: I. Kant (1724~1804): duties to oneself/sincerity with the self

2. Teleological Consequentialist J. S. Mill(1806~1873) : utilitarian principles

3. Virtue Ethics: Aristoteles (BC 384~ BC 322)

1. 2) Three components of Daesoon ethics

Deontological-ground for moral obligation to practice in accordance with ethics and morals/ **humanity as ends itself**, treating others with respect

Teleological-objective of cultivation/method to produce a better result

Virtue ethics-Character of agent(moral lawgiver), rather than acts/Perfect moral gentleman with omniscience and power through realization and spread of Sangje's virtue

2. Characteristics of Daesoon ethics

1) Comparison with Confucian ethics

- (1) *Great Learning*: the method of achieving the Confucian ideal, yet normative in character
- (2) Daesoon Ethics:
 - 1) deontological-normative ground/objectives
 - 2) teleological, consequentialist-method for achieving the best result
- (3) Difference from expansion model: emphasis on the resolution of grievances of other people and spirits for mutual beneficence as well as the focus on the other tenets- neither residing in individual level, nor just expanding to other people.
-positive ground for practice in life, resolving the grievances of others including spirits inside and outside of oneself-as objectives and deontological ground for realizing aims and tenets.



“Resolution of grievances for mutual beneficence is to make others prosperous without having a grudge.” And this leads to the true stage of unification with Dao based on guarding against self-deception which focuses on cultivating mind to be pure like a mirror.(Instruction, 1985. 2)

4. 3) (3) Inscription explaining the term 'Daesoon Truth'

"All things pertain to the mysterious function of *Taegeuk* that many saints came down to the earth to convey the universal truth to save all humankind.

For instance, those who came down as kings are Fuxi(伏羲), Dangun, wenwang(文王), and those who came down as teachers are Confucius, Buddha, Laozi and our holy teacher Kang Jeungсан of modern period."(Inscription in Yeosu Central headquarters temple complex)



4. 3). (4) Dojeon's Instructions

Religious order should aim at building an image of the true cultivator respected as a spiritual model through practising the basic works of salvation of the world and redemption of people faithfully, and devoting oneself to the reformation of the human spirit and the renewal of human beings based on guarding against self-deception.

With this mind, we ought to propagate and edify people, purify society and take the lead in constructing the welfare state, while raising the will of resolving grievances for mutual beneficence and rewarding favors for mutual beneficence.

(Dojeon's instruction, 1984)



5. Relation to Unification with Dao and its relational characteristic

1. The whole image of a gentleman with heavenly virtue, harmonized between the soul and the mind, the mind and the body, divinity and humanity and humans and deities

-The Unification with Dao [*Injon*(Man, the Venerable)]-similarity to the stage of 'Union of heaven and man.'



2. Tenets pursuing for the mutual beneficence of both deities and humanities

-relational characteristics of virtue ethics, based on the harmony of Deontological and teleological ethics, aiming for Dotong as the best result, while basing oneself on ethics and morals.

6. Conclusion

- Applying the Western concept of ethics to Daesoon thought, it not only encompasses both of their characteristics of teleological objectives and deontological ethics, but also transcends the Western concept of ethics or religion due to its feature of oriental virtue ethics, which stresses much on the mutual relations based on the expansion model of innate good nature of each human being.
- Yet, it differs from the expansion model of Confucian concept of benevolence(仁), or Buddhistic concept of mercy aiming at Saint-king, Buddha, or Bodhisattva, in that the main impetus or ground for 'Guarding against self-deception' tends to be prone to 'resolving the grievances of other people and spirits for mutual beneficence', as well as the other 'Three Tenets of *Daesoonjinri*', which are 'harmony of yin and yang', 'harmonious union of divine beings and human beings' and the 'unification with Dao in the world'.

Thank you!

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