

The Meaning of ‘*Haewon-sangsaeng*’ and the Sacred Place in Daesoon Jinrihoe:

Focusing on its Religious Hierophany in
relation to ‘*Sinin-jowha*’

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I. Introduction



Supreme God of the Ninth Heaven (Sangje), Kang Jeungsan (1871-1909)

- **Reordering Works of the Universe (1901-1909)**

Founder (Doju), Jo Jeongsan (1895-1958)

- *Mugeukdo* and Construction of *Yeongdae* (1925)

- **Doctrines: Tenets, Creeds and Aims**

- **Cultivation Methods, Ceremonial Procedures, and other Regulations**

Leader (Dojeon), Park Wudang (1917-1995)

- **Daesoon Jinrihoe**

“ I will rebuild Heaven and Earth and allow divine beings to pass in and out of human minds so that human beings can be renewed and fulfil their Heavenly purposes. ...I will redeem humanity by exercising great authority over the Three Realms, constructing the Later World of Earthly Paradise with the Way of mutual beneficence.”

“The Three Worlds lost their constant Dao due to the chaos of the Netherworld. Therefore, I will reorder the existing Heavenly Dao of mutual conflict in such a way that divine beings and human beings, who had been blocked for thousands of years, can cooperate with each other for mutual beneficence. Accordingly, the general current of Heaven and Earth will be put on the right track.” (*Jeon-gyeong*)

I. Introduction



The Declaration of Participation in Dao(1928)

“...Although everyone hopes to get honor and prosperity, why is it difficult to acquire those? It is because they do not know the shortcut, which is restoring innate conscience. Once you restore it, you can communicate with all the spirits of heaven and earth, and be in harmony with everything in the Universe.... Hence, straighten out the energy of one’s mind, perform one’s righteousness, and seek the innate conscience while leaving oneself to Sangje’s will.”

II. Sacred Place in Daesoon Jinrihoe



II. Sacred Place in Daesoon Jinrihoe

1. *Yeongdae*

The Main Shrine where 15 Great Deities are enshrined on the highest (fourth) floor, with the Supreme God of Ninth Heaven (Gucheon Sangje) as its center.

2. Once the innate conscience are restored and preserved, individual **mind** constitutes *Yeongdae* as the **sacred place of human spirits** (心靈神臺), which could be obtained by practicing *Haewon-sangsaeng*. Based on the principle of ‘Not deceiving oneself’, it maintains its sacredness inside of one’s mind.

III. *Haewon-sangsaeng* and its Religious Implications



- Spirit of love and understanding of an affectionate mother who encompasses every child with warm and generous heart
- If someone slaps your face, then caress her or his hand.
- One good turn deserves another (Proverb)
- Mutually understand each other through resolving misunderstanding and doubt (grudge) while making others prosperous

III. *Haewon-sangsaeng* and its Religious Implications



- It is to respect every living soul.

-Respect is to know that others are precious as much as my life is worth.

-To respect others, we should have a mind to return good for evil. (↔Returning evil for evil is like washing blood with blood that *Haewon-sangsaeng* cannot be achieved.)

-When we respect others, we win respect and popularity from other people and deities that we can achieve *Dotong*. [*Dojeon's Instructions* (1993.1)]

III. *Haewon-sangsaeng* and its Religious Implications

- The whole process of preventing and resolving *Cheok* which is often caused by, or forms negative karma while being cautious about oneself not to fall into one's selfish interests and desires [**Cheok* is an other's grievances against oneself]
- To prevent negative implication of *Haewon*, the principle of resolution of grievances should be performed based on the principle of mutual beneficence.
- Ethics of mutual-living for promoting the betterment of others while not causing *Cheok* [Ethics of peace]

IV-1. The Implications of *Haewon-sangsaeng* in relation to *Sinin-johwa*



1. The scope of *Haewon-sangsaeng* encompasses the world of spiritual beings in that the grievances of spirits can also be resolved through this principle.

IV-1. The Implications of *Haewon-sangsaeng* in relation to *Sinin-johwa*

1. With the principle of interdependence between human beings and spiritual beings, Jeung-san gave primacy to the Resolution of grievances resulting in reciprocation, which relies on the Four Tenets.
2. Following this principle, spiritual beings can help devotees to fulfill objectives of Dao when they cultivate themselves in appropriate methods.

IV-1. The Implications of *Haewon-sangsaeng* in relation to *Sinin-johwa*

3. Spiritual beings can also be truly resolved through participating in the construction of the Later World.

[Principle of reward and desert explains the possible sacrifice followed by good acts, because they can produce better results afterwards.]

4. In this process, both party are supposed to reciprocate the favors out of gratitude.

IV-2. The Implications of *Haewon-sangsaeng* in relation to *Dotong-jingyeong*

1. Mind is an organ in which spirits reside and make things happen that man has to keep clean and selfless mind while guarding against self-deception and promoting the betterment of others.
2. Through spiritual cultivation centering one's reverent spirit in the lower abdomen (the elixir field), devotees engage in incantation practice accompanied by the propagation of Daesoon Truth and edification to achieve the goal of integration with the Dao.
3. By being enlightened and unified with the Dao of Daesoon Truth, humans transform themselves into realizing the sacred place of their spirits.

IV-2. The Implications of *Haewon-sangsaeng* in relation to *Dotong-jingyeong*

3. In unity with deities, human beings find sacredness inside of oneself in the era of *Injon*, characterized by the principles of *Haewon-sangsaeng* and *Boeun-sangsaeng* (Reward of the Favours for Mutual Beneficence) .
4. Both human beings and the world itself reach the true state of *Dotong* (Perfected Enlightenment) where one can have a thorough understanding of everything in the Universe with the ability to achieve anything in accordance with one's own will.

IV-2. The Implications of *Haewon-sangsaeng* in relation to *Dotong-jingyeong*



V. *Haewon-sangsaeng* in relation to *Sinin-johwa* as a ground for Hierophany

1. The principle of *Haewon-sangsaeng* is to promote the betterment of others without causing *Cheok* based on the spirit of respect and understanding.
2. *Boeun-sangsaeng* is to realize that every being around us are thankful ones who help our existence to be worthwhile, and to cooperate with the spirit of joining efforts.
3. Through these two principles, all grievances stored up from time immemorial will be resolved and the world will turn into an earthly paradise without conflict and antagonism.

V. *Haewon-sangsaeng* in relation to *Sinin-johwa* as a ground for Hierophany

4. This is how we embody and internalize Dao based on the sacred spirit in mind, which reveals itself in the form of virtues of humanities (*yinlyun*) as a hierophany of sacred Dao of Deities.(神道)
5. This hierophany helps the sacred to enter the ordinary and, for the ordinary to enter into and participate in the sacred realm while culminating in *Dotong-jingyeong* (Perfected Unification with Dao).

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