

The Sacred Space of Daesoon Jinrihoe: Distinctiveness and Significance

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1. The Theory of Sacred Sites ? Discovering vs Creating

The approaches of religious studies to understand sacred sites are differentiated as follows:

1st

- There is a perspective that one cannot choose sacred site at one's own will but only discover it, defining space as having innately acquired its sacredness by hierophany and thereby becoming a sacred space.
- Traditional religious scholars such as M. Eliade, Joel P. Brereton, and Belden C. Lane support this perspective.



1. The Theory of Sacred Sites ? Discovering vs Creating

The approaches of religious studies to understand sacred sites are differentiated as follows:



- Another perspective is that man artificially creates sacred space, defining space in which groups with certain interests insist upon their own space, occupy, activate that location as sacred space.
- Jonathan Z. Smith, David Chidester, Edward T. Linenthal, Lily Kong and others support this perspective.



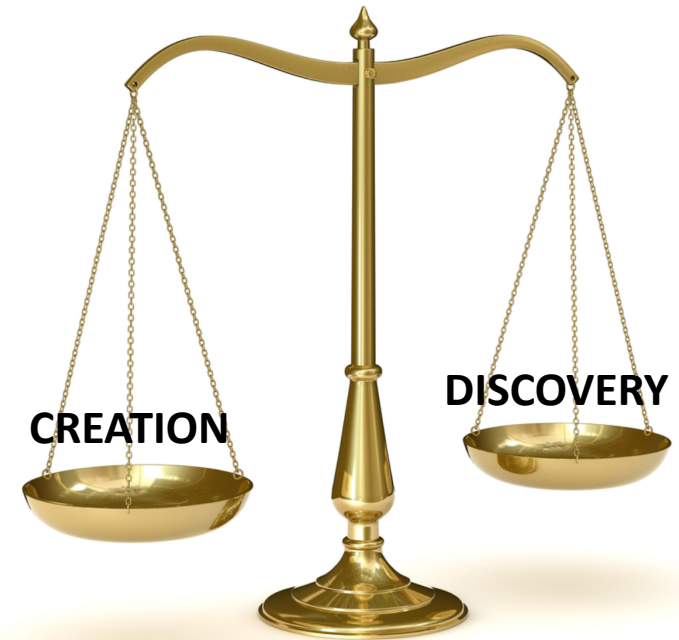
1. The Theory of Sacred Sites ? Discovering vs Creating



- The difference between the two is attributed to their approaches to understanding sacredness.
- So, the perspective on discovering sacred space assumes that intrinsic sacredness and hierophany exist while that of creating sacred space is based on the premise of such space being the result of artificial projection and the insistence that sacredness did not exist from the beginning.

1. The Theory of Sacred Sites ? Discovering vs Creating

- A circle of religious studies is prone to focusing on creation of sacred sites in recent times, however, in spite of the antithetical perspectives of these two approaches, this study insists that **the two perspectives should be adopted case by case in a balanced way to understand the sacred space of a given religion.**



1. The Theory of Sacred Sites ? Discovering vs Creating



Discovery of sacred space



Creation of sacred space

- That is because discovery of sacred sites highlights an intrinsic side of sacred space while creation of sacred sites on its circumstantial side.
- In other words, **the perspective on discovering sacred space reveals its ontological significance** whereas **that of creating sacred space expresses its various mechanisms generated in sacred space by enabling the understanding of the process and means behind the consecration of the space in question.**

2. The sacred site of Daesoon Jinrihoe provides a good example of this statement.



- Daesoon Jinrihoe believes in Kang Jeungsan (1871~1909) as the Highest God of the universe, who claimed to have opened a new world through certain religious activities called the 'Reordering Works.'
- The teachings of Doju (Holy Founder) Jo Jeongsan (1895~1958) and Dojeon (Holy Leader) Park Wudang (1917~1996), who inherited the religious authority in order, following Kang are revered by Daesoon Jinrihoe.

2. The sacred site of Daesoon Jinrihoe provides a good example of this statement.

Temple Complex (Dojang)

Its sacred spaces are known as 'Temple Complexes (Dojangs, lit. Dao-Ground)' and the most important spot is the Shrine of Divine Beings (Yeongdae).

The Shrine of Divine Beings (Yeongdae)



3. The sacred site of Daesoon Jinrihoe

- Unlike other religious orders in Korea, Daesoon Jinrihoe does not consider Kang Jeungsan's birthplace or historical sites related to the movement as the most salient locations.
- Such sacred sites of Daesoon Jinrihoe are hard to comprehend unless we recall the two main perspectives on sacred spaces in religious studies.



Clinic of Copper Valley Village

3. The sacred site of Daesoon Jinrihoe



- Daesoon Jinrihoe perceive that the spring of sacredness lies in the Supreme Lord of the Ninth Heaven.
- At the same time, Daesoon Jinrihoe express their respect to many divine beings such as Jade Emperor, Sakyamuni, the ten kings of the netherworld.
- Sacredness should also be seen as coming from those divine beings.

3. The sacred site of Daesoon Jinrihoe

- The divine beings, including the Supreme Lord of the Ninth Heaven, reveal their sacredness not only in heaven but also on earth (hierophany).
- The location of this occurrence is a site wherein the divine beings have been enshrined according to a certain law and system.
- This is a sacred site of Daesoon Jinrihoe, that is, the Yeosu Headquarters Temple Complex, the Geumgang Mountain Toseong Temple Complex, the Pocheon Temple Complex, the Junggok Temple Complex, the Jeju Temple Complex.



3. The sacred site of Daesoon Jinrihoe

- The five Temple Complexes (dojangs) of Daesoon Jinrihoe consist of many buildings.
- Among them, the Shrine of Divine Beings (Yeongdae) is considered the most sacred spot.



- It is a place where the Supreme Lord of the Ninth Heaven and other divine beings are enshrined, and thereby, it is the most important and most sacred ground.

3. The sacred site of Daesoon Jinrihoe



- Besides the five Temple Complexes, there are over 300 fellowship halls and centers where devotees all over the country gather.
- The separate space called the Servile-Mind Hall is inside the facilities. The portrait of the Supreme Lord of the Ninth Heaven is housed here. Accordingly, the fellowship halls and centers are also approved of sacred sites.
- But their class is lower than that of Temple Complexes.

3. The sacred site of Daesoon Jinrihoe



The significance of sacred sites in Daesoon Jinrihoe is as follows:

1st

- The sacred site enables the devotees to experience the Jade Capital of heaven.
- Daesoon Jinrihoe devotees have believed that the five Temple Complexes are microcosms of the Jade Capital of heaven.
- The devotees experience the Jade Capital of heaven by making a pilgrimage to a Temple Complex where the Supreme Lord of the Ninth Heaven and divine beings dwell.

3. The sacred site of Daesoon Jinrihoe



The significance of sacred sites in Daesoon Jinrihoe is as follows:

2nd

- The Temple Complexes are representative cultivation sites as well as the heart of the administration of the religious order .
- The devotees believe they will reach the religious goal of their fulfillment of unity with dao through participation in cultivation practices of the Temple Complexes.

4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

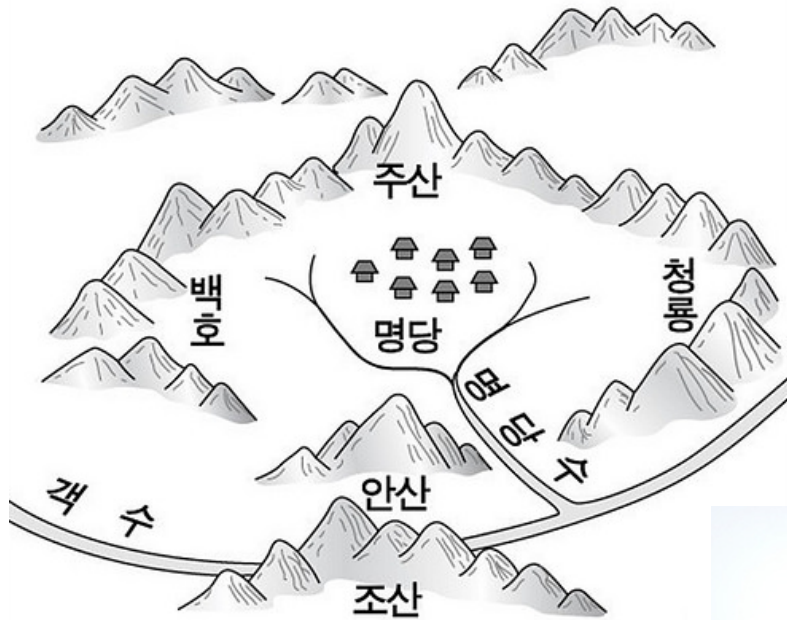
The sacred sites of Daesoon Jinrihoe consist of the following elements:

- 1 The traditional of Feng Shui
- 2 Faith in auspicious sites hidden by heaven
- 3 Faith in Degree Numbers

4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

1

The traditional of Feng Shui



- There is a belief that certain sites affects human fortunes in Northeast Asia. This system of belief is known as Feng Shui.
- Korea has had a relatively strong tradition of Feng Shui.
- For example, over the half of the entire lawsuits in the nation between the 15th and 19th centuries were related to cases pertaining to gravesites associated with Feng Shui.

4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

1

The traditional of Feng Shui



- In the Northeast Asian tradition, there are many theories on Feng Shui, however, the theory of Feng Shui Imagery is one which developed in Korea.
- All things have their own shape. As a result, this theory posits that landforms that resemble a given shape gathers a corresponding energy.
- For instance, if man chooses a housesite or a gravesite that looks like the configuration of lying cow eating its feed, then the people related to the landform are said to live comfortable lives.

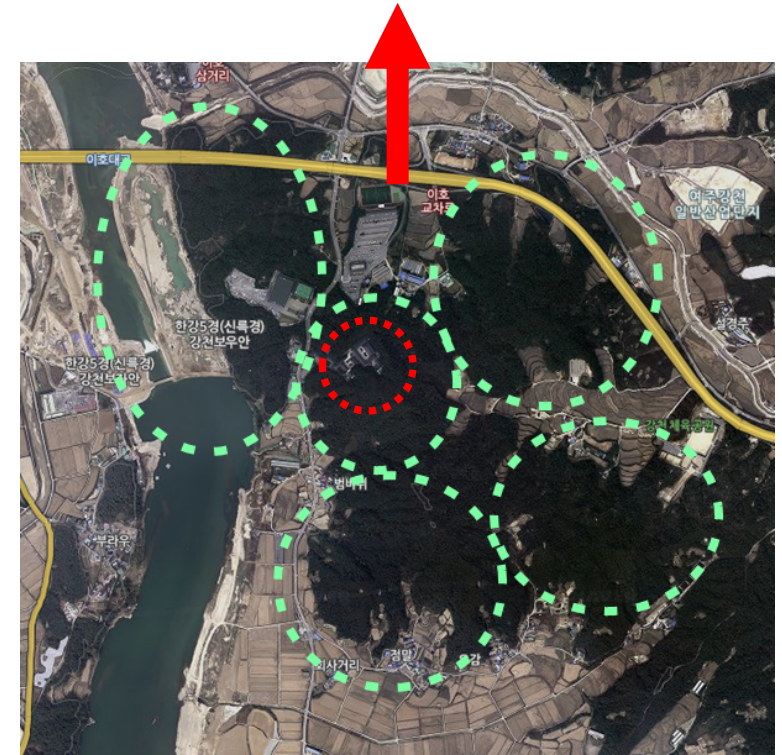
4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

1

The traditional of Feng Shui

Feng Sui of the Yeoju Headquarters Temple Complex

- The sacred sites of Daesoon Jinrihoe, Temple Complexes also had a close relationship with Feng Shui.
- As for the Yeoju Headquarters Temple Complex, the configuration is said to be an auspicious land in which the petals of plum flowers softly descend.
- If one settled down in such a configuration, he would overcome difficulties no matter how harsh and achieve fecundity and wealth.

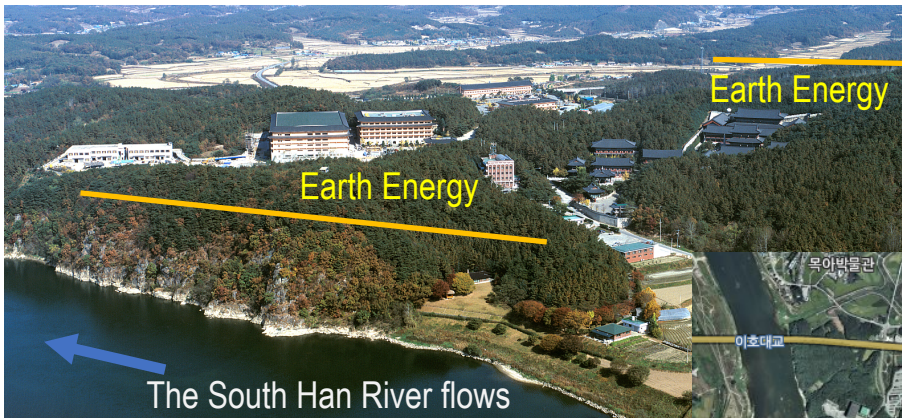


4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

1

The traditional of Feng Shui

Feng Sui of the Yeoju Headquarters Temple Complex



• And the Yeoju Headquarters Temple Complex is settled in the place where the South Han River flows to the north and the mountain in the front and rear which is full of the Earth energy in the Five Phases protect. Furthermore, the configuration nearby forms the Seven Stars of the Northern Ladder.

• In this regard, the Yeoju Headquarters Temple Complex is the most auspicious land where the Jade Capital of heaven was re-created here on earth.

4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

1

The traditional of Feng Shui

Feng Sui of the Geumgangsan Toseong Temple Complex



- The Geumgangsan Toseong Temple Complex in Gangwon Province is situated under the first peak of Geumgang Mountain named the Immortal Peak.
- Immortal Peak at Mount Geumgang is the origin from which all the ridges first began.
- In Feng Shui, its auspicious configuration looks like a crane flying away from its nest.
- This hub of earth-energy is believed to produce many outstanding talents who are revered for their noble character and learning.

4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

1

The traditional of Feng Shui

Feng Sui of the Pocheon Temple Complex

- The Pocheon Temple Complex in Gyeonggi Province is located in the propitious landform that looks like seated immortals reading books and studying.
- Daejin University established by Daesoon Jinrihoe lies next to the Temple Complex. Its earth-energy is expressed symbolically.
- A settlement in this place will produce many talents of dignity who have wisdom and intelligence.



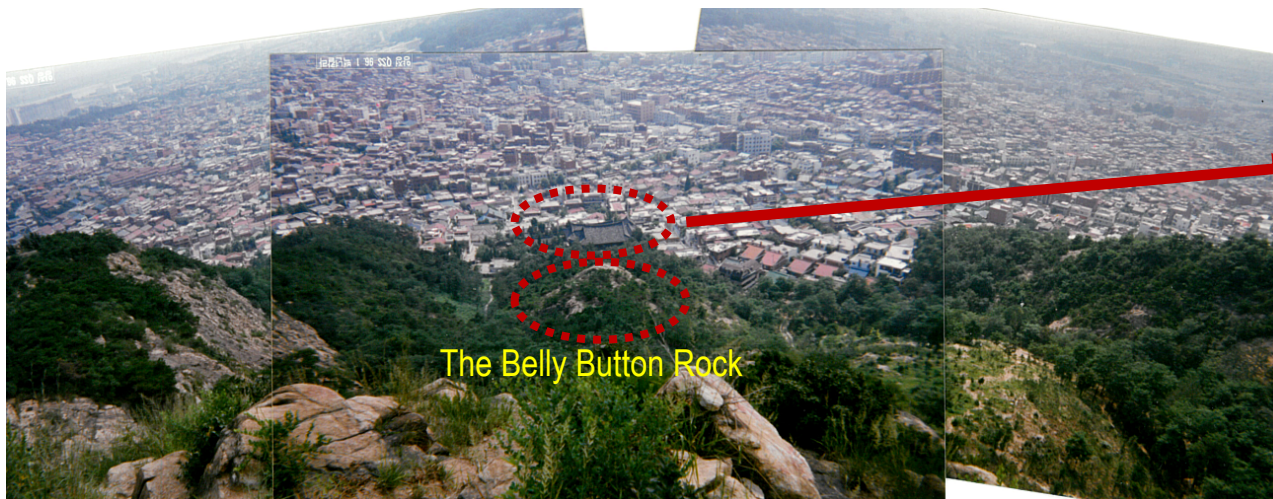
4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

1

The traditional of Feng Shui

Feng Sui of the Junggok Temple Complex

- The Seoul Junggok Temple Complex is situated under the Belly Button (Baekop) Rock of Mt. Mystic Horse (Yongma). Its configuration resembles the shape of the 'secret valley (Junggok)' wherein women produce offspring. If a settlement is built here, there is a saying that thought-provoking talents will endlessly come forth.



4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

1

The traditional of Feng Shui

Feng Sui of the Jeju Temple Complex

- The Jeju Temple Complex in Jeju Island has a landform of Seongi-Okhyeong (armillary sphere). It has a dual meaning, which suggests two ideas in Feng Shui.
- First, Seongi-Okhyeong is perceived as an instrument to track the celestial objects visible in the sky. Such a fortunate landsite enables the understanding of the heavenly mandate and heavenly time. In addition, it makes them spread throughout the human world.



Seongi-Okhyeong (armillary sphere)

4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

1

The traditional of Feng Shui

Feng Sui of the Jeju Temple Complex

- Secondly, there is the perspective that Seongi-Okhyeong is used to understand Polaris (Seongi) and the Great Dipper (Okhyeong). These refer to the king of heaven and his subjects in the Eastern astronomy. Due to this idea, any landform that resembles Polaris and the Great Dipper symbolizes the residences of noble people.



4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

1

The traditional of Feng Shui

- The five Temple Complexes sites mentioned above had been chosen by Park Wudang, the founder of Daesoon Jinrihoe.
- Such sites were originally auspicious lands with distinctive energy.
- In this context, it is believed that the sacred sites are supposed to be discovered according to the worldview of Daesoon Jinrihoe.

Discovering the sacred site



4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

2

Faith in auspicious sites hidden by heaven

- If all the sites where Temple Complexes were built were auspicious lands, why did people not use them as houses or gravesites before the Temple Complexes were established?



4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

2

Faith in auspicious sites hidden by heaven

- Daesoon Jinrihoe has a belief that a site can be hidden by heaven. Thus, the sacred site where the Supreme Lord of the Ninth Heaven and divine beings will be enshrined was hidden since time primordial by heaven. When the right time comes, such sites are supposed to be discovered.



4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

3

Faith in Degree Numbers



- Daesoon Jinrihoe explains this phenomenon as Degree Numbers, which means that the Reordering Works performed by the Supreme Lord of the Ninth Heaven, Kang Jeung-san, come to fruition when the right time is reached and proceed from that point onward. In other words, when the right time comes, these sites show their divinity and finally reveal themselves.

4. Discovery of the sacred sites in Daesoon Jinrihoe: Various Forms of Beliefs in Certain Spots

Feng Shui says when the earth emits its energy, the energy is not infinite. The term for this phenomenon is expressed by the following words, 'The blessing is not emitted any longer.'

When the sacred sites of Daesoon Jinrihoe function well, they do not eternally function as sacred sites. In other words, their time as such sites is finite. This is one of the characteristics that the sacred sites of Daesoon Jinrihoe have, and this can be explained and understood by the belief in Degree Numbers.



5. Creation of the sacred sites in Daesoon Jinrihoe: Theory of the Consecration of sacred sites

Theory of the Consecration of sacred sites consist of the following elements:

- 1 Faith in the Investiture of Gods
- 2 Conditions for Sacred Sites: The Realization of Religious Norms
- 3 Ritual of Sacralization of Sacred Site

5. Creation of the sacred sites in Daesoon Jinrihoe: Theory of the Consecration of sacred sites

1

Faith in the Investiture of Gods



- The faith in the investiture of gods provides the background for identifying a certain land as a sacred site in Daesoon Jinrihoe.
- The investiture of gods means when a divine being is appointed in a certain territory, the place becomes dignified by acquiring the authority of that divine being.

5. Creation of the sacred sites in Daesoon Jinrihoe: Theory of the Consecration of sacred sites

1

Faith in the Investiture of Gods

- Jeungsan taught, “Greater than the nobility of heaven and earth is that of human beings. Therefore, now it is the era of human nobility.”
- The nobility of heaven and earth refers that the authority of the divine beings appointed on heaven and earth who make them noble.
- The nobility of humanity refers to divine beings invested human with the ability to commune with divine beings and achieve the harmonious union (union between divine beings and human beings). Therefore, the authority of divine beings came to appear in humans.



5. Creation of the sacred sites in Daesoon Jinrihoe: Theory of the Consecration of sacred sites

1

Faith in the Investiture of Gods



- The era of the nobility of humanity has not come yet.
- Thus, the divine beings waiting to invest humans with a new rank have to stay on earth since it is still the era of nobility of earth.
- Daesoon Jinrihoe insists that the Reordering Works done by Jeungsan gathered them together in a place.

5. Creation of the sacred sites in Daesoon Jinrihoe: Theory of the Consecration of sacred sites

1

Faith in the Investiture of Gods



- And the place is the very Temple Complexes of Daesoon Jinrihoe.

If so, the sacred sites of Daesoon Jinrihoe — the space of limited existence, will be understood as the relics of the era of the nobility of earth from the time of their establishment until the ideal paradise comes into being.

5. Creation of the sacred sites in Daesoon Jinrihoe: Theory of the Consecration of sacred sites

2

Conditions for Sacred Sites: The Realization of Religious Norms



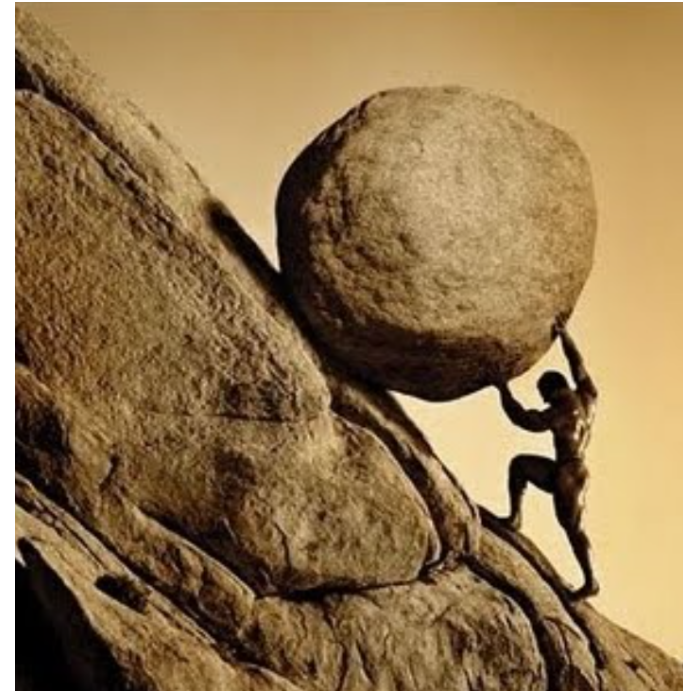
- Daesoon Jinrihoe stresses that the truth which the Supreme Lord of the Ninth Heaven spread has to be realized properly, which is an essential factor for the divine beings to be enshrined in a location.
- The principles of cultivatory practices in Daesoon Jinrihoe are called 'Perfected Dharma.'
- Once there were over 100 orders that believed in Kang Jeung-san. A substantial number of them are still active at present. However, Daesoon Jinrihoe does not recognize such sites as the sacred places. The reason is because those are not the places wherein Perfected Dharma was implemented.

5. Creation of the sacred sites in Daesoon Jinrihoe: Theory of the Consecration of sacred sites

2

Conditions for Sacred Sites: The Realization of Religious Norms

- It means that the realization of Perfected Dharma, namely, constant human effort is a precondition for a sacred site to sustain its vitality.
- If such sites stress human more than space, such characteristics are better understood from the creation theory regarding sacred sites, which claims that the sacred site is a place to be occupied and maintained.



5. Creation of the sacred sites in Daesoon Jinrihoe: Theory of the Consecration of sacred sites

3

Ritual of Sacralization of Sacred Site



- Daesoon Jinrihoe performs a ritual of sacralization named "the devotional offering of enshrinement" to make certain places sacred.
- This ritual is to report to heaven the beginning of the perfected dharma set to be realized. In accordance with this, the ritual includes prayer that the Supreme Lord of the Ninth Heaven along with many divine beings resonate, which greatly heralds the ordinary site into a transformed sacred site.

6. Conclusion



- We do not need to be obsessed with a certain theory for describing the sacred site of the religion in question.
- Studying sacred site with these presuppositions in mind does not lead to a better understanding.
- Sacred sites can potentially be seen as both having been discovered and created.
- It is necessary to pay attention to the fact that some religions may be capable of emphasizing these two dimensions at the same time. This is one of the significant characteristics embedded in the sacred sites of Daesoon Jinrihoe.

THE END



THANK YOU VERY MUCH

