2022 JDTREA Conference

New Frontiers in Daesoon Thought



Friday, July 1, 2022

10am - 5:30pm

Webex Online Meeting

Room Number : **2644 311 7809**

Password : **daos1234**

Journal of Daesoon Thought and the Religions of East Asia

DAOS

DAESOON ACADEMY OF SCIENCES

PROGRAM Friday, July1,2022

10am Opening Chair: Jason GREENBERGER *Managing Editor of JDTREA*

Greetings from JDTREA Representatives

BAE Kyuhan *DAOS &* Massimo INTROVIGNE *CESNUR*

10:10am–11:40am Session1 Chair: LEE Gyungwon *Daejin University, Pocheon,Korea*

Blue Rooster Pagoda as an Introduction to East Asian Natural Philosophy in Daesoon Jinrihoe

Holly FOLK et al. *Western Washington University, Washington, USA / 7*

Haewon-sangsaeng, Chinese Harmonism and Ecological Civilization

WANG Zhihe *Institute for Postmodern Development of China, California, USA / 17*

Freedom of Religion, Sangsaeng, and Symbiosisin the Post-COVID Study of (New)Religions

Donald WESTBROOK *SanJosé State University, California, USA /39*

11:40am - 13:00 pm Lunch

13:00-15:00pm Session2 Chair: KIM Taesoo *Daejin University, Pocheon, Korea*

Introducing Daesoon Philosophy to theWest

Don BAKER *University of British Columbia, Vancouver, Canada / 49*

Rhetorical Relationality and The FourTenets of Daesoon Jinrihoe

Brian FEHLER *Texas Woman's University, Texas, USA /57*

A Womanist Interpretation of DaesoonThoughtand its Activities – Focusingon Religion,Gender, and Sexuality

AHN Yujin *Vanderbilt University, Tennessee, USA /59*

Mutual Contention in the Former World and Mutual Beneficence in the Later World: Daesoon Jinrihoe's Vision of Peace and Reunification of Korea In Light of Shmuel ModernitiesThesis

Carole CUSACK *University of Sydney, Sydney, Australia /73*

15:00- 15:10 pm

15:10-17:10pm Session3 Chair: David W. KIM *Australian National University, Australia*

Comparative Analysis on the Conceptof the Millenarian Age in Daesoon Jinrihoe and ISKCON

Boris FALIKOV *Russian State University for the Humanities, Moscow, Russia / 83*

Fasting of the Mind and Quieting of the Mind: A Comparative Analysis of ApophaticTendencies in Zhuangzi and CataphaticTendencies in Daesoon Thought

ZHANG Rongkun et al. *University of Shanghai for Science and Technology, Shanghai, China / 85*

A Study on Charity, Social Welfare, and Education of Daesoon Jinrihoe – From the Perspective of Comparative Study of Religions

AHN Shin *PaiChai University, Daejeon, SouthKorea /95*

Activating Twenty-four: Time, Space, and Body

Livia KOHN *Boston University, Massachusetts ,USA /105*

17:10-17:30pm Closing Chair:Jason GREENBERGER *Managing Editor of JDTREA*

Board Meeting & Publication Announcement *JDTREA ISS2*

Carole CUSACK *Editor-in-Chief*

DAOS
DAESOON ACADEMY OF SCIENCES

1st Session

Blue Rooster Pagoda as an Introduction to East Asian Natural Philosophy in Daesoon Jinrihoe

Abstract

Holly FOLK

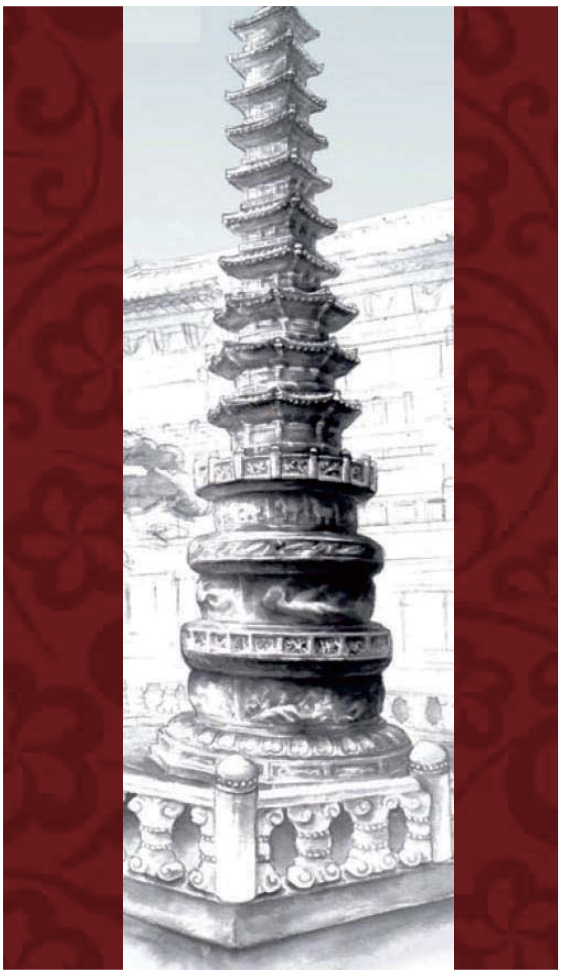
Jason GREENBERGER

Our presentation considers the Korean new religious movement, Daesoon Jinrihoe (大巡眞理會), in the larger context of East Asian thought, by outlining the religious symbology of the Blue Rooster Pagoda (cheonggyetap, 靑鷄塔) at Yeoju Headquarters Temple Complex. From the time of ancient civilizations into the present, metaphysical thinkers have drawn an array of paradigms from the natural world, to detect correspondences between material and spiritual realities and maximize their benefits. In both the East and West, systems such as geomancy, astrology, and different organic taxonomies have offered intricate understandings of the cosmic order. Completed in April of 1988, Blue Rooster Pagoda at Yeoju Headquarters Temple Complex has become an iconic image closely associated with Daesoon Jinrihoe. Aside from its clear aesthetic beauty, Blue Rooster Pagoda is also useful in introducing the East Asian Natural Philosophy contained within Daesoon Theology and highlighting how this Korean religion has developed novel symbols of its own. Some of the subject matter depicted on the pagoda is similar to content found across many Chinese traditions. Examples would include the second and third layers of the pedestal (jwadae, 座臺) and the upper and lower sections of the body (tapshinbu, 塔身部) which correspond to the four symbolic celestial animals (sa-shin, 四神), the twelve deities of the Chinese Zodiac (shibi-shinjang, 十二神將), the twenty-four deities in charge of the seasonal divisions (ishipsa-jeolhu, 二十四節候), and the twenty-eight deities in charge of the constellations (ishibpal-su, 二十八宿). However, the Ox-Seeking Pictures (shibudo, 十牛圖) on the first layer of the pedestal and the symbolism of the nine-round-stone finial (sangnyunbu, 相輪部) both require special care as their significance differs considerably from even their nearest counterparts in Chinese Natural Philosophy. This exploration of religious symbology will use Blue Rooster Pagoda as a springboard to explain the meaning of East Asian Natural Philosophy in Daesoon Jinrihoe.

Keywords: Blue Rooster Pagoda; Daesoon Jinrihoe; Yeoju Headquarter Temple Complex; East Asian Natural Philosophy

Blue Rooster Pagoda as an Introduction to East Asian Natural Philosophy in Daesoon Jinrihoe

Holly FOLK, Western Washington University
Jason GREENBERGER, Daejin University
6.24.2022



Basic Premise

This exploration of religious symbology will use Blue Rooster Pagoda as a springboard to explain the meaning of East Asian Natural Philosophy in Daesoon Jinrihoe. Aside from its clear aesthetic beauty, Blue Rooster Pagoda is also useful in introducing the East Asian Natural Philosophy contained within Daesoon Theology and highlighting how this Korean religion has developed novel symbols of its own. Some of the subject matter depicted on the pagoda is similar to content found across many Chinese traditions. However, some symbolism featured on the pagoda requires special care as these symbols differs considerably from even their nearest counterparts in Chinese Natural Philosophy.

Religions and the Use of Imagery in Sacred Spaces







Notes on East Asian Buddhist Stupas ⇨ Korean Stupas







Buddhist Pagodas - Structure and Symbolism

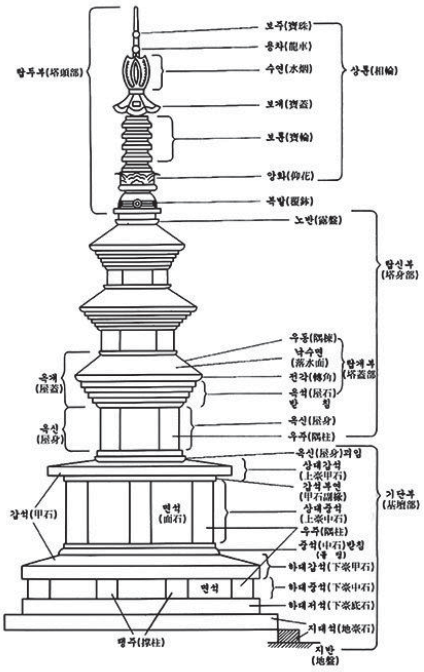












탑의 각부 명칭

Blue Rooster Pagoda (A.K.A Cheonggye-tap Pagoda)



www.idaesoon.or.kr 청계탑과 돌병풍

The Bottom-Up Approach
The Outer Octagonal Fence & the ground stone (地底石, jijiseok)











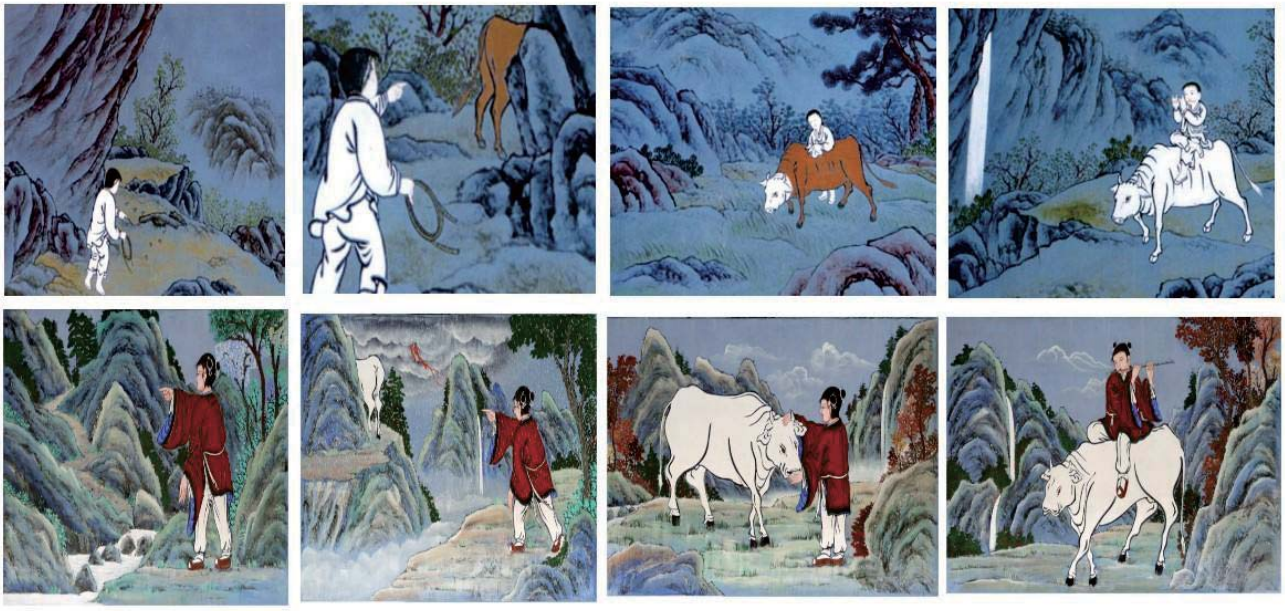
The Ground Stone cont. the Ox-Seeking Pictures (尋牛圖, shimudo)







Comparing the Ox Pictures



Four Symbolic Celestial Animals (四神 sa-shin)
Twelve Earth Deities *(of the Zodiac) (十二地神 shibi jishin)







Twelve Earth Deities or the 12 Spirit-Generals (十二神將)?
The 12 Twelve Yakṣa Generals (十二藥叉大將)???

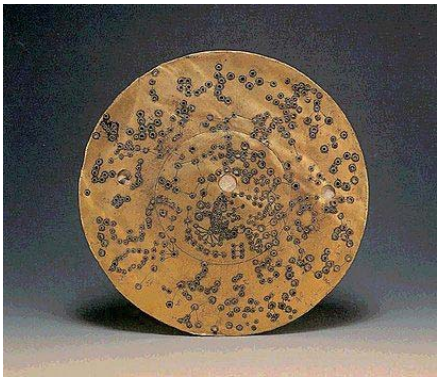




24 Deities in Charge of the Seasonal Divisions (二十四節候)
28 Deities in Charge of the Constellations (二十八宿)













The Nine Heavens





청계탑 상륜부



Blue Rooster?
The Dao & the Heralding of the Later World







Thank you~

Questions are Welcome



Haewon-sangsaeng, Chinese Harmonism and Ecological Civilization

Abstract

Zhihe Wang

Institute for Postmodern Development of China

Haewon-sangsaeng is key idea of Daesun Jinri-hoe, which, as Prof. Bae Kyu-han pointed out, "has broad applications". It is not only congenial to Chinese Harmonism, but also enriches Chinese Harmonism. However, many scholars understand Haewon-sangsaeng in a relatively narrow way. To them, Haewon-sangsaeng is only confined to dealing with human relationships. For example, Don Baker, the author of Korean Spirituality, states that "Haewon means relieving the resentment human beings past and present have felt because they were treated unfairly". Sangsaeng refers to "a spirit of mutual aid and cooperation" rather than "the spirit of competition and conflict that has dominated the human community up to the present day" . This paper argues that Haewon-sangsaeng not only has religio-ethical implications, but also ecological implications. Specifically, it has relevance for creating an ecological civilization that aims at the harmony of humans and nature. In other words, it not only can be "expanded for the global peace and the harmony of all humanity" [5], but also can be expanded for healing the relationship between humans and nature.

Keywords: Haewon-sangsaeng; DaesoonJinrihoe; Chinese Harmonism; Ecological Civilization

Contact: Zhihe Wang, Ph.D, director of Institute for Postmodern Development of China, Co-director of China Project, Center for Process Studies, Claremont, CA, USA.

Email:claremontwang2011@qq.com

Haewon-sangsaeng, Chinese Harmonism & Ecological Civilization
解冤相生，中国和谐主义和生态文明

王治河
（中美后现代发展研究院）

By Zhihe Wang, Ph.D
Institute for Postmodern Development of China, USA (IPDC)



2022年7月1日
JDTREA Conference, Korea

1

Haewon-sangsaeng, Chinese Harmonism and Ecological Civilization

I. How to understand Haewon-sangsaeng ?
II. The Convergence between Haewon-sangsaeng and Chinese Harmonism
III. The Ecological Dimension of Haewonsangsaeng
IV The Meaning of Haewonsangsaeng for creating an Ecological civilization

2

I. How to understand Haewon-sangsaeng ?

Haewon-sangsaeng (Resolution of Grievances for Mutual Beneficence) is a key idea of Daesun Jinri-hoe, which " has broad applications" as Prof. Bae Kyu-han pointed out.

---[Kyu-han Bae , "Haewon-sangsaeng Thought for the Future of Humanity and World." *The Journal of Daesoon Academy of Sciences* 30 (2018):1-57]

ALso.,Haewon-sangsaeng can be taken "as representative thought regarding peace in Korean new religions. (Kyu-han Bae)

3

What is Haewon-sangsaeng?

"Resolution of Grievances for Mutual Neneficence[Haewon-sangsaeng 解冤相生】"

---(Daesoon Jinrihoe,*The Canonical Scripture*, 2020,p.193)

Resolve our grievances (haeson) and reciprocate love (sangsaeng) to one another.---Jay McDaniel, "Imagining a Daesoon Process Theology." Imagining a Daesoon Process Theology - Open Horizons)

4

Another important meaning of "Sangsaeng"

In my opinion, "Sangsaeng" indicates not only "mutual beneficence", but also mutual generation, becoming, mutual growth, and mutual fulfillment or help each other succeed.

5

II. The Convergence between Haewon-sangsaeng and Chinese Harmonism

Haewon-sangsaeng is congenial to Chinese Harmonism because Haewon-sangsaeng is harmony oriented, which put harmony in priority.

What is Chinese Harmonism?

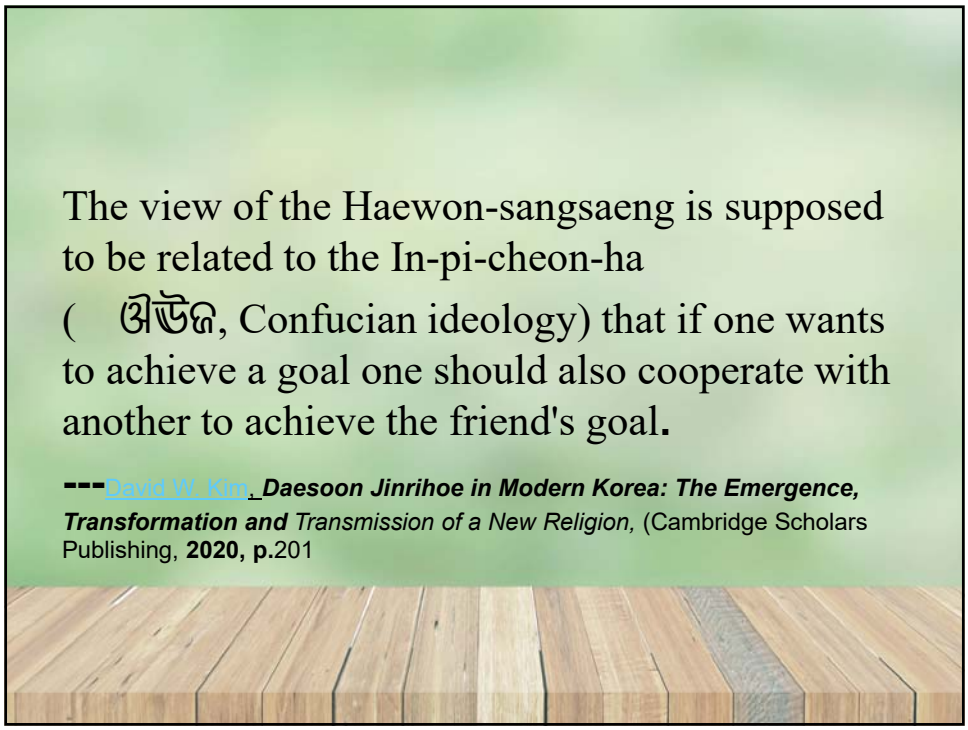
Chinese Harmonism is a uniquely harmony oriented Chinese approach to different cultures and different peopple. The key features of Chinese harmonism are peaceful co-existence, mutual transformation, and openness to change.

"We may regard Chinese Harmonism as organic or life centered harmonism. "

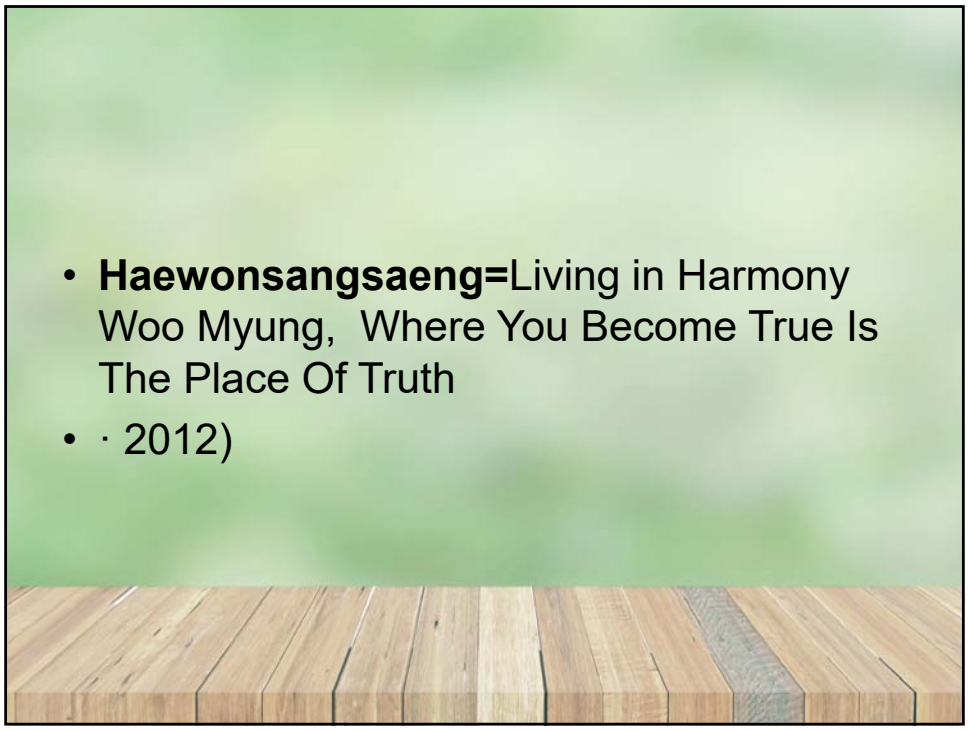
--- Attila Grandpierre, "Can Chinese Harmonism Help Reconcile the Clash of Civilizations?

Reading Zhihe Wang's Process and Pluralism: Chinese Thought on the Harmony of Diversity." *Process Studies* 50, No. 2 (2021):270-275

6


The view of the Haewon-sangsaeng is supposed to be related to the In-pi-cheon-ha
(유교, Confucian ideology) that if one wants to achieve a goal one should also cooperate with another to achieve the friend's goal.
---David W. Kim, Daesoon Jinrihoe in Modern Korea: The Emergence, Transformation and Transmission of a New Religion, (Cambridge Scholars Publishing, 2020, p.201

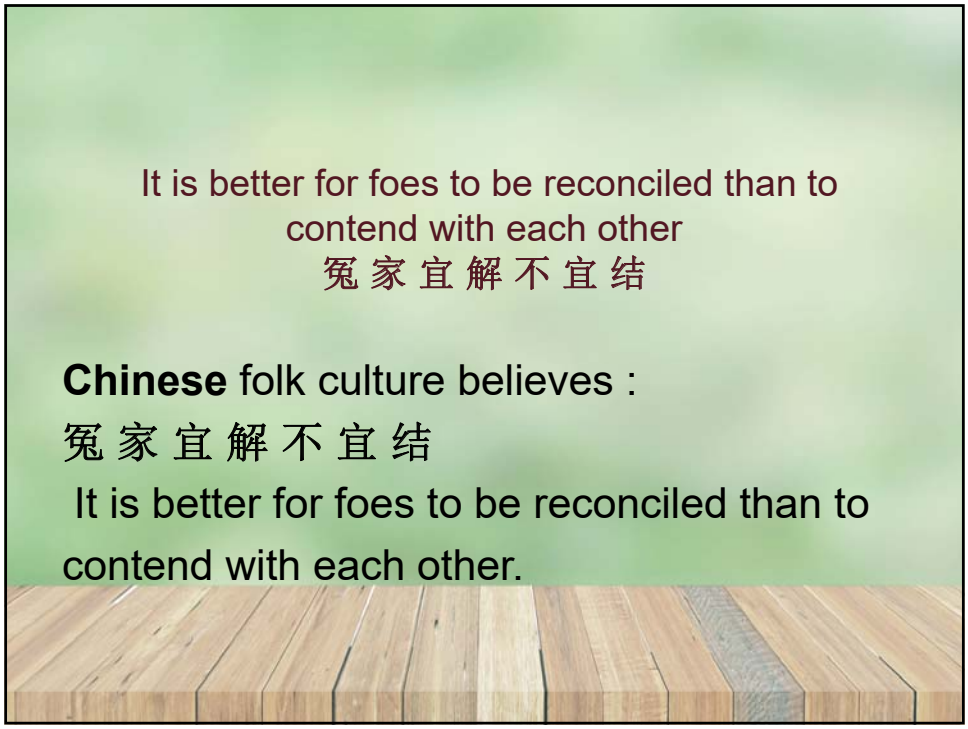
7


• Haewonsangsaeng=Living in Harmony Woo Myung, Where You Become True Is The Place Of Truth
• · 2012)

8


Harmony is most precious
和为贵
Harmony is most precious
和为贵----Confucian *Analects*

9


It is better for foes to be reconciled than to contend with each other
冤家宜解不宜结
Chinese folk culture believes :
冤家宜解不宜结
It is better for foes to be reconciled than to contend with each other.

10

Regarding others' bodies as your own bodies

--- Mozi (Chinese: 墨子c. 470 – c. 391 BC)

Regarding others' counties as their countries;

Regarding others' homes as their homes;

Regarding others' bodies as their bodies.

墨子：视人之国若视其国，视人之家若视其家，视人之身若视其身

11

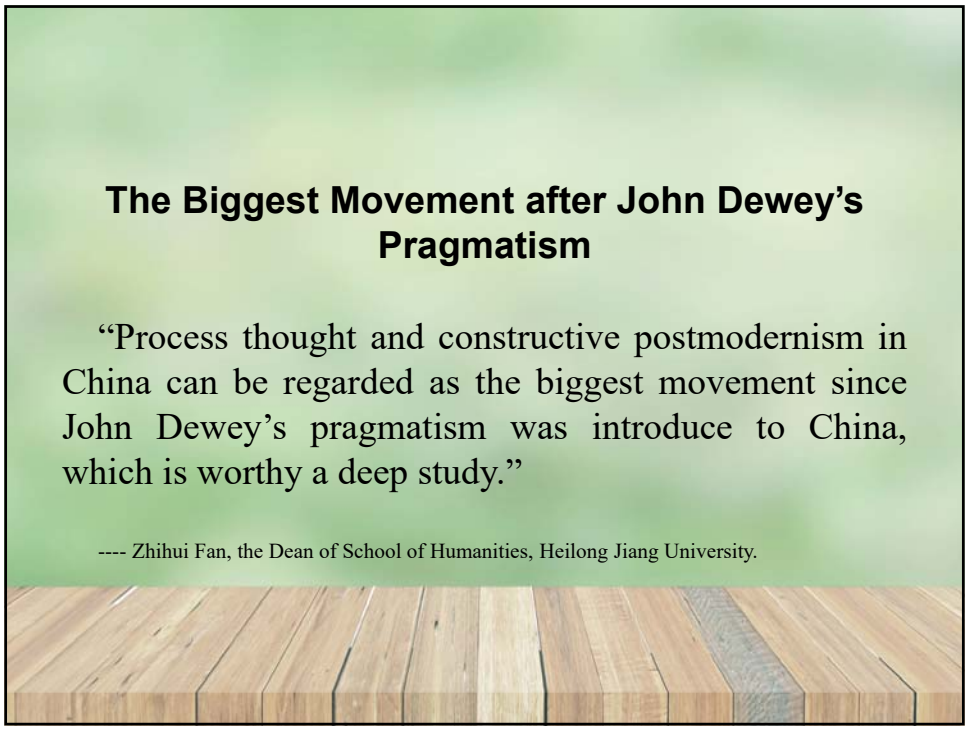
Process Thought in China Today
过程哲学潘多树



12


China embraces Alfred North Whitehead
Douglas Todd, "China embraces Alfred North Whitehead." Vancouver Sun December 10, 2008

13


The Biggest Movement after John Dewey's Pragmatism
"Process thought and constructive postmodernism in China can be regarded as the biggest movement since John Dewey's pragmatism was introduce to China, which is worthy a deep study."
---- Zhihui Fan, the Dean of School of Humanities, Heilong Jiang University.

14

15th Claremont International Forum on Ecological Civilization &
4th International Youth Forum on Ecological Civilization,
May 26-28,2022
More than 12 millions joined us online



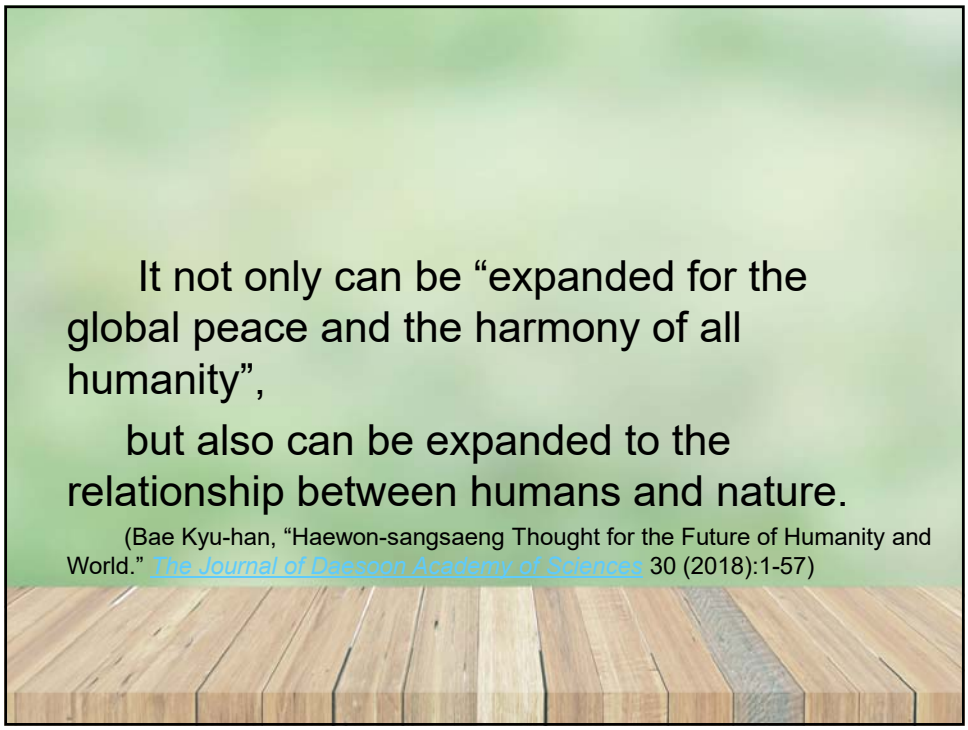
15

III. The Ecological Dimension of Haewonsangsaeng

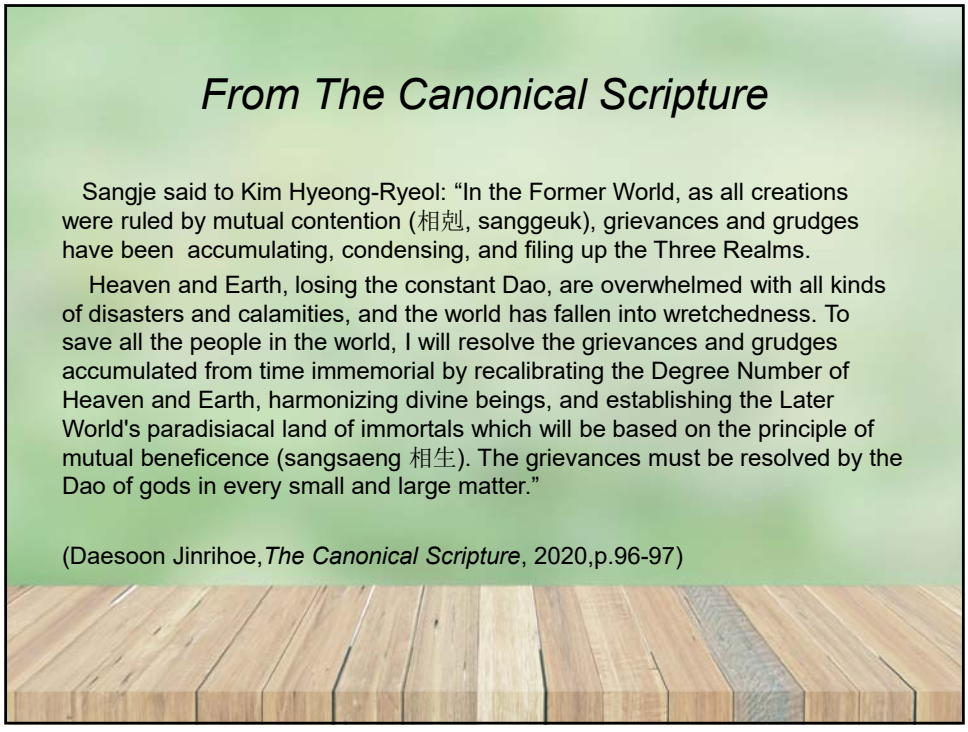
Haewon-sangsaeng not only has religio-ethical implication(Huang Pochi ,“Haewon-sangsaeng as a Religio-Ethical Metaphor.” (*Journal of Daesoon Thought and the Religions of East Asia (대순사상과 동아시아종교)* 1 (2021):103-125)

But , but also has ecological implication.

16


It not only can be “expanded for the global peace and the harmony of all humanity”,
but also can be expanded to the relationship between humans and nature.
(Bae Kyu-han, “Haewon-sangsaeng Thought for the Future of Humanity and World.” The Journal of Daesoon Academy of Sciences 30 (2018):1-57)

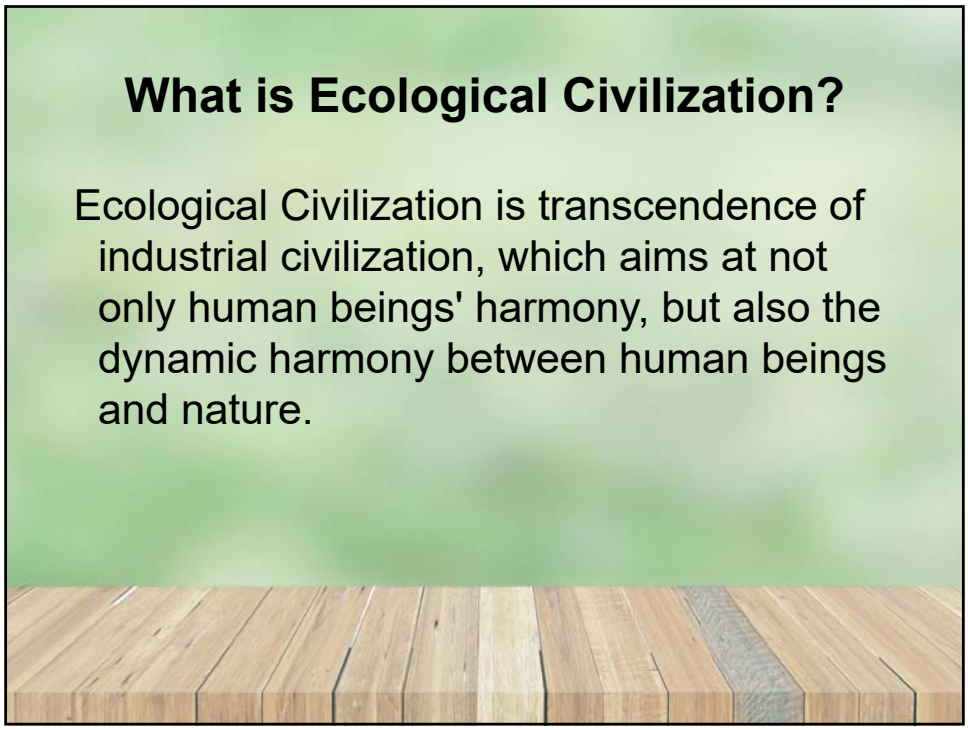
17


From The Canonical Scripture
Sangje said to Kim Hyeong-Ryeol: “In the Former World, as all creations were ruled by mutual contention (相剋, sanggeuk), grievances and grudges have been accumulating, condensing, and filing up the Three Realms.
Heaven and Earth, losing the constant Dao, are overwhelmed with all kinds of disasters and calamities, and the world has fallen into wretchedness. To save all the people in the world, I will resolve the grievances and grudges accumulated from time immemorial by recalibrating the Degree Number of Heaven and Earth, harmonizing divine beings, and establishing the Later World's paradisiacal land of immortals which will be based on the principle of mutual beneficence (sangsaeng 相生). The grievances must be resolved by the Dao of gods in every small and large matter.”
(Daesoon Jinrihoe, The Canonical Scripture, 2020,p.96-97)

18


JDTREA Conference
IV.The Meaning of Haewonsangsaeng for creating an Ecological civilization
Help overcome
1,Anthropocentrism
2,Worship of struggle
3,Individualism
4,Dualism
5, Create new relationship

19


What is Ecological Civilization?
Ecological Civilization is transcendence of industrial civilization, which aims at not only human beings' harmony, but also the dynamic harmony between human beings and nature.

20

Dr.Cobb Delivering keynote speech at Yeoju Eco-forum 2019



21

Eco-Sage
生态圣贤

- John B. Cobb, Jr. is an American philosopher, theologian, and environmentalist and is often cited as one of the most important North American theologians of the twentieth century. He is the preeminent scholar in the school of thought associated with the philosophy of Alfred North Whitehead. The author of more than fifty books, Cobb is a member of the American Academy of Arts and Sciences — one of the nation's highest honors.
- A unifying theme of Cobb's work is his emphasis on ecological interdependence—the idea that every part of the ecosystem is reliant on all the other parts. Cobb has argued that humanity's most urgent task is to preserve the world on which it lives and depends, an idea which his primary influence Alfred North Whitehead describes as ""world-loyalty."
- In 1971, he wrote the first single-author book in environmental ethics, Is It Too Late?
- He was also one of the pioneers who proposed Green GDP

- See "生态圣贤"在中国， https://www.sohu.com/a/352939999_415281
- 樊美筠："我们这个时代所稀缺的高尚灵魂"，《重庆与世界》2018年19期

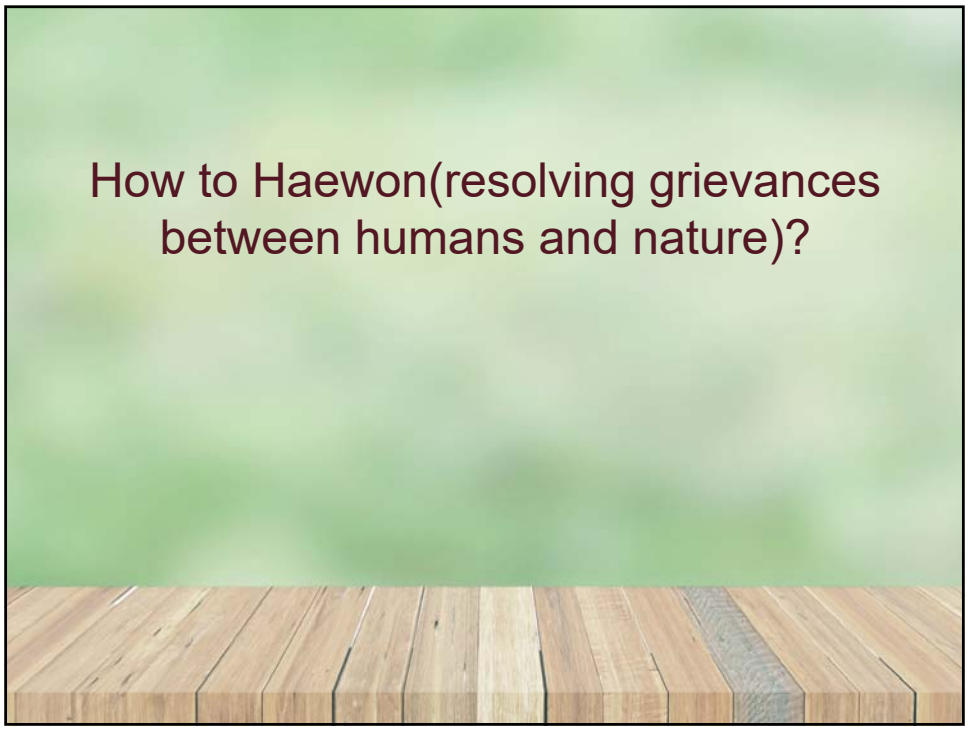
22


Dr.Zhihe Wang Delivering Welcome Remarks at Yeoju Eco-forum 2019
YEOJU

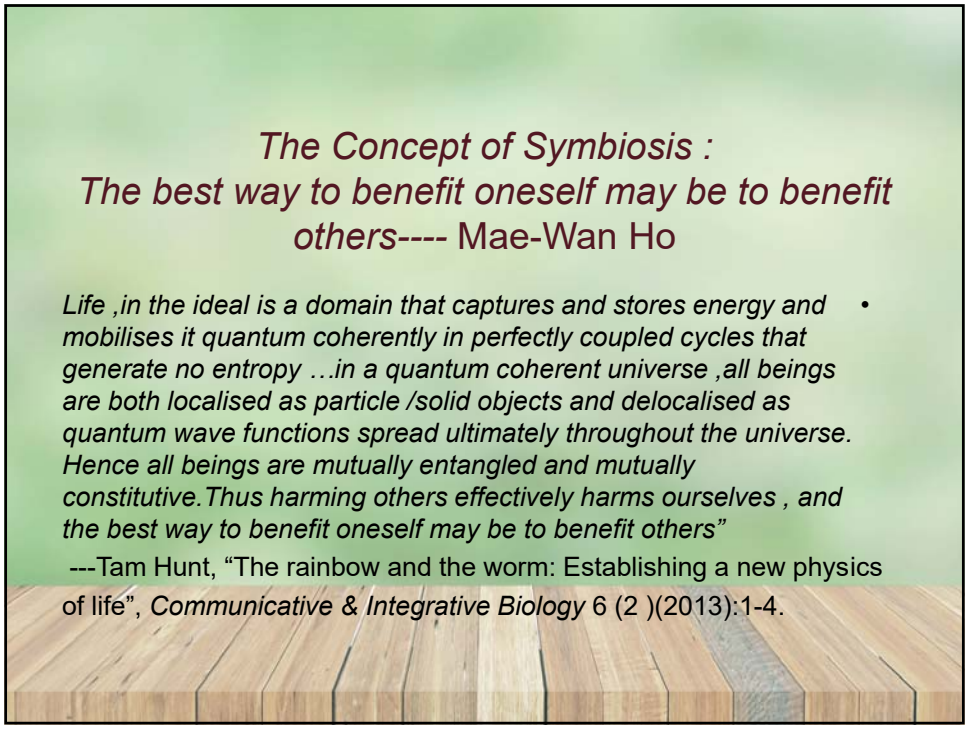
23


Getting together in Yeoju
欢聚在骊州

24


How to Haewon(resolving grievances between humans and nature)?

25


The Concept of Symbiosis :
The best way to benefit oneself may be to benefit others---- Mae-Wan Ho
Life ,in the ideal is a domain that captures and stores energy and mobilises it quantum coherently in perfectly coupled cycles that generate no entropy …in a quantum coherent universe ,all beings are both localised as particle /solid objects and delocalised as quantum wave functions spread ultimately throughout the universe. Hence all beings are mutually entangled and mutually constitutive.Thus harming others effectively harms ourselves , and the best way to benefit oneself may be to benefit others"
---Tam Hunt, "The rainbow and the worm: Establishing a new physics of life", Communicative & Integrative Biology 6 (2)(2013):1-4.

26

Mae-Wan Ho（何美芸）, Director of The Institute of Science in Society, London.



27

Rejecting Individualism
There have never been individuals
---- Lynn Margulis

And it is significant. For animals, as well as plants, there have never been individuals. This new paradigm for biology asks new questions and seeks new relationships among the different living entities on Earth. We are all lichens.

(Scott F Gilbert , Jan Sapp, Alfred I Tauber.

"A symbiotic view of life: we have never been individuals." *The Quarterly Review of Biology* 87(4): 325-341, 2012)

28

Lynn Margulis(1938-2011)

a world-renowned evolutionary biologist, the primary modern proponent for the significance of symbiosis in evolution



29

Consciousness of One family: All beings are our relatives -- Vandana Shiva

All beings are our relatives.There are no strangers, no enemies, no hierarchies, no superiority and inferiority. Oneness is the path to sustainability and justice, to non violence, peace and harmony.

---Vandana Shiva, “Earth Democracy ,Earth Community and the Common Good ---Acceptance Speech -John Cobb Common Good Award.”

30


Dr.Vandana Shiva
a world-renowned environmental thinker and activist,
the recipient of 2022 “John Cobb Common Good Award”

31


Postmodern farmer An Jinlei, an Organic farmer
Consciously plants five Chinese mus millets for birds

32



33

The concept of Haewon-sangsaeng from the second enlightenment perspective has important meaning to not only help humans to reestablish the relationship between humans and nature, but also help rescue human beings from the global pandemic catastrophe.

34

How to Haewon(resolving grievances between humans and virus)?

- Respect Virus
- Treat Virus nicely
- Co-exist with virus
- (Daixing Tang, “An Ethical Ecological Reflection on Pandemic Catastrophes.” *Gansu Social Sciences* 3(2022)
- 学会敬畏病毒，学会善待病毒，与病毒共存”
- 唐代兴：“当代疫灾的伦理生态学思考”，《甘肃社会科学》2022年第3期。

35

Repay nature: Dr. Cobb at 94 planting and watering the tree in Pu’er, Yunnan, 2019



36


Treat birds nicely:
Blue Jay Enjoying free meal in our backyard

37


Wish your dreams come true on your way to ecological civilization
祝大家在生态文明大道上心想事成（橙）！
（Orange tree fed with eco-enzyme, Photo taken on March 6,2021)

38


Thank you!
Zhihe Wang, Ph.D
Contact info:
claremontwang@yahoo.com
IPDC's website:
https://postmodernchina.org/

39

Freedom of Religion, Sangsaeng, and Symbiosis in the Post-COVID Study of (New) Religions

Abstract

Donald WESTBROOK

San José State University

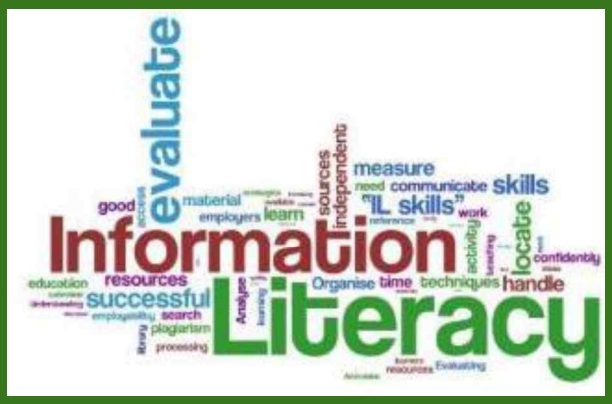
Abstract: The academic study of Daesoon thought has received increased attention in recent years, especially in the English-speaking world. This paper explores the intersection of freedom of religion, Sangsaeng, and Symbiosis when considering the post-Covid study of religions, especially new(er) religions. It goes without saying that the Covid-19 pandemic has affected all areas of life and activity, including in the sphere of religion. However, when it comes to the study of new and alternative religious groups, where there is more potential for misunderstanding and misinformation, it becomes all the more important -- and indeed mutually beneficial, in the area of religious liberty, religious freedom, and cross-cultural dialogue -- to learn about a (new) religion by taking into account the spiritual life and practices of members themselves. Daesoon thought offers a wonderful case study of the importance of this principle, and the idea of sangsaeng in particular is a fruitful utilitarian lens for thinking about how scholars, journalists, and others might approach the study of religion in our complex and global digital age of (mis)information.

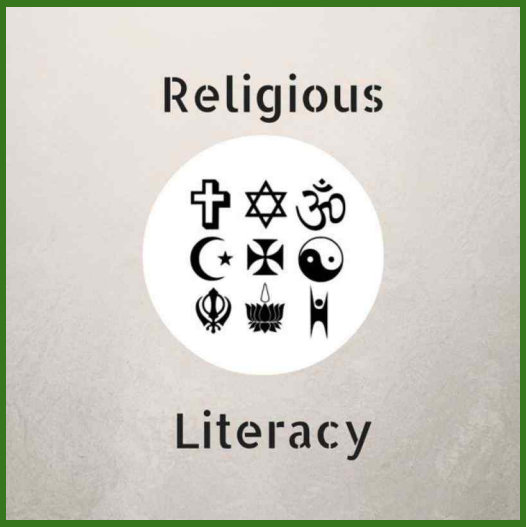
Biography: Donald Westbrook is lecturer for the School of Information at San José State University and the School of Information at the University of Texas at Austin. He has taught religious studies and history courses at UCLA, Cal State Fullerton, University of South Florida, and Fuller Seminary; held a postdoctoral research fellowship at San Diego State University; and is affiliated with the Faculty for the Comparative Study of Religion and Humanism (FVG) in Antwerp, Belgium. His first book Among the Scientologists: History, Theology, and Praxis was published by Oxford University Press in 2018.



Freedom of Religion, Sangsaeng, and Symbiosis in the Post-COVID Study of (New) Religions

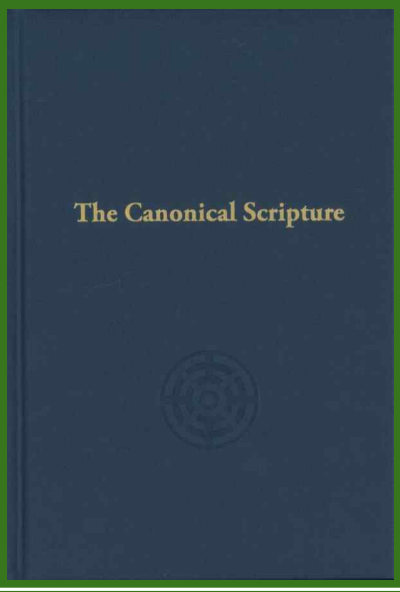
Donald A. Westbrook • July 1, 2022

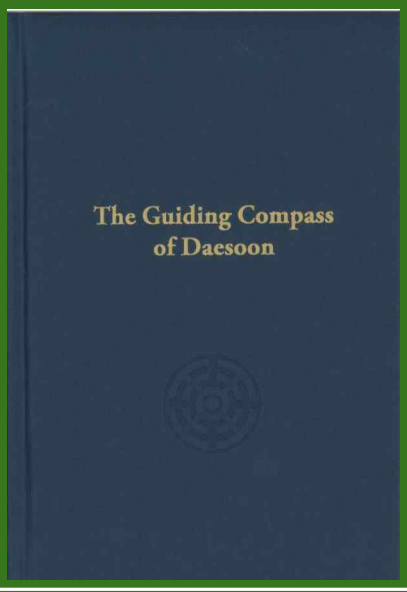


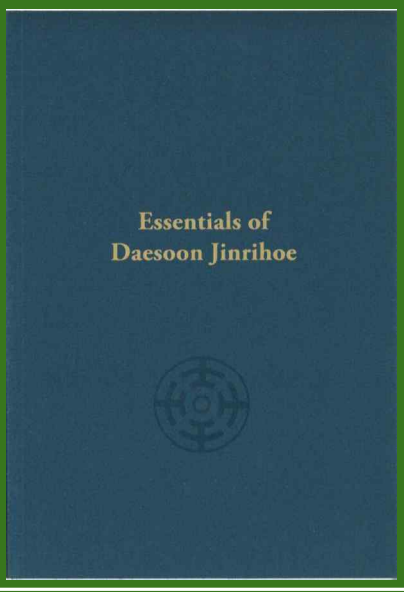


https://guides.skylinecollege.edu/c.php?g=753597 / https://www.secularism.org.uk/news/2016/04/nss-cautions-against-moral-panic-over-religious-literacy

Sangsaeng and the Scriptures of Daesoon Jinrihoe

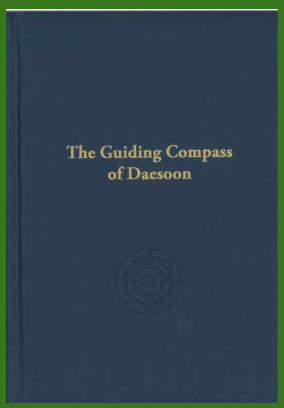




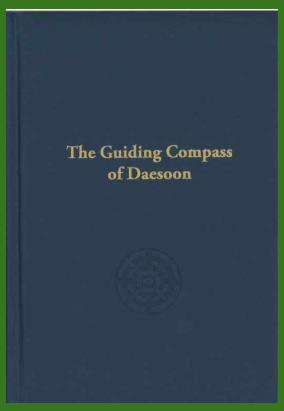


The Guiding Compass of Daesoon

Inwardly realize that, 'I am the one who provokes grudges, and I am the one who must unweave them. If I act first to resolve grudges, then the grudges of others shall be resolved on their own.' When the grudges of both sides gain absolution, the resolution of grievances is thereby achieved. By doing so, mutual beneficence shall be accomplished. Profoundly realize this truth! (Section 1.3, p. 49)



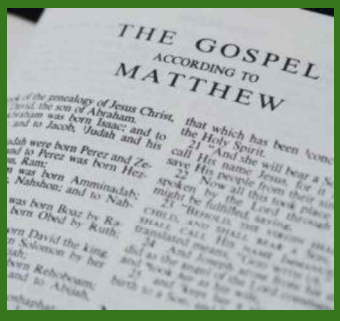
The Guiding Compass of Daesoon



There is an old saying that 'If your mind is not sincere, your intention is not sincere. If your intention is not sincere, your acts are not sincere. If your acts are not sincere, you shall not reach the perfected state of unification with the Dao.' Keep this in mind. (Section 4.1, p. 109)

Matthew's Gospel

For the judgment you give will be the judgment you get, and the measure you give will be the measure you get. Why do you see the speck in your neighbor's eye but do not notice the log in your own eye? Or how can you say to your neighbor, 'Let me take the speck out of your eye,' while the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's eye. (Matthew 7:2-5, NRSV)



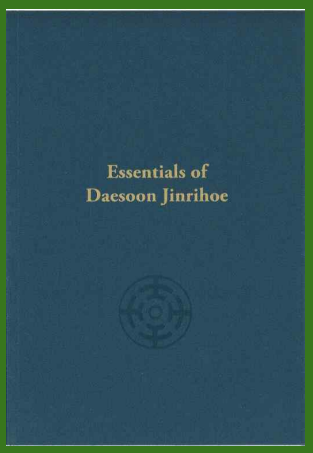
Sangsaeng and the Golden Rule



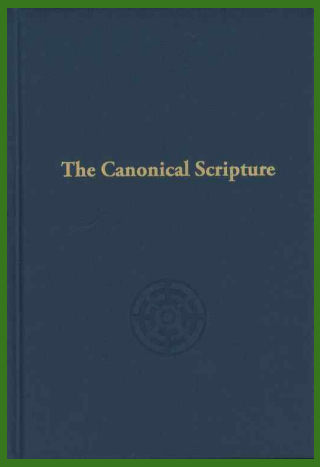
https://www.theteamspace.com/whats-the-number-one-golden-rule-of-successful-teamwork/

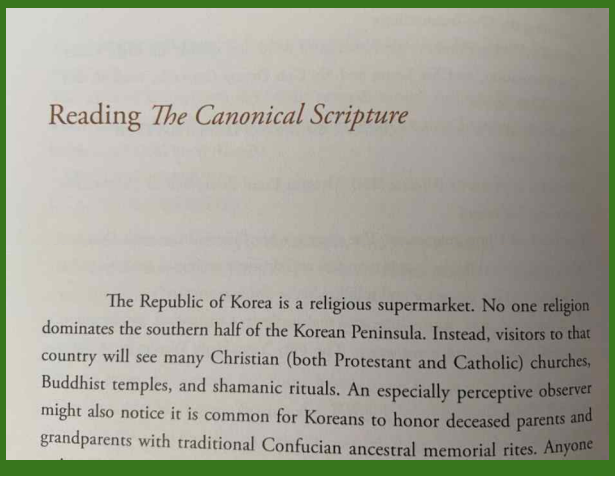
Essentials of Daesoon Jinrihoe

Do not deceive yourself–this is the golden rule for disciples. Therefore do not deceive your conscience, or delude the world or deceive the citizenry through your speech, nor do anything unethical or unreasonable. (p. 33)



The Canonical Scripture





Reading *The Canonical Scripture*

The Republic of Korea is a religious supermarket. No one religion dominates the southern half of the Korean Peninsula. Instead, visitors to that country will see many Christian (both Protestant and Catholic) churches, Buddhist temples, and shamanic rituals. An especially perceptive observer might also notice it is common for Koreans to honor deceased parents and grandparents with traditional Confucian ancestral memorial rites. Anyone

JDTREA

OPEN ACCESS
eISSN : 2799-4252
pISSN : 2799-3949

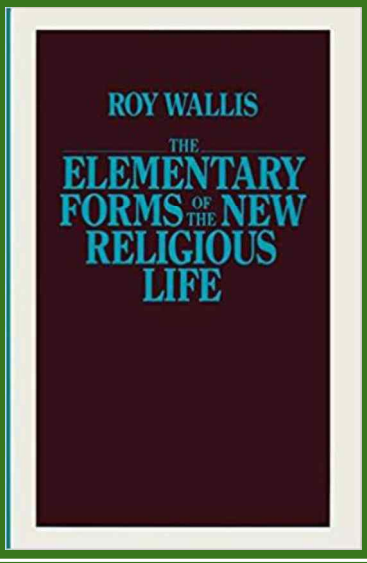
COVID-19, Religion, and (Mis)information





https://www.cfr.org/in-brief/how-are-major-religions-responding-coronavirus / https://www.cognizant.com/futureofwork/article/fighting-the-misinformation-virus

Roy Wallis, *The Elementary Forms of the New Religious Life* (1984)

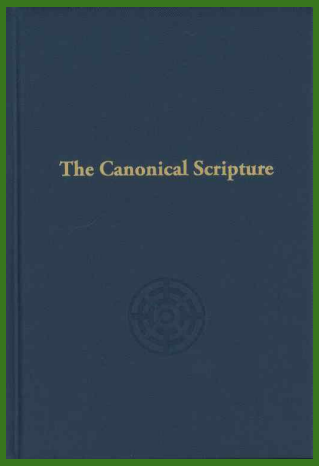


New religious movements as:

1. World-rejecting
2. World-affirming
3. World-accommodating

The Canonical Scripture & Mental Cultivation

You always want to learn the arts of the Dao, but even if I were to teach them to you now, it would be like pouring water on a rock; it would not permeate inside but would just flow over the outside. When the arts are needed, I will open them to you. Until then, keep cultivating your minds diligently. (*The Canonical Scripture*, "Dharma 2," p. 231)



2nd Session

Introducing Daesoon Philosophy to the West.

Abstract

Don Baker

A few years I contributed a chapter to a book titled D*aesoon Jinrihoe: A New Religion Emerging from Traditional East Asian Philosophy* in which I argued that Daesoon philosophy is a quintessential Korean philosophy. Though I have learned a lot more about Daesoon thought since I wrote that chapter, I have not seen anything to make me change that evaluation. However, I now realize that my chapter was incomplete. I did not address how such a quintessential Korean philosophy can be explained to people in the West who have no background in traditional East Asian thought.

After all, the Daeson Jinrihoe way of approaching such core problems as how to make this world a better place is not only very different from the way the West has traditionally approached such problems, Daesoon Jinrihoe uses terminology which most Westerners are not very familiar with. Translation into Western languages such as English helps, but a conceptual gap remains because of the differences in the way key Daesoon Jinrihoe terms are understood in the West.

As a first step toward overcoming that conceptual gap, I will discuss the first of Daesoon Jinrihoe's Four Tenets, the one that is translated into English as "Virtuous concordance of yin and yang." I will explain why that translation, standing alone, is difficult for most people in the Western world to fully understand. I will also suggest ways to elucidate that phrase so that people not familiar with traditional East Asian ways of things will find it easier to grasp the meaning and significance of that phrase.

Introducing Daesoon Philosophy to the West.

Don Baker
University of British Columbia

A few years I contributed a chapter to a book on the teachings of Daesoon Jinrihoe in which I argued that Daesoon philosophy is a quintessential Korean philosophy.[1] Though I have learned a lot more about Daesoon thought since I wrote that chapter, I have not seen anything to make me change that evaluation. However, I now realize that my chapter was incomplete. I did not address how such a quintessential Korean philosophy can be explained to people in the West who have no background in traditional East Asian thought.

After all, the Daeson Jinrihoe way of approaching such core problems as how to make this world a better place is not only very different from the way the West has traditionally approached such problems, Daesoon Jinrihoe uses terminology which most Westerners are not very familiar with. Translation into Western languages such as English helps, but there still remains a conceptual gap because of the differences in the way key Daesoon Jinrihoe terms are usually understood in the West.

Translation is always a difficult task. But that task is made more difficult when the language being translated represents a very different culture from the culture of the language it is being translated into. Relying on a dictionary to come up with a word-for-word literal translation will often leads readers of that translation astray. First of all, many vocabulary items, especially philosophical and religious terminology, do not have an exact equivalent in the target language. Though there will be overlap between the way a term is used in one linguistic and cultural concept and the way its closest equivalent is used in another linguistic and cultural concept, the remaining differences, differences around the edges in the totality of what those different terms refer to, can lead to misunderstandings.

More important, language does not exist apart from culture. Value-laden terms in particular are expressions of cultural assumptions which may not be shared across cultures. I do not mean only differences in how cultures evaluate behavior as ethical or unethical. Value-laden language is also found in how human beings, the natural world, and even the universe in its entirety are understood. Different cultures have different assumptions about how human beings are best defined, how human beings should understand and interact with the natural world, and even how the truly real and nor fully real should be distinguished. Those assumptions, especially when they are not clearly articulated, can lead to people from different cultures understanding the same sentence in different ways.

This is a problem translators have faced for centuries. A few centuries ago, in China, one man facing the problem of explaining his Christian faith to those steeped in Confucianism threw up his hands in despair at the difficult of doing so with words alone. Yang Tingyun (1557-1627) lamented, “As for subtle principles and abstract ideas, even though books on them abound, it is

[1] “Daesoon Sasang: A quintessential Korean philosophy.” In Daesoon Academy of Sciences, ed. *Daesoon Jinrihoe: A New Religion Emerging from Traditional East Asian Philosophy* (Yeoju, Gyeonggi-do: Daesoon Academy of Sciences, 2016), 1-16.

impossible to rely on gestures and words alone to explain them thoroughly."[2] He was writing about transmitting Western ideas to China but the same thing can be said about transmitting Daesoon philosophy to the West.

Unlike Yang, I am not quite ready to give up on words. Instead, I suggest more words, words which provide explanations of what difficult translated passages mean.

Let me give an example of what I mean. Let's look at the first of the Four Tenets of Daesoon Jinrihoe. That tenet is translated in English as "Virtuous Concordance of Yin and Yang." That is an accurate literal translation of the original four-syllable phrase *eumyang hapdeok*. However, I doubt that many native speakers of English who are not well acquainted with East Asian ways of things will understand what that phrase is actually saying. The problem is not yin and yang per se. Yin and yang are widely enough known in the West that they are usually not translated but instead are written in a rough approximation of the way they are read in Chinese. The problem is the assumptions underlying this four-syllable phrase.

Though I pronounced the phrase the Korean way, it is actually a Chinese character phrase, written according to the grammar of classical Chinese. If we were to translate it word by word, we would say "yin and yang unite/harmonize their virtues." That is Chinese grammar. Korean grammar puts a verb like" work together/harmonize" at the end of a sentence, with an object like "virtues" preceding it. But that is not the major conceptual barrier to a correct understanding of this tenet. The problem is that the English translation lacks a verb at all.

Sino-Korean phrases, which this phrase is an example of, reflect the implications of their use in a Chinese context. Chinese is not only a member of a totally different language family from English, it is rooted in a totally different world view than the world view reflected in English grammar and vocabulary. Chinese is more process-based than substance-based, focused more on becoming than on being. To put it simply, if English can be said to be a language emphasizing nouns, Chinese is a language putting more stress on verbs. Therefore, to leave out the verb in translating a Sino-Korean phrase strips it of much of what gives it its rhetorical power.

The original Sino-Korean formulation makes yin and yang appear more active than they are in the standard English translation. That is the nature of the Sino-Korean language—Action is more important than mere existence. The grammar tells us that. In the Sino-Korean formulation we have yin and yang as the subject, followed by a verb "to work together, to harmonize," followed by a noun which suggests actions. In English we have adjective modifying a noun, and then we have "of" followed by yin and yang as nouns. Not only are there are no verbs in the English translation, yin and yang, though they are the subject of the Sino-Korean phrase, appear at the end of the English translation.

Moreover, to comprehend the full import of this tenet, it is necessary to understand that yin and yang are not things. Instead, they are aspects of things or, more accurately, of how things behave. Moreover, yin and yang can only be understood in contrast to other elements in their immediate environment. In fact, yin and yang are defined by their opposites: yang is yang because it is not

[2] Marth P. Y. Cheung, ed. *An Anthology of Chinese Discourse on Translation Vol. II: From the Late Twelfth Century to the Eighteenth Century*. (New York: Routledge, 2017), 63.

yin, and yin is yin because it is not yang. This is very different from the dominant way of thinking in the West, which has focused on things as they are more than on what they do. There are exceptions in Western thought, of course. Hegel, for example, argued that a slave was not a slave unless he had an owner, and a slave owner could not be a slave owner unless he owned a slave. Moreover, a person cannot be a husband unless he has a spouse, and woman cannot be a wife unless she has a spouse. So even among Western philosophers there have been those who recognized that nothing exists in isolation but can only be defined by contrasting it with what it is not. Nevertheless, this was a minor current in the ocean of Western thought, whereas it has been dominant in East Asian ways of thinking.

Yin and yang represent such different concepts than we are accustomed to in the West that they cannot be translated. Instead, they are transliterated and then explained. Moreover, the usual explanations are misleading. We are told that yin and yang are dark and light, female and male, soft and hard, passive and active, respectively. However, that explanation fails to point out explicitly that actually, since yin and yang are terms implying comparison with the other, they should be explained as darker and lighter, more feminine and more masculine, softer and harder, more passive and more active, etc.

Another term we have to think more deeply about is "virtuous." The Sinograph translated here as "virtuous" is a Sinograph which, when read as a noun rather than as an adjective, can be translated not only as virtue but also as "power" and as "virtuosity." This Sinograph can be translated, depending on context, as either virtue or power because there has been a widespread assumption in traditional East Asian thought that if you interact appropriately (virtuously) with the world around you, then you will influence those people and things you interact with to then interact with you appropriately. Since you are influencing the way other peoples and things behave, you are exerting power!

The phrase *eumyang hapdeok* has ancient roots. It appears in the line 陰陽合德而剛柔有體 in the Chinese Classic known as the *Book of Changes*, which was written over two thousand years ago. There have been numerous translations of that text into Western languages. The best translators of the *Book of Changes* have interpreted that line as a reference to the hexagrams, the fortune-telling combinations of six broken and unbroken lines which are the core of the *Book of Changes*, also known as the *Yi Jing*. For example, the nineteenth-century translation by James Legge of the line in which this phrase appears reads "These two unite according to their qualities, and there comes the embodiment of the result by the strong and weak (lines)."[3] A more recent translation by Richard Lynn translates that same line as "The hard and soft exist as hexagrams only after yin and yang have combined their virtues."[4] Gyungwon Lee correctly goes beyond to those narrow readings of that line to tell us that over the centuries it came to be read as explaining the origin of all things in the universe in a constant process of ever-changing

[3] James Legge, trans. *The I Ching: The Book of Changes* (New York: Dover Publications, 1963), 395.
[4] Richard John Lynn, trans. *The Classic of Changes: A New Translation of the I Ching as Interpreted by Wang Bi.* (New York: Columbia University Press, 1994), 86.

interactions.[5] I doubt that the average person in the West, unless he or she has studied East Asian philosophy, would realize that is what this line refers to.

A Westerner encountering Daesoon thought might have trouble understanding what "virtuous" means in this tenet. English speakers normally understand virtue as a term applied to appropriate human behavior. We don't normally talk of things or even animals as being virtuous. However, Lee correctly explains that *eomyang hapdeok* applies to both the natural world and the human community.[6] That being the case, we need to elaboration on what "virtuous" in this short phrase implies.

In doing that, we have to take into account that calling this one of Daesoon Jinrihoe's Four Tenets may also confuse people in the West. Tenet implies in English a belief in a specific fact. However, the four tenets of Daesoon thought refer to the belief that four changes are in the process of emerging in the world in which we live and have been doing so since Kang Jeungsan initiated *cheonji gongsa* (the work of reordering heaven and earth) in the early 20th century. One of those changes is that yin and yang, which have been acting contrary to each other rather than cooperating as they should, will now begin to interact appropriately and complement each other. The way this tenet is understood in Daesoon philosophy is much more active than is implied in the English translation. It means that the work of reordering of heaven and earth is bringing yin and yang into harmonious interaction, what the English translation calls "virtuous concordance."[7] Tenet here, therefore, refers to a belief about what is emerging rather than a belief about what is a settled fact now.

Furthermore, this tenet can only be understood against the background of the assumption that yin and yang have been out of balance, causing all sorts of problems by creating disharmony in this world, and it was necessary to restore their proper harmonious cooperation to restore order to the universe. The Daesoon Jinrihoe term for the era in which that imbalance led to men treating women unfairly and the rich and the powerful oppressing the poor and the weak is *sanggeuk,* translated as "mutual contention."

Sanggeuk, like *eumyang hapdeok* is an ancient term. It is often used in the context of the Five Phases (also translated as the Five Processes), which are believed to have evolved out of yin and yang and which, in turn, gave rise to the many different things, processes, and events we see in the world today. The Five Agents are described as wood, soil, water, fire, and metal. They are seen as sometimes caught up in a circular relationship of "mutual contention," as Daesoon Jinrihoe translated it. This is a circular destructive series of relationships and interactions in which wood, by growing out of the ground, breaks up the soil; soil blocks the flow of water; water puts our fire, fire melts metal, and metal cuts wood, and then it starts up again with wood breaking up the soil. The Five Agents, by the way, are not actual wood, soil water, fire, and metal, but instead are terms applied to five different ways processes occur and influence each other in a universe of constant interactive change. Wood is the beginning of growth or speeding up, soil is stability, water is decline or slowing down coming to an end and reversing course, fire is growth or speeding up coming to an end and reversing course, and metal is the beginning of

[5] Gyungwon Lee. *Daesoon Jinrihoe Gyoriron.* (Seoul: Munsachal, 2013), 82-84.
[6] Lee, 102.
[7] Lee, 86.

decline or slowing down. The Five Phrases are a reference all the processes of change which constitute the universe, not just to what those five material entities do.

Fortunately, however, those Five Phases also have a more productive relationship, which is called *sangsaeng,* translated by Daesoon Jinrihoe as "mutual beneficence." This is the circular series of relationships and interactions in which wood fuels fires, fires then produce soil (ash), metal then forms in that ash, water (dew) forms on that metal, that water then ensure that wood can grow, which then leads to fires.[8]

Daesoon Jinrihoe teaches that, thanks to the reordering of heaven and earth, we are now entering an era of *sangsaeng* and leaving *sanggeuk* behind. When yin and yang begin working together harmoniously rather than acting at cross purposes, today's world, with its wars, its racial discrimination, its anti-feminine patriarchy, its economic inequality, and, of course, its different ideologies, will all become a thing of the past. Those *sanggeuk* conflicts and contradictions, which are caused by the failure of yin and yang, and their Five Phases, to work together harmoniously as they should, will be replaced by the *sangsaeng* of harmonious cooperation. This more productive set of interactions will also bring the material and the cultural realms together, so that humanity is not governed by machines and technology but instead will use advances in technology to create a better world for human beings. The end result, brought about by the work of reordering heaven and earth which will bring yin and yang into proper balance so that yang doesn't dominate yin as it has been doing, will be a paradise on this earth.[9]

Here again Daesoon Jinrihoe is building on a legacy of the East Asian past. The ancient Chinese text the *Daodejing,* has a line 萬物負陰而抱陽沖氣以為和 which promises that it is possible for yin and yang (which it calls the two *ki*/ C. *qi*, the primal vital energies of the cosmos) to join forces and makes our lives better. Richard Lynn translates that line as "the Myriad things, bearing yin and embracing yang, form a unified harmony through the fusing of these two vital forms."[10] Another modern scholar of traditional East Asian thought, Roger Ames, provides a slightly different translation of that line: "Everything carries yin on its shoulders and yang in its arms and blends these two vital energies together (*qi*) to make them harmonious."[11]

The fact that two outstanding scholars of East Asian traditional thought translate those passages in slightly different ways is evidence that translation is an art, not an exact science, and that no one translation can render totally transparent in the target language the deeper meaning of a passage as it is expressed in the original language. Each translator has to decide what to leave out of their translation as well as what to include. Ames, for example, give a more active spin on that line with his "make them harmonious: than Lynn does with his "form a unified harmony."

---

[8] A.C. Graham. *Yin-Yang and the Nature of Correlative Thinking* (Singapore: Institute of East Asian Philosophies, National University of Singapore, 1986), 47-66.
[9] Lee, 102.
[10] Richard John Lynn. *The Classic of the Way and Virtue: A New Translation of the Tao-te ching of Laos as interpreted by Wang Bi*. (New York: Columbia University Press, 1999), 135
[11] Roger Ames. *Confucian Role Ethics: A Vocabulary*. (Honolulu: University of Hawai'i Press, 2011), 64

As an early Qing China translator, Wei Xiangqian (?--?), pointed out, "The *Dao* of translation is most obvious, yet it manifests itself in the minutest details: it is simple and straightforward, but it involves a vast number of contexts. It changes constantly and has numerous permutations, and is mysterious beyond imagination. Precisely because it is capable of infinite changes, the translated work may differ from, or lose, the meaning of the original. Scholars should be very careful! To be "accurate", one has to understand thoroughly the meaning of the original text, to have a grasp of its rhetoric and style, to catch its tone, to capture its nuances, not to add or omit anything, nor to invert or to translate only the idea."[12]

My suggestion that translating *eumyang hapdeok* as "virtuous concordance of yin and yang" is misleading should not be misunderstood as a criticism of the translator. The problem is not the translator but the language into which the tenets are being translated and the many mysterious permutations this entails.

We could add "will" when explaining this tenet and the other three to Westerners, since those tenets are expressions of belief of what is emerging rather than of what has been going on up to now. That would mean that we would translate *eumyang hapdeok* as 'yin and yang **will** be brought into appropriate (virtuous) and powerful harmonious cooperation (concordance)." That would also more accurately represent the importance of the verb in this phrase, signaling the dynamic nature of the process it is describing. However, such a formulation would destroy the distinctive succinctness of the original phrase which gives it its rhetorical power.

Moreover, not only is this slightly revised formulation not as concise as it is in Sino-Korean, it also fails to clarity the assumptions behind, and the implications of, this phrase. In order for people in the West who are not already familiar with East Asian philosophy to understand the full import of this short phrase, they will need an explanation of the unarticulated assumptions behind it. They need to understand that yin and yang are not things but processes; that yin and yang, and their manifestations as the Five Phases, can interact in both productive and destructive ways; and that when they interact appropriately (virtuously), they then will be powerful enough to bring everything else into harmonious cooperation. Only with such a clarification can Westerners then understand what it means to say that the previously existing destructive types of interactions, evidence of which is right before our eyes today, are being replaced by constructive interactions of mutual beneficence rather than mutual contention. Translation of passages with such broad scope and multi-layered implications as "virtuous concordance of yin and yang" requires elucidation. Otherwise, the ideas the translation is meant to convey will fail to reach their intended audience with the depth and breadth they deserve.

[12] Cheung, 139-140.

Rhetorical Relationality and The Four Tenets of Daesoon Jinrihoe

Abstract

Dr. Brian Fehler

Texas Woman's University, USA

For most of Western religio-philosophical history, scholars and practitioners, following Aristotle, Plato, St. Augustine and others, have endorsed linear, positivist, and binary models of thinking and behavior. The discipline of rhetoric has generally followed those intellectual trends. However, in recent years, rhetoricians have begun to embrace concepts of relationality and connectedness. Scholar Shawn Wilson writes, for example, "knowledge is relational. Knowledge is shared with all of creation" (176). He argues that a rhetor must consider one's *relationship* with reality, with the natural world, with people." Likewise, Sidney Dobrin points out that rhetoric scholar Kenneth Burke regularly claimed that "intellectual life cannot be removed from 'life' itself" (15).

This paper will extend this trajectory of rhetorical understanding of relationality into a new realm: The Four Tenets of Korean New Religion Daesoon Jinrihoe. While rhetoricians such as Zoe Todd, Malea Powell and others have looked to Indigenous epistemologies for alternatives to Western, binary ways of thinking, the concepts held by this Korean New Religion (and Korean religious thinking in general) remains an unexplored field in rhetorical studies, as Massimo Introvigne recognizes: "The study of Korean new religions is under-developed in the West" (8). The Four Tenets—virtuous concordance of yin and yang; harmonious union between Divine Beings and human beings; resolution of grievances for mutual beneficence; perfected state of unification with Dao—provide a foundation for Daesoon Jinrihoe, what scholar Don Baker calls "the most prominent of the various Chŭngsan'gyo religions" (299). Considering the Four Tenets rhetorically, this paper will for the first time demonstrate for Western rhetoricians the applicability of the Tenets to rhetorical relationality which will help us further our understanding of rhetoric as what Michel de Certeau calls "sets of interrelated, dynamic 'everyday' practices."

Keywords: *rhetoric, relationality, The Four Tenets*

Bibliography

Baker, Don. "The Korean Dilemma: Assuming Perfectibility but Recognizing Moral Frailty." *Acta Koreana*, vol. 22, no. 2, Dec. 2019, pp. 287–304.

Certeau, Michel de. *The Practice of Everyday Life*. Translated by Steven F. Rendall, 3rd ed., University of California Press, 2011.

Dobrin, Sidney. "Writing takes place." In C.R. Weisser, S. I. Dobrin (Eds), *Ecocomposition*, 2001. State University of New York Press.

Essentials of Daesoon Jinrihoe. Daesoon, Institute of Religion and Culture, 2020.

Introvigne, Massimo. "The Flourishing of New Religions in Korea**."**

Nova Religio (2021) 25 (1): 5–13.

Wilson, Shawn. "What is an Indigenous research methodology?" *Canadian Journal of Native Education,* 2001.

A Womanist Interpretation of Daesoon Thought and its Activities: Focusing on Religion, Gender, and Sexuality

Abstract:

Under the Confucian patriarchy, Korean women have faced harsh discrimination. Daesoon Jinrihoe changed the oppression of women into the cultivation of womanhood. By interpreting the contents of the scriptures of Daesoon Thought from the perspective of womanism, I will examine the possibility of gender equality and women's liberation in South Korea and beyond.

Yujin Ahn

Yujin Ahn, Vanderbilt University

yujin.ahn@vanderbilt.edu

A Womanist Interpretation of Daesoon Thought and its Activities – Focusing on Religion, Gender, and Sexuality

Yujin Ahn (Vanderbilt University)

1. Introduction

Simone de Beauvoir writes, "Women are not born but made."[1] Women have been defined through the social and cultural boundaries of the androcentric society. Feminist movements emerged to advocate the rights of women and the equality between men and women. The first wave of feminist movements was active in the US and the UK during the mid-19th century and 20th century. It focused on women's property rights, inheritance of property, and voting rights.

Between 1965 and 1985, the second wave of feminist movements claimed women's social rights, improved working conditions and wages, equality in the domestic sphere, and improved women's gender role. The third wave feminist movements focused on aspects such as race, nationality, religion, class, sexuality, and cultural difference. Due to the neglect of race, black women formed their own kind of feminism. The black feminist movement emerged in the 1960s amongst the double exclusion from the black men centered civil rights movements, and the white women centered feminist movements. In 1983, Alice Walker published *In Search of Our Mother's Gardens: Womanist Prose* and introduced the concept of womanism. A womanist is

[1] Simone de Beauvoir, *The Second Sex* (New York: Vintage, 1989), 287.

> A black feminist or feminist of color. […] woman who loves other women, sexually and/or nonsexually. Appreciates and prefers women's culture, women's emotional flexibility, and women's strength. Sometimes loves individual men, sexually and/or nonsexually. Committed to survival and wholeness of entire people, male and female. Not a separatist, except periodically, for health. Traditionally universalist.[2]

As Walker writes of the definition of a womanist, it is a more comprehensive perspective than the feminist perspective. It advocates for abolishing discrimination against race, class, and gender. It embraces not only women but also men. Womanism also influenced the academic realm of theological studies. Renita J. Weems writes, "Womanist criticism within the theological academy emerged as a way to correct the myopism of both feminist and black liberation scholarship, believing that every marginalized group has a right and duty to name its own reality and to find a language for mapping out its own vision of liberation."[3] Womanist theology forms its own critic by cherishing black women's experience by breaking race, class, and gender boundaries. Katie G. Cannon writes on the traditional capability of being a womanist as a conscientization to stop the oppression in daily life.[4] Womanism is a way for independence for black women and the black community. Emile M. Townes writes, "The

---

[2] Alice Walker, *In Search of Our Mother's Gardens: Womanist Prose* (San Diego, CA: Harcourt Brace Jovanovich, 1983), xi.

[3] Renita J. Weems "Re-Reading for Liberation: African American Women and the Bible," In I *Found God in Me: A Womanist Biblical Hermeneutics Reader* Edited by Mitzi J. Smith (Eugene, Oregon: Wipf and Stock Publishers, 2015), 47.

[4] Katie G. Cannon, "Structured Academic Amnesia: As If This True Womanist Story Never Happened," In *Deeper Shades of Purple: Womanism in Religion and Society* Edited by Stacey M. Floyd-Thomas (New York; New York University Press, 2006), 20.

challenge of a womanist social ethic is to create and articulate a positive moral standard, which critiques the arrogance and deadly elitism of dominance and is so bold as to name it as systemic evil."[5] Womanist ethics constructs a moral standard, which combats the system of oppression of African American women and the African American community. Stacey Floyd-Thomas writes, "Womanist ethics is constructive in that it seeks to determine how to eradicate oppressive social structures that limit and circumscribe the agency of African American women."[6] Womanist ethics creates agency for African American women by viewing with moral standards to remove the oppressive social structure. Therefore, womanism enables us to view religion from a more comprehensive outlook by engaging with the issues of sexism, racism, and classism. It provides a perspective to analyze and abolish the oppression of society, which has been the source of suffering for the people of the community. It restores the agency of women, men, and the community. Also, by viewing Daesoon Jinrihoe principles through womanism, the doctrine of the harmony of yin and yang can be read from a broader perspective in creating wholeness for women, men, and the community.

This paper views the thought of Daesoon Jinrihoe through the lens of womanism and addresses how Daesoon Jinrihoe contended on the aspect of gender and sexuality in the Jeonkyung. In conclusion the paper interprets the activities of Daesoon Jinrihoe through womanism.

---

[5] Emile M. Townes, "Living in the New Jerusalem: The Rhetoric and Movement of Liberation in the House of Evil." In *A Troubling in My Soul: Womanist Perspectives on Evil and Suffering* Edited by Emile M. Townes (Maryknoll, NY: Orbis Books, 1993), 78.

[6] Stacey Floyd-Thomas, *Mining the Motherlode: Methods in Womanist Ethics* (Cleveland, OH: Pilgrim Press, 2006), 7.

2. Gender in Daesoon Thought

Daesoon Jinrihoe has a revolutionary vision compared to established religions.[7] It pursues a society of equality, which relieves sexism and classism. The four tenets of Daesoon philosophy highlight peaceful harmony: *Eumyanghapdeok*(陰陽合德), *Sininjohwa*(神人調化), *Haewonsangsaeng*(解冤相生), *and Dotongjingyeong*(道通眞境). First, *Eumyanghapdeok* means virtuous concordance with yin and yang, which refers to the harmonious and balanced integration of the virtues of yin and yang to bring about ideal relations among all beings or things in existence throughout the universe. Second, *Sininjohwa* stands for the harmonious union between divine beings and human beings, which means that divine beings and human beings can come to depend on each other in a harmonious and complementary way so that they eventually renovate themselves into ideal beings. Third, *Haewonsangsaeng* means the resolution of grievances for mutual beneficence. This includes the process of resolving grievances or grudges held by or against divinities, people, and all things, as well as preventing them from ever arising again in the future.

Fourth, *Dotong jingyeong* means the perfect state of unification with the Dao. This means that humans and the entirety of the Three Realms reach a perfected and truly enlightened state. Once mind and body have become perfectly clean and pure without any grievances through cultivation, one can be completely unified with great divinities and eventually reach human perfection. The Three Realms of Heaven, Earth, and Humanity will likewise be elevated into the highest dimension.

[7] Daesoon Jinrihoe, *Jeonkyung*,(The Canonical Scriptures), Yeosu: Daesoon Jinrihoe Press, 2010. Progress of the Order 1:9.

To view Daesoon Jinrihoe from a womanist perspective, the interconnection between humans, God, and the world creates an entire system of wholeness. The relationship of human with other beings and other worlds are significant. The tenet of *Eumyanghapdeok* is formed through the harmony of two opposing forces. It shows the comprehensive worldview of Daesoon Jinrihoe. Sun-young Moon writes, the harmony of yin and yang is not only important for a morally well-balanced self in Daesoon jinrihoe but also crucial in the relationship of men and women.[8] It displays how the doctrine of yin and yang is influential in forming the human relationships in Daesoon jinrihoe.

Daesoon jinrihoe has the similar aspect of yin and yang from Daoism. Xinzhong Yao writes, "The cosmic yin-yang harmony can only be maintained if there is harmony in nature, the state, the family, and the human body; damaging any of them can cause disorder in the whole universe."[9] Yin and yang relationship is significant in the organism of humans, community, nature, and the cosmos. It acts as an entity.

It is written in the Jeonkyung, "In the Later World, a woman's accomplishments shall also be acknowledged depending on her cultivation. Because of this, the custom of the predominance of men over women, which has existed from the ancient times, shall be abolished."[10] It overthrows the conventional system of patriarchy in society and contends for the equality of men and women. Also, in the Jeonkyung Sangje emphasizes the equality of

---

[8] Sun-young Moon, "A Study on the Understanding of Women by the Daesoon Thought and Its Contemporary Meanings," *Daesoonsasang Nonchong*, no. 21 (2013): 261.

[9] Xinzhong Yao, "Harmony of Yin and Yang: Cosmology and Sexualism in Daoism," In *Sexuality and the world's Religions* Edited by David W. Machacek and Melissa M. Wilcox (Santa Barbara, CA: ABC CLI, 2003), 74.

[10] *Ibid*., Dharma 1:68.

people. “Sangje said to disciples, “In the Later World, the weak shall be given favor; the sick shall be given good health; the humble shall be given high status; the foolish shall be given wisdom. However, the strong, the rich, the noble, and the wise shall fall on their own.” ”[11]

As Sangjae says of *hucheongebyeok*, the Later World is an ideal place where people are equal and not divided by race, class, and gender. Thus, Daesoon jinrihoe breaks the boundaries of race, class, and gender through stating the accordance and cooperation of the yin and yang. *Sininjohwa* depicts the harmony of God and humans. The harmony of God and humans is based on the yin and yang relationship. God is not monolithic and authoritative; God is rather mutually reciprocal.[12] Layli Maparyan writes, womanism is spiritual. In womanism, human affairs and world conditions are related to the visible world and the invisible world.[13] Thus the correlation between two different worlds is key to bringing about transformation.

Humans can achieve human nobility. According to the *Jeonkyung*, human nobility is highly valued.[14] It suggests that humans are not subordinate to God but are independent beings that can achieve to become noble beings that are god-like. Furthermore, *Sininjohwa* can also be interpreted as saying that women are independent and are evaluated equally with men through their religious practice.

Haewonsangsaeng means the resolution of grievance for the beneficence of all life. Womanism engages not only in the struggle of human but also encompasses nature and the

[11] *Ibid*., Dharma 2:11.

[12] *Ibid*., 261-262.

[13] Layli Maparyan, *The Womanist Idea* (New York: Routledge, 2012), 36.

[14] *Ibid*., Dharma 2:56.

relationship outside of humans. The wholeness of the individual, community, and universe is attained through resolving the pain of the individual, the *won*(冤). The *won* is anger and sadness, which is formed in the heart. The *won* creates a collision between yin and yang; therefore, to resolve the harmony of yin and yang, releasing the *won* is crucial. According to the Jeonkyung,

> Sangje said to Kim Hyeong-Ryeol, "In the Former World, as all creations were ruled by the principle of mutual contention (sanggeuk 相克), grievances and grudges have been accumulating, condensing, and filling up the Three Realms. Heaven and Earth, losing the constant Dao, are overwhelmed with all kinds of disasters and calamities, and the world has fallen into wretchedness. To save all the people in the world, I will resolve the grievances and grudges accumulated from time immemorial by recalibrating the Degree Number of Heaven and Earth, harmonizing divine beings, and establishing the Later World's paradisiacal land of immortals which will be based on the principle of mutual beneficence (sangsaeng 相生). The grievances must be resolved by the Dao of gods in every small and large matter. If first I solidify and harmonize Degree Numbers, then human affairs shall naturally unfold in accordance with that action. This is indeed the Reordering Works of the Three Realms." Then Sangje undertook part of the Reordering Works of Myeongbu (the spirit world).[15]

The reordering works of Sangje draws on how redemption works by resolving Heaven and Earth's grievances. Dao is significant for creating harmony from the collision occured by mutual contention, which is the broken harmony of yin and yang. Maria Park writes that Jeungsan believed that resolving the won in the Earth is inevitable without the abolition of

[15] *Ibid*., Reordering Works 1:3.

class.[16] Also, *Haewonsangsaeng* shows the connection of *Eumyanghapdeok* and *Sininjohwa*. The mutual beneficence can be achieved when yin and yang are harmonized, and the redemption of Earth can be attained through the harmonized Heaven. Therefore, Sangje saves the people by creating the wholeness of yin and yang in Heaven and Earth.

Haewonsangsaeng focuses on resolving the grievances of men, women, and the community. Gyung-won Lee writes, the later world can emerge after the process of *haewon*, which adjusts the broken harmony of yin and yang.[17] *Haewon* is crucial for achieving Dao and mending the relationship of men and women. Furthermore, the resolution of grievances of all the people around the world exhibits the value for equality among people regardless of gender, race, and class. Therefore, *Haewonsangsaeng* has an aligned perspective of creating wholeness with womanism. Based on the harmony of yin and yang, Sangje's work of redemption creates harmony with men, women, the community, the universe, and the cosmos through the Dao.

Dotongjingyeong is a state of completeness, which humans attain with the unification of the Dao through cultivating the body and mind. [18] *Dotongjingyeong* is the objective of the three tenets. The harmony of yin and yang, and the relationship between God and human show how Daesoon jinrihoe pursues an entity of peaceful harmony. It is written in the Daesoon Guidelines that *Dotong* is attained through the individual's own degree of cultivation.[19] It

---

[16] Maria Park, "A Conception of Womanhood in the Fellowship of Daesoon-jinri," *Journal of the Korean Academy of New Religions*, no. 22 (2010): 6.

[17] Gyung-won Lee, "Daesoon Thought and Women -Searching New Ideology of 21st Century Gender Equality," *Daesoonsasang Nonchong*, no. 10 (2000): 624.

[18] Daesoon jinrihoe, *Daesoon Guidelines* (Yeosu: Daesoon Jinrihoe Press, 2012), 2.1:1.

[19] *Ibid*., Cultivation and Holy Works II.1.1.iii.

exhibits that the individual's race, gender, and class does not limit one's achievement for cultivation. In this aspect, it is similar to womanism. In womanism, the destruction of racism, sexism, and classism is crucial for creating the peaceful harmony of a community. Therefore, the Later World is created through the enlightenment of humans and their connections with the God and the universe.

3 Sexuality in Daesoon Thought

Sexuality in Daesoon jinrihoe is not clearly depicted in the scripture, however according to the Jeonkyung,

> Sangje taught, "If a man is not able to fulfill his desire, he bursts into a rage, which leads him to fall into a serious illness. Chaotic order will prevail at first, and then, I will bring down perfected order. As I will remove any obstacles and leave your affairs up to you, be right-minded in all matters. Being sly and deceitful is the basis of every transgression whereas being true and sincere is the root of every blessing. Now I will make divine beings descend before people and snap a chalk line on their hearts to judge evil and good with lightning. If a man does not straighten his mind and keeps conducting devious deeds, his heart shall burst and his joints shall be torn out when the ultimate energy descends. Although a good destiny is underway, it will be hard for one to pass the threshold.[20]

It is depicted that Sangje rejects the desire of man because it will make humans ill. He highlights that human be right-minded by avoiding fulfilling their desires. As Daesoon jinrihoe is originated from Buddhism, it seems that it is influenced by the values to abstain

[20] *Ibid*., Dharma 3:24.

from sexual activities, which will result in the endless cycle of death and birth. [21] The desire that Sangje says of human connotes many desires of human. The desire to eat and sleep, and sexual desire.

Daesoon Jinrihoe abstains from sexual misconduct from the anecdote about adultery. Sangje advises Kim Bo-Kyung, who contracted a sexually transmitted disease, to clear up his relationship with the concubine and not betray his wife. Then he cured the man of his disease. [22] It suggests that inappropriate sexual desires are regulated since it causes a breakdown in the peace of the family and collapses the balance of yin and yang in the family. According to the Jeonkyung, "Having forced sexual relationships with a married woman distorts the basis of Heaven and Earth. Therefore, I do not intervene on behalf of those who have committed this most heinous sin."[23] Sangje strictly rejects the unethical relationship between men and women. In the ethical rules, it says to maintain familial peace through marital harmony.[24]

4. Daesoon Jinrihoe, An example of a Korean Womanist Religion

Daesoon jinrihoe's promotion of social activities reflects much of the perspectives of womanism through charity aid, social welfare, and education. Womanism is deeply related to

---

[21] Liz Wilson, "Buddhist Views on Gender and Desire," In *Sexuality and the World's Religions* Edited by David W. Machacek and Melissa M. Wilcox (Santa Barbara, California: ABC CLIO, 2003), 139.

[22] *Ibid*., Dharma 1:43.

[23] *Ibid*., Dharma 1:51.

[24] Daesoon jinrihoe, *Daesoon jinrihoe Yoram* (Yeosu: Daesoon Jinrihoe Press, 2010), Ethical Rules.

the well-being of the community. It combats the social ills of the community to create wholeness. Jeungsan practiced the works of mutual living through his acts of kindness and healing practice for the sick. He fulfilled the objective of constructing the new world through his teachings. The activities of Daesoon jinrihoe much reflects the teachings of Jeungsan by returning 70 percent of the donation to the community.

Although the basis of womanism is based on the experience of black women, a womanist includes the experience of women of color. Thus, Daesoon jinrihoe pursues the Later World, Hucheongebyeok, through embracing the experience of Korean women by healing the suffering of men, women, and the community and creating a healing atmosphere in which yin and yang maintain harmony and all life live in peaceful mutuality.

5. Conclusion

Religious faith gives people hope for a better future. Besides that, many religions are male-centered, suppressing and silencing women. However, Jeungsan's teaching embraces the voices of the marginalized. The comprehensive viewpoint, which embraces men, women, and the community, is similar to womanism. On the basis that Jeungsan endeavors to elevate the status of the people in the Later World. In Daesoon jinrihoe women are independent; they can achieve their own godlikeness through their practice. Jeungsan relieves the grievances of women, men, and the community to create the Dao. The tenets of Daesoon exhibits the equality of humanity through *Eumyanghapdeok*, *Sinin johwa*, *Haewonsangsaeng*, and *Dotongjinkyung*. Equality of race, gender, and class is advocated, and sexuality is controlled for peace and harmony. It suggests that the wholeness of people can be created by making relationships that are beneficial to the whole. The teachings of Jeungsan and the activities of

Daesoon jinrihoe show an example of Korean womanism, which eradicates the oppressions of society and restores the agency and independence of marginalized people for the Later World.

References

Beauvoir, Simone de. *The Second Sex*, New York: Vintage, 1989.

Cannon, Katie G. "Structured Academic Amnesia: As If This True Womanist Story Never Happened." In *Deeper Shades of Purple: Womanism in Religion and Society* Edited by Stacey M. Floyd-Thomas, New York: New York University Press, 2006.

Daesoon Jinrihoe. *Jeonkyung.* (The Canonical Scriptures), Yeosu: Daesoon Jinrihoe Press, 2010.

———————. *Daesoon Guidelines*. Yeosu: Daesoon Jinrihoe Press, 2012.

———————. *Daesoon jinihoe Yoram*. Yeosu: Daesoon Jinrihoe Press, 2010.

Floyd-Thomas, Stacey M. *Mining the Motherlode: Methods in Womanist Ethics*, Cleveland, OH: Pilgrim Press, 2006.

Lee, Gyung-won. "Daesoon Thought and Women -Searching New Ideology of 21st Century Gender Equality," *Daesoonsasang Nonchong*, no. 10 (2000): pp. 603-627.

Maparyan, Layli. *The Womanist Idea*, New York: Routledge, 2012.

Moon, Sun-young. "A Study on the Understanding of Women by the Daesoon Thought and Its Contemporary Meanings." *Daesoonsasang Nonchong*, no. 21 (2013): pp. 255-284.

Park, Maria. "A Conception of Womanhood in the Fellowship of Daesoon-jinri." Journal of the Korean Academy of New Religions, no. 22 (2010): pp. 1-24.

Townes, Emile M. "Living in the New Jerusalem: The Rhetoric and Movement of Liberation in the House of Evil." In *A Troubling in My Soul: Womanist Perspectives on Evil and Suffering* Edited by Emile M. Townes, Maryknoll, NY: Orbis Books, 1993.

Walker, Alice. *In Search of Our Mother's Gardens: Womanist Prose*, San Diego, CA: Harcourt Brace Jovanovich, 1983.

Weems, Renita J. "Re-Reading for Liberation: African American Women and the Bible." In *I Found God in Me: A Womanist Biblical Hermeneutics Reader* Edited by Mitzi J.

Smith, Wipf and Stock Publishers, 2015.

Yao, Xinzhong. “Harmony of Yin and Yang: Cosmology and Sexualism in Daoism,” In *Sexuality and the World’s Religions* Edited by David W. Machacek and Melissa M. Wilcox, Santa Barbara, CA: ABC CLI, 2003.

MUTUAL CONTENTION IN THE FORMER WORLD AND MUTUAL BENEFICENCE IN THE LATER WORLD

Daesoon Jinrihoe's Vision of Peace and Reunification of Korea in Light of Shmuel Eisenstadt's Multiple Modernities Thesis

Carole M. Cusack

University of Sydney

MUTUAL CONTENTION IN THE FORMER WORLD AND MUTUAL BENEFICENCE IN THE LATER WORLD

Daesoon Jinrihoe's Vision of Peace and Reunification of Korea in Light of Shmuel Eisenstadt's Multiple Modernities Thesis

Carole M. Cusack
University of Sydney

Summary of Argument of Presentation 1

- North Korea was established in 1948 under 'eternal president' Kim Il Sung (1912-1994), originator of its *Juche* (self-reliance) ideology. Contemporary South Korea took a very different path, embracing democracy and technological modernization while remaining open to spirituality and religion as important components of society.
- This paper uses the "multiple modernities" thesis of sociologist Shmuel Eisenstadt (1923-2010) to examine the teachings of Daesoon Jinrihoe regarding "mutual beneficence in the future world", a vision of world peace that particularly involves reunification of the Koreas.



Summary of Argument of Presentation 2

- Daesoon Jinrihoe is a new religion established in 1969. Its sacred book, *The Canonical Scripture*, contains relevant passages on the theme of reunification, with the threat of a hostile North Korea being addressed via "mutual contention in the former world".
- Eisenstadt's multiple modernities thesis was initially important as it argued that European modernity was historically and culturally limited and drew attention to the varied modernities of Africa, South America and Asia.
- It is employed here to distinguish the different modernities of North and South Korea, with Daesoon Jinrihoe representing the South Korean openness to the importance of spirituality and religion in modernity, and also a theologically distinctive solution to the dilemma of the severance of the Korean peninsula.

Short History of Korea to World War II

- The monk Iryŏn in his legendary history, *Memorabilia of the Three Kingdoms* (1285), says that Ancient Chosŏn, the earliest Korean state, was founded in 2,333 BCE by the national hero and ancestor, Tan'gun. China and Japan have been influential (and much of the time aggressive) neighbours of the Korean peninsula.
- Europeans appeared in the seventeenth century, and in 1784 the first Catholic Church was opened in Seoul. The next year the government declared it to be heresy. There were over 20,000 converts and 12 French missionaries when the Taewŏn'gun (regent) launched a persecution in 1866-1867. 8,000 Korean converts and 9 missionaries are said to have died.
- From 1880 King Kojong worked to open up the country to modern ideas. The opposing systems of Seohak and Donghak emerged, and after the Russo-Japanese War Japan declared Korea a protectorate in 1905. Japanese rule to 1945 was brutal and was opposed by Koreans (for example, the March First Movement which consisted of members of Christian, Buddhist and Ch'ŏndogyo (Donghak) members.

Short History of Division Into North and South Korea

- Koreans in Shanghai founded the Korean Provisional Government (KPG) after the March First Movement with Dr Syngman Rhee as President. The KPG was supported by Chiang Kai-shek's (Jiang Jieshi's) Nationalist Government in China, and from Korean communities in America and Russia. It operated from the 1930s until Korea's liberation in 1945 under the leadership of Chairman Kim Ku.
- Kim Il-sung was a leader of the Kapsan (Partisan) Faction. This group conducted a guerrilla war against the Japanese Army in Manchuria after 1932, as part of the Northeast Anti-Japanese Allied Forces organized by the Chinese Communist Party. One of its leaders was Kim Sŏng-ju, later known as Kim Il-sung. They had special training at the Okeanskaya Field School in Russia during World War II.
- Liberation was joyous and painful for Koreans as President Truman got Joseph Stalin's honour the division of the peninsula at the 38th parallel on 16 August 1945 without ever having consulted a Korean. A Korean National Assembly was formed and adopted the constitution and elected Syngman Rhee as the first president of the Republic of Korea (ROK). President Rhee proclaimed the birth of the ROK on 15 August 1948.
- In 1948, the North Korean People's Assembly adopted a constitution. In August 1948, an election was held to set up the Korean Supreme People's Assembly, which ratified the constitution and elected Kim Il-sung as Premier. Kim inaugurated the Democratic People's Republic of Korea (DPRK) on 9 September 1948.
- America withdrew from South Korea and Russia from North Korea, and the Korean War compounded the trauma for both Koreas; three million Koreans died, with about one million Chinese and over 50,000 US soldiers.

The Origins of Daesoon Jinrihoe



- Daesoon Jinrihoe is based on the teachings of Kang Il-Sun (1871-1909), known by the title of Jeungsan, or Sangje, Supreme God of the Ninth Heaven.
- Disciples of Sangje founded groups, and Jo Jeongsan (1895-1958) received a message in 1917 that he was Sangje's successor. Daesoon Jinrihoe revere him as the Holy Founder, Doju, "the Lord of the Dao", founded an order called Mugeuk-do in 1925. In 1950 the order was renamed Taegeukdo.
- When he died, Park Wudang (1917-1995), known as Dojeon (Leader of Principle) was managing the religion. In 1969 he founded Daesoon Jinrihoe (Fellowship of the Great Itineration).

Shmuel Eisenstadt's Multiple Modernities Thesis

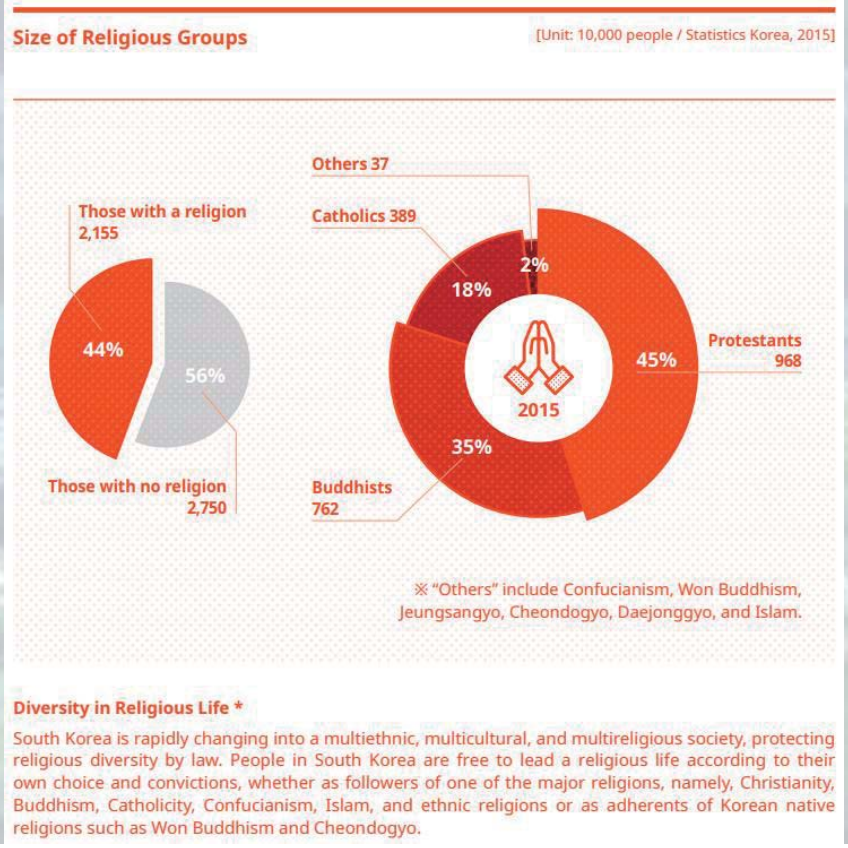
- "The idea of multiple modernities presumes that the best way to understand the contemporary world - indeed to explain the history oF modernity - is to see it as a story of continual constitution and reconstitution of a multiplicity of cultural programs. These ongoing reconstructions of multiple institutional and ideological patterns are carried forward by specific social actors in close connection with social, political, and intellectual activists, and also by social movements pursuing different programs of modernity, holding very different views of what makes societies modern" (p. 2).
- "On the contrary; the ramifications are such as to make evident the fragility and changeability of different modernities as well as the destructive forces inherent in certain of the modern programs, most fully in the ideologization of violence, terror, and war. These destructive forces - the "traumas" of modernity that brought into question its great promises - emerged clearly after World War I, became even more visible in World War II and in the Holocaust, and were generally ignored or set aside in the discourse of modernity in the 1950s, 1960s, and 1970s" (p. 25).

North Korean Modernity: Juche

- "The initial *juche* ideal of "self-reliance" centered on three elements: ideological autonomy, economic self-sufficiency, and military independence from imperial influence. These ideas were never implemented literally — North Korea's economy depended heavily on aid from the Soviets, in particular — but were useful diplomatically …
- Domestically, *juche* served to connect Kim Il Sung and the nascent North Korean state to ideas that would resonate with ordinary Koreans. It paired the Marxist language of the country's communist patrons with **traditional Korean nationalism**, arguing that South Korea was not a legitimate government because it was the tool of … foreign powers [the United States].
- It … developed a doctrine of **Korean racial purity**, drawing on … Korean beliefs and language used by Japanese imperialists, to argue against opening up to the global economy. Even today, North Koreans are still taught that **the first humans emerged there**, and that part of the reason they're superior to other countries is that they've preserved their purity while others have become mongrels.
- Perhaps most interestingly, *juche* modified a traditional Confucian doctrine — that human beings can transform the world if they possess the correct mindset — to explain why Kim Il Sung deserved the Korean people's respect. *Juche* holds that the only the possessor of truly correct consciousness is the *suryong* (leader) of North Korea. Kim was **uniquely gifted**, so incredibly accomplished, that the only way to make your life better was to align with him.
- "Human beings don't need God. They now have the Kim family,"Don Baker, a scholar of Korean philosophy at the University of British Columbia, stated". (See https://www.vox.com/world/2018/6/18/17441296/north-korea-propaganda-ideology-juche)
- North Korea wants reunification, but only on Pyongyang's terms.

South Korean Modernity: Value of Religion

- "As recently as 1964, only a little over 3.5 million South Koreans, out of a total population of almost 28.2 million, noted a religious affiliation on government census forms. **In other words, less than four decades ago, only a little more than 12% of the South Korean people declared themselves to be Buddhist, Catholic, Protestant, or a follower of one of Korea's many other organized religions**.
- By 1983 more than 15.5 million South Koreans, close to 40% of a population of over 39.6 million, responded in the affirmative when their government asked them if they professed faith in any particular religion. That was more than a four-fold increase over the number of believers two decades earlier. **By the 1990s, those willing to identify themselves as members of a specific religious community had risen to between 47 (in 1997) to 54 (in 1991) percent of the total population of South Korea**. The size of the self-proclaimed religious population had risen from less than 16 million to between 21 to 23 million in a little more than a decade" (see https://www.discovermagazine.com/the-sciences/modernization-religion-in-south-korea).



Daesoon Jinrihoe's Teachings re Reunification

- Reordering Works 1:2 (the need for new approaches rather than tradition), Reordering Works 1:3 (comparison between Mutual Contention in the Former World and Mutual Beneficence in the Later World), Reordering Works 2:16 (anti-polygamy), and Reordering Works 2:17 (the widow's right to remarry).
- Dharma 1:42 (a husband's responsibility for maintaining a peaceful home), Dharma 1:68 (recognition of women), Dharma 2:3 (reunification), Dharma 2:11 (reversal of fortunes), Dharma 2:55 (the era of sages - this connects to Dharma 2:25's treatment of heroic conquerors), Dharma 2:58 (social classes), Dharma 3:6 (Baduk in theology), and Dharma 3:23 (combining the essences of multiple cultures).

References

- *The Canonical Scripture, The Guiding Compass of Daesoon, and Essentials of Daesoon Jinrihoe*. Translated and published by Daesoon Institute of Religion and Culture (Yeoju City: Gyeonggi-do, 2020).
- Beauchamp, Zack. "Juche, the State Ideology that makes North Korea Revere Kim Jong Un, Explained," *Vox*, 18 June (2018). At: https://www.vox.com/world/2018/6/18/17441296/north-korea-propaganda-ideology-juche.
- Eisenstadt, S. N. "Multiple Modernities", *Daedalus*, Vol. 129, No. 1, 2000, pp. 1-29.
- Greenberger, Jason Paul and LEE Gyungwon, "Of Gods and Neighbours: Foreign Powers as Depicted in Daesoon Jinrihoe's *Five Immortals Playing Baduk* and Caodaism's The Three Saints", *Nova Religio*, Vol. 25, Issue 1 (2021), pp. 87-107.
- Lew, Young Ick. *Brief History of Korea: A Bird's Eye View* (New York: The Korea Society, 2002)

3rd Session

The Concept of Millenarian Age in Daesoon Jinrihoe and ISKCON (Comparative analysis)

Abstract

Professor Boris Falikov

The Center of Religious Studies, State University for the Humanities, Moscow.

falikov@yandex.ru

1.Korean new religious movements and neo-Hindu movements were caused to life by a number of similar factors in the end of XIX and the beginning of the XX centuries. Intense interaction with Western culture and Christianity was a major factor. The growing demand for liberation from strict political class system (Korea) and castes (India) was another one.

2. Among the neo-Hindu movements ISKCON is closest to Daesoon Jinrihoe, they share the belief in personal creator (Krishna, Sangje) and the idea, that the world is in a miserable state (Kali-yuga in the case of ISCON).

3. That's why it's not accidental that the movements' leaders formulated similar eschatological teachings according to which the combination of extraordinary actions on the part of Gods and intense spiritual efforts on the part of adepts should save the world of coming destruction. Instead, the Millenarian Age will come ("earthly paradise" in Daesoon or "true varnashrama" in ISKCON).

4. In spite of general similarities there are some differences between these eschatological teachings because of different theological premises of the movements (Daoism in the case of Daesoon and Vaishnavism in the case of ISKCON).

Fasting of the Mind and Quieting of the Mind:
A Comparative Analysis of Apophatic Tendencies in Zhuangzi and Cataphatic Tendencies in Daesoon Thought

Abstract

Zhang Rongkun

University of Shanghai for Science and Technology

rongkun166@usst.edu.cn

&

Jason Greenberger

Daejin University

jason.translator.chaplain@gmail.com

'Fasting of the Mind (心齋 *chn*: x ī n zh ā i)' is arguably the most important concept within the practical approach to the spiritual cultivation formulated by the Daoist philosopher, Zhuangzi (莊子). Most scholars have interpreted 'Fasting of the Mind' as an apophatic practice centered around the aim of the 'Dissolution of the Self (喪我 *chn*: sàng w ǒ).' The Korean new religious movement, Daesoon Jinrihoe (大巡眞理會), can be shown to instead consistently utilize cataphatic descriptions of spiritual cultivation based on the 'quieting of the mind (安心 *kr*: anshim)' and 'quieting of the body (安身 *kr*: anshin)' with the highest attainable state referred to as the 'Perfected State of Unification with the Dao (道通眞境 *kr*: Dotong-jingyeong).' While the jargon used by Zhuangzi and Daesoon Jinrihoe appear quite different on a superficial level, a deeper examination shows that these rhetorical framings are likely negativistic and positivistic descriptions of the same, or at least reasonably similar, phenomena.

Zhuangzi, who focused primarily on the body, mind, and internal energy, cautioned practitioners that 'mere listening stops with the ears (聽止於耳 *chn*: t ī ng zh ǐ yú ě r)' and 'mere recognition stops with the mind (心止於符 *chn*: x ī n zh ǐ yú fú).' He therefore encouraged cultivators of the Dao to 'listen with the spirit (聽之以氣 *chn*: t ī ng zh ī y ǐ qì).' The main scripture of Daesoon Jinrihoe states that "The mind is a pivot, gate, and gateway for gods; They, who turn the pivot, open, and close the gate, and go back and forth through the gateway, can be either good or evil (心也者，鬼神之樞機也，門戶也，道路也)," and the Supreme God of the Ninth Heaven (九天上帝 *kr*: Gucheon Sangje) even promises to visit anyone who possesses a 'singularly-focused mind (一心 *kr*: il-shim).' In both these approaches, there is a sense of what must be kept out of the mind (e.g., external disturbances, strong emotions, malevolent entities) and what the mind should connect with to attain spiritual progress (e.g., spirit, singular focus, the Supreme God).

The observations above serve as the main basis for a comparison between the apophatic descriptions of cultivation found in Zhuangzi and their cataphatic counterparts in Daesoon Thought. However, the culmination of this nuanced comparative exploration reveals that while the leanings of Zhuangzi and Daesoon Thought generally hold true, ultimately, both systems of cultivation transcend the categories of apophatic and cataphatic.

Keywords: Zhuangzi; Daesoon Jinrihoe; apophatic; cataphatic; fasting of the mind; quieting of the mind

Fasting of the Mind and Quieting of the Mind:

A Comparative Analysis of Apophatic Tendencies in Zhuangzi and Cataphatic Tendencies in Daesoon Thought

ZHANG Rongkun, University of Shanghai for Science and Technology
Jason GREENBERGER, Daejin University

1

Negativistic and Positivistic Descriptions of Similar Phenomena

Zhuangzi
Fasting of the Mind (心齋 *chn*: xīn zhāi):

An apophatic practice (Dissolution of the Self)

Daesoon Jinrihoe
Quieting of the Mind (安心 *kr*: anshim):

Cataphatic descriptions of spiritual cultivation (quieting of the mind/body-Perfected State of Unification with the Dao

2

Zhuangzi

"… mere listening stops with the ears (聽止於耳)" "mere recognition stops with the mind (心止於符)"- to "listen with the spirit (聽之以氣)" is encouraged.

Daesoon Jinrihoe

"The mind is a pivot, gate, and gateway for gods; They, who turn the pivot, open, and close the gate, and go back and forth through the gateway, can be either good or evil (心也者，鬼神之樞機也，門戶也，道路也),"

Supreme God of the Ninth Heaven (九天上帝 *kr*: Gucheon Sangje)- 'singularly-focused mind (一心 *kr*: il-shim).'

3

The Main Basis for Comparison:

In both these approaches, there is a sense of:

1.) What must be kept out of the mind (e.g., external disturbances, strong emotions, malevolent entities)

2.) What the mind should connect with to attain spiritual progress (e.g., spirit, singular focus, the Supreme God).

4

Zhuangzi's Concept of 'Fasting the Heart'

Make your will one! Don't listen with your ears, listen with your mind. No, don't listen with your mind, but listen with your spirit. (functions of the will/function of the unified will)

Listening stops with the ears, the mind stops with recognition, but spirit is empty and waits for all things. The Way gathers in emptiness alone. Emptiness is the fasting of the mind. (Watson 2013, p. 25)

Limitation of the first two functions: the ears go no further than listening and the mind goes no further than recognizing.

The spirit: to be free of those limitations because the spirit is characterized by emptiness and awaiting. (Way can gather)- listen with the spirit

5

Daesoon Jinrihoe

Unified will- the singularly-focused mind (an abode for gods)

A person's mind can even be visited by the cultivated Supreme God of the Ninth Heaven (九天上帝 *kr*: Gucheon Sangje):

"Even though I stay in a place as remote and secluded as West Shu (Seochok), I will, without exception, visit anyone who possesses a singularly-focused mind."

6

Mind- Is Likened to a Gateway for Gods

"The mind is a pivot, gate, and gateway for gods; They, who turn the pivot, open, and close the gate, and go back and forth through the gateway, can be either good or evil (心也者，鬼神之樞機也，門戶也，道路也)." (*The Canonical Scripture*)

Incantations are used to call divine beings into the practitioner's mind and body to achieve the tenets of the Virtuous Concordance of Yin and Yang (陰陽合德 *kr*: eumyanghapdeok) and the Harmonious Union between Divine Beings and Human Beings (神人調化 *kr*: shininjohwa).

7

Zhuangzi

By 'waiting' or simply receiving things as they are (embracing and peacefully confronting things as they are).

The spirit- avoids being disturbed by the outside world or giving rise to passions such as love and hate.

- proves capable of 'listening' (superior to those performed by either the 'ears' or 'mind.')

8

Zhuangzi cautions against the “established mind” which leads people into assumptions, reactivity, and reliance on habitual thoughts and preconceived ideas.

In Daesoon Thought, the concept of an ‘established mind’ goes by various names, but most commonly it is spoken of as ‘self-deception (自欺 *kr*: jagi)’ which is further connected to ‘selfishness (私心 *kr*: sashimi).’

The remedy for ‘self-deception’ is proposed to be ‘quieting the mind’ to enable a return to ‘conscientiousness (良心 *kr*: yangshim),’ a characteristic of one’s innate mind which is endowed be heaven.

9

Zhuangzi touches upon the nuances of the ‘established mind’ leading people astray through a story of Hundun’s death.

- suggests that people respond to outer things in full conformity with their nature (“the mind stops with recognition”).

- indicates a common attitude of guarding ‘Heavenly order’ in awe

10

Daesoon Jinrihoe: ‘Reverence for Heaven (敬天) is likewise not a matter of passive obedience.

The doctrines of Daesoon Jinrihoe are overwhelmingly a short series of broadly interpretable guideposts; most of which are positive (E.g. Promote the betterment of others) and only a handful of which are negative

- a matter of serving the Supreme God with utmost sincerity.

11

Genuine faith in Heaven may have certain merits, but consciously aiming at union with the ‘ultimate’ is inadvisable since the ultimate well-cultivated spiritual state only arises naturally from a heart totally fasted through practice.

Such practice should be seen as an outgrowth of increasingly harmonious interactions between an individual and their environment, rather than as an outcome of consciously attempting to unite with an ultimate transcendental entity.

12

The ‘ethical rules (守則 *kr*: suchik)’ of Daesoon Jinrihoe refer practitioners back to the three bonds and the five cardinal relationships (三綱五倫 *kr*: samgang oryun) of Confucianism and to national laws and moral standards.

This is because the majority of spiritual cultivation occurs within a person’s day to day life within society and social networks , and only some spiritual cultivation is carried out within private, sacred institutions.

13

“… mere listening stops with the ears (聽止於耳)” “… mere recognition stops with the mind (心止於符)” - no attachment to outer things and to the established heart.

‘Listen with the spirit (聽之以氣)’: the spirit’s quality of emptiness-selflessness

Zhuangzi’s story of Woodworker Qing who is able to demonstrate his mastery after his mind has been fasted. “When I’ve fasted for three days, I no longer dare to think of congratulations or rewards. When I’ve fasted for five days, I no longer dare to think of honors or condemnation, of skill or clumsiness.”

14

The state of awe wherein he no longer dared to think of future outcomes or appraisals served as a motivation to entrust himself to Heaven and lose himself in the course of following the Heavenly Way. This resulted in his high level of concentration and full absorption in the activity itself.

Daesoon Thought- the idea of a 'singularly-focused mind,' wherein a practitioner's mind is entirely fixed to one specific object (the Supreme God) or purpose (the purpose of serving the Supreme God)- a practitioner will ultimately experience a sense of 'the Dao is me and I am the Dao'

15

When directing a singularly-focused mind toward the task of chanting incantations, practitioners are emptied of other thoughts which would otherwise compete for their attention.

Emptied of those distractions, the Dao may accumulate in them or as devotees would more naturally express this, divine beings may pass through their mind like an open gate and make use of them as they deem fit.

These practitioners are active and dynamic participants in the Harmonious Union between Divine Beings and Human Beings.

16

A Study on Charity, Social Welfare, and Education of Daesoon Jinrihoe : From the Perspective of Comparative Study of Religions

Abstract

Shin AHN

Pai Chai University
shinahn@pcu.ac.kr

A Korean new religious movement, Daesoon Jinrihoe has three primary scriptures such as Jeon-gyeong (the Canonical Scripture), Daesoon Jichim(the Guiding Compass of Daesoon), and Daesoon Jirihoe Yoram (Essentials of Daesoon Jinrihoe. These scriptures construct the basic foundations of Deasoon Thought and its social activities. Focusing on the dimensions of charity, social welfare, and education, I will analyze the various social works of Daesoon Jinrihoe and evaluate their characteristics and limitations. Mainly, I will emphasize the differences between Daesoon Jinrihoe and other old/new religious organizations, proposing new directions for Daesoon Jinrihoe in the era of post-COVID 19.

A Study on Charity, Social Welfare, and Education of Daesoon Jinrihoe

– From the Perspective of Comparative Study of Religions

Shin Ahn (Pai Chai University)

1

Questions

- How is Daesoon Jinrihoe (DJ) coping with the decline in the religious population?
- What works does DJ do to fulfill the social responsibility of religion?
- From the perspective of comparative religion, does DJ creatively borrow the precedents of other religious groups including Christianity, Buddhism, and other new religions?
- What services did DJ's works successfully provide to confirmed patients of COVID-19?

2

Kang Jeung-san in modern Korean society

- Kang Jeung-san (1871-1909) was a figure similar to Jesus.
- At the end of the Joseon Dynasty, he helped the grieving people and healed their suffering in a non-violent way.
- In the movie, *The Way of Peace* (1984), Kang Jeung-san's peaceful missionary method was reproduced.
- Jeung-san served meat to the starving people, allowed women to remarry, and treated diseases with medicine.
- Jeung-san elevated human rights and valued them as precious as heaven and earth.

3

Kang Daejin's *The Way of Peace* (1984)

- Donghak(Eastern Learning) failed to transform Confucian Korean society into force, but Jeung-san initiated a new religious movement peacefully by using different religious ideas including Confucianism, Buddhism, Daoism, and Christianity.





4

Kang Jeung-san's Construction of Heaven & Earth

- Jeung-san enjoyed drinking and food with his disciples, and used various foods such as beef, pork, chicken, dog, lamb, and seafood for the construction of heaven and earth.
- Jeung-san turned water into rice wine and distributed it to his disciples
- Jeung-san uses ritual food as a symbolic tool to connect the divine and the human world. The construction of heaven and earth was carried out to save humankind and achieve the later world of co-prosperity without resentment.
- Jeung-san solved the resentment and created a world where divine and human beings lived together.

5

Kang Jeung-san, Woman, and Peace

- According to Jeung-san, women are recognized for their achievements in the later world. In Confucian society, women had to f follow their fathers, husbands, and sons. Jeung-san changed the idea of male-dominated women to gender equality. (CS. Dharma 1:68)
- Sangje said, "You should stick to peace."(CS, Dharma 1: 53)
- The nobility of human beings is greater than that of heaven and earth. Therefore, humans beings should cultivate their minds diligently. (CS, Dharma 2: 56)
- Jeungsan changed the idea of male-dominated women to gender equality. (CS, Reordering Works 2:17)

6

Daesoon Jinrihoe as minority religion?

◆ Korea Government Census

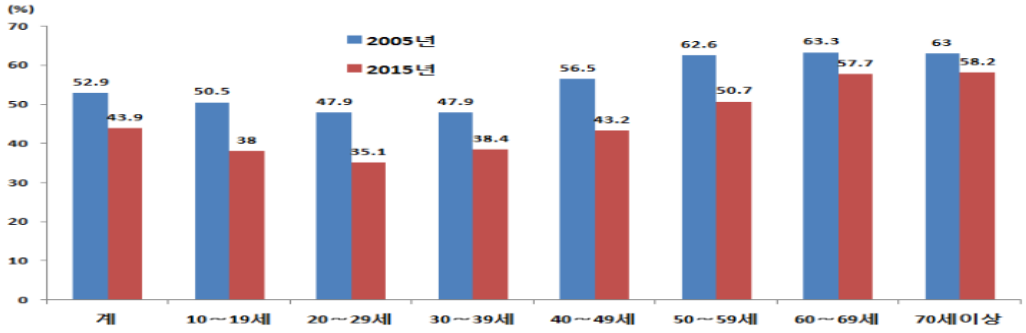
- 1985 - Religious 17,203,296 (42.6%)
- 1995 - Religious 22,597,824 (50.7%) 8.1%p ↑
- 2005 - Religious 24,970,766 (53.1%) 2.4%p ↑
- 2015 - Religious 21,553,674 (43.9%) 9.0%p

  (1) Buddhism 7,619,332 / (2) Xianity(Protestantism) 9,675,761
  (3) Xianity(Catholicism) 3,890,311 / (4) Won Buddhism 84,141
  (5) Confucianism 75,703 / (6) Cheondogyo(Heavenly Way Teaching) 65,964
  (7) Daesoon Jinrihoe 41,176 / (8) Daejonggyo 3,101 / (9) Others 98,185
- 2025? Religious Population decrease or increase?

7

Differences of Generations (2005 vs 2015)

- Total 9.0% ↓ (teens: 12.5%p ↓ / 20s: 12.8%p ↓ / 30s: 9.5%p ↓
  40s: 13.3%p ↓ / 50s: 11.9%p ↓ / 60s: 5.6%p ↓ / 70s+: 4.8%p ↓



8

Jeung-san Kang Il-Sun (1871-1909)



- Sangje, the Great Originator and Creator, the Lord God of the Ninth Heaven, was born as the huma whose honorific name was Jeungsan and family name was Kang, on November 1 of 1871. Having completed His Reordering Works of the Three Realms and His forty-year itineration, Holy Master Kang Jeungsan passed into Heaven on June 24 of 1909.

- Jeungsan→Doju Jo Jeongsan(1895/1958)→ Dojeon Park Han-Gyeong(1917-1996)

  Doju=Lord of Principle/ Dojeon=Leader of Principle

– "Daesoon Jinrihoe undertakes annual projects for charity aid, social welfare, and education, as well as propagation (podeok 布德), edification (gyohwa 敎化), and cultivation (sudo 修道)."(Ch.13 Basic and Major Works, **Essentials of Daesoon Jinrihoe, 1969)**

9

Basic & Major Works of Daesoon Jinrihoe

◆ Basic Works – Internal Works

- 1. Propagation: spreading Sangje's Daesoon Truth to people
- 2. Edification: helping people understand religious teachings
- 3. Cultivation: holy works, prayer, and spiritual training

Park Wudang: "Do your best to give love and hope to people neglected from society by helping them to rehabilitate and begin new lives on their own."

◆ Major Works – External Works (promoting from 1972)

- 4. Charity Aid – supporting the victims of disasters & helping
- 5. Social Welfare – promoting the development of society
- 6. Education – training people to serve the public and national interests

10

Charity Aid

- Park Wudang said, "Do your best to give love and hope to people neglected from society by helping them to rehabilitate and begin new lives on their own."
- Daesoon Men's Association & Women's Association (1981)

- Aid to orphans, the disabled, children, low income neighbors, flood victims
- Overseas charity aid in Kenya and Ethiopia (2009)
- Daejin International Volunteers Association(DIVA, 2013)

11

Social Welfare = Medical+Welfare

- Daejin Medical Foundation established in December, 1992.
- Bundang Jesaeng Hospital(760beds) built in August 1998.



- International Medical Volunteer Corps from August, 2015

12

Medical Works:
Dongducheon JH (1523beds), Goseong JH(497beds)





13

Education

- Dojeon said, "It is our goal to provide a well-rounded education characterized by the cultivation of morality and a law-abiding spirit, and additionally enable students to develop sound minds and bodies. Thus, we should put much effort into raising talented people who will meet the demands of this age and make contributions to the public and to national interests.
- DJ Educational Foundation established in 1987
- Daejin University (1992) and six high schools (Daejin High School, Daejin Girl's High School, Bundang Daejin High School, Daejin Design High School, Ilsann Daejin High School,

  Busan Daejin High School of Electronics & Telecommunications

14

Daejin University in Pocheon

- Teaching University students knowledge including Daesoon Theology



15

Conclusion

- After COVID 19 outbreak in South Korea, medical works play important roles of treating patients and preventing the spread of COVID 19.
- Non-face-to-face missionary works take precedence over face-to-face missionary works.
- As the social responsibility of religion is emphasized, the Daesoon Jinrihoe is also strengthening its major projects.
- At the social welfare level, it helps to improve social reputation and occupy a leading position in the mainstream society while greatly helping marginalized people.

16

Reference

The Canonical Scriptures, trans by DIRC, 2020.

Ahn, Shin. "A Comparative Study of Narratives of Jesus and Jeung-san," *Won Buddhist Thought and Religious Culture*, 62, 2014.

Ahn, Shin. "A Study on *Haewonsangsang* of Kang Jeung-san: Focusing on Film 'The Way of Peace'(1984), *Journal of Daesoon Thought*, 23, 2014.

Ahn, Shin. "A Study of Human beings in Daesoon Thought: From the Perspective of Mircea Eliade," *Journal of Daesoon Thought*, 33, 2019.

Ahn, Shin. "A Study on the Relation between Matteo Ricci and Daesoon Thought," *Journal of Daesoon Thought*, 36, 2020.

17

Activating Twenty-four: Time, Space, and Body

Abstract

Livia Kohn

The number twenty-four plays an important role in Daesoon Jinrihoe as well as in traditional Daoism. First, and most prominently, it is a temporal feature that marks the divisions or seasonal periods of the year, fifteen days each, that mark (and are named after) changes in dominant weather patterns and the position of the sun. Second, it also applies to space, indicating the twenty-four directions, six stellar constellations each in the four cardinal directions, complete with starry deities and divine generals. Third, both time and space are activated in the body by chanting incantations for the seasonal divisions and directions, placing cosmic dimensions into the human realm. Traditional Daoism matches this to a certain degree, also working with twenty-four districts or parishes among its early communities, acknowledging twenty-four divinities within the body, and prescribing particular healing exercises for each of the twenty-four seasonal periods.

Activating Twenty-four: Time, Space, and Body

Livia Kohn

Abstract
The number twenty-four plays an important role in Daesoon Jinrihoe as well as in traditional Daoism. First, and most prominently, it is a temporal feature that marks the divisions or seasonal periods of the year, fifteen days each, that mark (and are named after) changes in dominant weather patterns and the position of the sun. Second, it also applies to space, indicating the twenty-four directions, six stellar constellations each in the four cardinal directions, complete with starry deities and divine generals. Third, both time and space are activated in the body by chanting incantations for the seasonal divisions and directions, placing cosmic dimensions into the human realm. Traditional Daoism matches this to a certain degree, also working with twenty-four districts or parishes among its early communities, acknowledging twenty-four divinities within the body, and prescribing particular healing exercises for each of the twenty-four seasonal periods.

Numbers in many ways organize and structure reality, determining the way people conceive of and manage their world. Thus, in our daily lives today, we get up and work at certain hours as defined by a count of numbers, we find locations by the number of the highway or subway line and their various exits equally marked by numbers, we gather information from books and newspapers numbered in chapters or sections and pages, we measure wealth by assigning numbers to money or assets, we judge the value of something according to its numbered worth or price, we eat foods determined according to a certain number of calories, we classify our health status based on numbers such as heart rate, blood pressure, platelet count, and so on, and so forth. And it is not just a fact that all of reality is classified and arranged in numerical structures, but we also live in the shadow of these structures, so that any adjustment made to them has a major impact on the way we conduct and conceive of ourselves.

In the light of the pervasive importance of numbers, it is no accident that Kang Jeungsan 姜甑山 (1871–1909), commonly known as Sangje, the incarnated Supreme God of the Universe, placed great importance on setting or recalibrating the Degree Numbers (*dosu* 度數) of various cosmic entities (54#53) as part of his Great Reordering work,[1] focusing most importantly on that of the Former World to open the destined pathway to limitless divine immortality in the Later World and establish a paradise (96#2). For the most part this involves improving the way reality functions, but in some cases it also means predicting calamities or other future events on the basis of these numbers (54#54). As he said himself, "Whatever I do, even if it's just a small joke, all of it is related to Degree Numbers and spreads to heaven and earth" (63#15).

Numbers in Daoism

Daoists, too, have placed great importance to numbers in their history. According to them, the universe proceeds in an orderly fashion, definable through numbers and measurable by count (Bodde 1991, 136). The various beings and entities of the world are classified into distinct categories with the help of numbers—which, as Nathan Sivin notes, are not used "as measures but as a means of ranking phenomena into a qualitative order" (1976, 521). Expressing particular qualities of things, they allow an overall patterning of existence and, through changes in assigned meanings, present possible models of dynamic unfolding (Robinet 2011, 46-47). "The arithmetic manipulation of numbers was intended to

1 These numbers refer to the pages and paragraphs of *The Canonical Scripture*.

account for the structure of situations and their changes, and thus to make the world understandable" (2011, 48).

The basic understanding in this cosmic context is that one represents primordial unity, the chaos at the brink of creation, underlying all existence, while two signifies yin and yang, the sun and the moon, gold and jade—the core pair of creative energies in the world that brings forth the myriad beings in all their permutations (2011, 48; 1989, 313).

Next, all odd numbers are yang in quality, while even numbers are yin. Thus, closely echoing the *Xici* 繫辭 (Appended Judgments; trl. Wilhelm 1950; Sung 1971), an *Yijing* supplement in two parts that makes up the fifth and sixth of the Ten Wings (1.9). The 12th-century manual of internal alchemy known as the *Zhong-Lü chuandao ji*鍾呂傳道集 (Transmission of the Dao from Zhongli to Lü; DZ 263, chs. 14-16),[2] says, "Heaven is one, earth is two, heaven is three, earth is four, heaven is five, earth is six, heaven is seven, earth is eight, heaven is nine, earth is ten" (ch. 13; Kohn 2020a, 41).

From two, as already pointed out in the ancient classic *Daode jing* 道德經 (Book of Dao and Its Virtue, ch. 41), the universe evolves into three. Three marks the three central powers heaven, earth, and humanity, represented in the human body as the three elixir fields, in turn inhabited by central deities of the universe, the so-called Three Ones (Andersen 1980). The number four connects to space, setting the four directions (*sifang* 四方), while the number five links to time, signaling the five phases or movements (*wuxing* 五行) of yin and yang as they continue to rise and fall in close interaction. From here, six relates to the pitch pipes, sound markers that define and classify the flow of cosmic and vital energy (*qi* 氣), while seven is the number of the planets and also of the stars of the Northern Dipper, the central constellation of the Daoist universe in charge of destiny and cosmic evolution (Robinet 2011).

Eight is the most important number in the *Yijing*, according to which the two forces yin and yang, symbolized by twofold and single lines, evolve into the so-called four images or emblems (*sixiang* 四象), which in turn produce the eight trigrams (*bagua* 八卦) by combining the lines into sets of three (Wilhelm 1950, 319; Sung 1971, 299). They in turn symbolize various features of the world and appear in two major schemes, one showing the world in its pre-creation state, the other in post-creation.

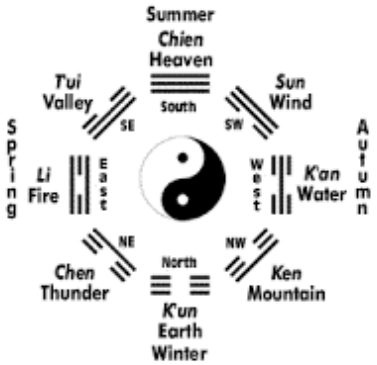


Fig. 1: The Pre-creation Trigrams

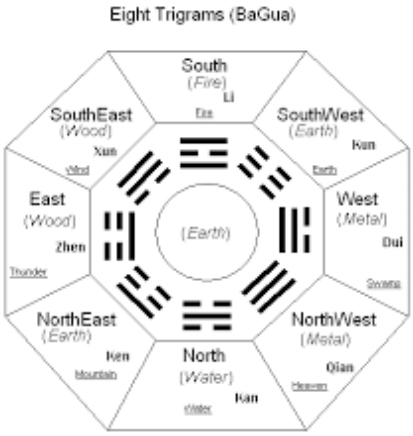


Fig. 2: The Post-creation Trigrams

2 The abbreviation DZ stands for *Daozang*, the Daoist Canon of 1445. The numbers refer to the index in Schipper and Verellen 2004.

The trigrams, then, stand for the core powers of heaven and earth, water and fire, mountain and lake, thunder and wind, together representing key features of reality. Daoists use them variously to designate directions, alchemical substances, and internal energies as well as to symbolize major aspects of life, and apply them in philosophical speculation, divination, fengshui, and internal alchemy. In addition, the eight trigrams are combined into sixty-four hexagrams, representing major events and states of life and thus forming the backbone of the ancient system of divination.

Nine, finally, is three squared and thus represents a high potency of yang. It first appears in the understanding of the world as consisting of a square earth covered by the round dome of heaven, which gives it the overall shape of a turtle. The earth, moreover, was seen to consist of nine concentric squares, with China in the center (Middle Kingdom), friends and allies in the cardinal directions, and the so-called barbarians on the periphery. The country itself was further divided into nine provinces, the capital city was laid out to have nine major wards, and the palace contained a ritual space to show the world in miniature (see Allan 1991; Wheatley 1971). When Yu the Great, the mythical founder of the Xia dynasty—today tentatively associated with a chalcolithic site at Erlitou in Henan (1900-1600 BCE)—tamed the flood, he moved back and forth through the nine provinces, establishing order and claiming power over the country.

Daoists activate it in numerous different ways in ritual and cosmology. For example, the Daoist's staff, a sign of sacrality and authority, is made from bamboo and has nine knots, named after planets, lunar stations, and starry constellations. In the otherworld, Daoists occupy nine celestial ranks, and many dignitaries wear robes of nine colors. Scriptures, rules, heavens, and more all come in multiples of nine, the numbers thirty-six and eighty-one appearing most often (Kohn 2020b, 34).

Within this overall context, the number twenty-four plays an important role as a structuring factor of time, space, and the human body, activated in cultivation and ritual. It marks a cross-roads of many other important numbers, being divisible by two, three, four, six, eight, and twelve, and linked intimately to the three powers that mark the vertical structure of the universe and the eight trigrams that signify the key factors of the world.

The Twenty-four Seasonal Divisions

The twenty-four seasonal divisions (*jie*, KR: *cheon* 節) form part of the traditional Chinese calendar. Like the Jewish, Persian, and Indian, it goes back to the Babylonian (Schafer 1977, 10) and is a combination of lunar and solar—unlike the Islamic which is purely lunar and the Julian or Gregorian which are purely solar. Determined by court astronomers, it marked the division and measurement of time at the core of smooth social functioning (Loewe 1995, 308), its main function being ritual rather than economical or agricultural. As Paul Wheatley says,

> The Shang year count bears the impress of officialdom. It was not concerned with the needs of the farmer—who continued to regulate his activities by the onset of floods, the coming of the rains, the heliacal rising of a star, or some similar phenomenon—but rather was one of a set of accounting devices fashioned to facilitate the ritualistic and managerial functions of sacrally oriented elites. (1971, 385-86; Schafer 1977, 15)

This calendar, still actively used and available every year in the Farmer's Almanac (*Nongli* 農曆), is based on twelve lunar months of thirty days each in a solar year of 360 days, thus requiring the insertion of an intercalary month every few years (Loewe 1995, 318). It divided the year into four seasons, peaking at the solstices and equinoxes—in contrast to the Western system, where the latter

mark the seasons' beginning—and added the eight trigrams by dividing each season. In addition, the annual structure was also applied to the months and days, as shown in the table below:

Table 1: The Trigrams in Time

Year	Month	Day	Trigram
winter solstice	new moon	12 midnight	Kan/Water
spring beginning		3 / am	Gen/Mountain
spring equinox	first quarter	6 / am	Zhen/Thunder
summer beginning		9 / am	Xun/Wind
summer solstice	full moon	12 noon	Li/Fire
fall beginning		3 / pm	Kun/Earth
fall equinox	last quarter	6 / pm	Dui/Lake
winter beginning		9 / pm	Qian/Heaven

.

Each season, moreover, spans three months or ninety days on the lunar level and comprises six seasonal divisions, also known as "nodes" or "*qi*-periods" of fifteen days each on the solar plane, marking the advance of the sun by fifteen degrees over the length of the elliptic course of the planet. Each division is further subdivided into three groups of five days, called a base-week (*hou*侯), counted by the names of the ten-day week first established in the Shang dynasty and today known as the heavenly stems (*tiangan* 天干).

In total, the seasonal divisions come to twenty-four. As the Song-dynasty manual of internal alchemy *Lingbao bifa* 靈寶畢法 (Conclusive Methods of Numinous Treasure, DZ 1191) says,

> Each year begins at the division of the winter solstice. At this time, yang ascends from earth, and in the course of one seasonal *qi*-period or fifteen days, it reaches 7,000 miles. Three *qi*-periods make one segment or forty-five days, during which yang ascends 21,000 miles. Two segments make one season or ninety days, during which yang ascends 42,000 miles. Reaching the midpoint between heaven and earth, it touches the domain of yin. At this time, yang is halfway in the midst of yin. The weather [*qi*] changes to being warm: the time of the spring equinox has come. (Kohn 2020a, 193)

Defined by the continuous elliptic course of the sun, the seasonal divisions are marked by climatic conditions typical for each period (Loewe 1995, 312) and serve to chart the agricultural year. They are:

Table 2: The Twenty-four Seasonal Divisions

1	Spring Beginning 立春		2	Rain Fall雨水
3	Insects Rousing 驚蟄		4	Spring Equinox 春分

5	Clear and Bright 清明		6	Nurturing Rain 穀雨
7	Summer Beginning 立夏		8	Minor Ripening 小滿
9	Seeds Sprouting芒種		10	Summer Solstice 夏至
11	Minor Heat 小暑		12	Great Heat 大暑
13	Fall Beginning 立秋		14	Limit of Heat 處暑
15	White Dew 白露		16	Fall Equinox 秋分
17	Cold Dew 寒露		18	Frost Descending 霜降
19	Winter Beginning 立冬		20	Minor Snow 小雪
21	Great Snow 大雪		22	Winter Solstice 冬至
23	Minor Cold 小寒		24	Great Cold 大寒

Based on the changing weather patterns as relevant for the agricultural year, the twenty-four seasonal divisions provide structure for overall patterns and a framework that opens guidelines of behavior. Human beings not only match their work in the fields to these divisions but also arrange their daily lives in accordance, wearing appropriate clothes, eating the right kinds of food, and engaging in proper activities.

Embodied Practice

Daoists consistently emphasize the need for moderation and adjustment. They follow instructions first documented in the ancient manuscript *Yinshu* 引書 (Stretch Book), discovered at Zhangjiashan and dated to 186 BCE (Kohn 2008; Lo 2014). It says,

> Spring days. After rising in the morning, pass water, wash and rinse, clean and click the teeth. Loosen the hair, stroll to the lower end of the hall to meet the purest of dew and receive the essence of Heaven, and drink one cup of water. These are the means to increase long life. Enter the chamber [for sex] between evening and late midnight [1 am]. More would harm the *qi*.
>
> Summer days. Wash the hair frequently, but bathe rarely. Do not rise late and eat many greens. After rising in the morning and passing water, wash and rinse the mouth, then clean the teeth. Loosen the hair, walk to the lower end of the hall and after a while drink a cup of water. Enter the chamber between evening and midnight. More would harm the *qi*.
>
> Fall days. Bathe and wash the hair frequently. As regards food and drink, let hunger or satiation be whatever the body desires. Enter the chamber however often the body finds it beneficial and comfortable—this is the way to greatest benefit.
>
> Winter days. Bathe and wash the hair frequently. The hands should be cold and the feet warm; the face cold and the body warm. Rise from sleep late; while lying down, stretch out straight. Enter

> the chamber between evening and early midnight [11 pm]. More would harm the *qi*. (Harper 1998, 110-11)

The Tang physician and Daoist Sun Simiao 孫思邈 (581-682), moreover, specifies certain kinds of food to be eaten in accordance with the seasons. As outlined in his *Sheyang lun* 攝養論 (On Preserving and Nourishing [Life], DZ 841), during the two seasonal divisions of the first month one should be aware that the kidneys (associated with winter) may be prone to ailing and that the function of the lungs (the organ dominant in the fall) is still reduced. To help with these conditions, limit the intake of salty and sour foods and increase pungent flavors in the diet but still avoid fresh scallions which reduce body fluids and blood as well as fresh ginseng which creates fatigue. Also, do not eat the flesh of hibernating animals which will lessen your life energy or the meat of predators, such as foxes, which will agitate your spirit. Generally taking care to balance the diet will support the kidneys and tonify the lungs, calm and balance the spleen and stomach.

Similarly in midsummer, the liver and heart *qi* are lessening and the lungs are rising as the dominant organ. One should keep calm and at peace in all emotions, increase salty and reduce pungent flavors, thus nourishing the spleen and stomach—which are supported by the changing emphasis in diet in all seasons and not allotted a specific period, such as the Indian summer, to themselves. As in winter, one should balance one's temperature, avoiding heavy sweats without strongly resisting the heat and engaging in extreme cooling measures. One should not eat pork and avoid thinking evil thoughts. Again, certain days are best for personal hygiene, such as taking baths and cutting hair; others are ideal for devotions and fasting; yet others should not be used for travels or new adventures (Kohn 2008, 135; 2012, 124-25).

The most detailed Daoist instructions for the twenty-four seasonal divisions appear in a set of healing exercises associated with the early Song immortal Chen Tuan 陳摶 (d. 989), a figure of some renown (Kohn 2001). They are recorded in the *Ershisi qi zuogong daoyin zhibing tu* 二十四坐功導引治病圖案 (Twenty-four Illustrated Seated Exercise Practices to Heal Diseases), contained in the *Neiwai gong tushuo jiyao* 內外功圖說輯要 (Collected Essentials and Illustrated Descriptions of Inner and Outer Practices, *Daozang jinghua* 2.10: 133-81).3

3 The same set is also found in the *Zunsheng bajian* 尊生八牋 (Eight Folios on Honoring Life), in 20 *juan*, by Gaolian Shenfu 高濂深甫of the late Ming dynasty. Translated by John Dudgeon, it is found today in Berk 1986, 19-47.



Fig. 3: The Seasonal Exercise for the Summer Solstice

The diseases they propose to heal tend to be associated with *qi*-blockages, including joint pains, digestive issues, and muscular weakness, but as they work on all the different parts of the body in the course of the year they provide well-rounded care. Their timing is in the early morning hours, around midnight or 1 am in the winter months (11^{th}, 12^{th}, 1^{st}) and after sunrise or 5 am in the height of summer (4^{th}, 5^{th}). During the remainder of the year, it is best to perform them at the crack of dawn around 3 am In each case, after the physical stretch or movement, adepts are to click their teeth and swallow the saliva, guiding it to the area activated. Each exercise is repeated five or seven times. The instructions in each case mention that one should alternate the practices to the right and left (R/L) and practice them on each side for the given number of repetitions (e.g., 15x). The practices are gentle and, with two exceptions, undertaken while sitting down. They should not take more than ten minutes or so to complete, helping people to keep their joints moving and their energies harmonious as the seasons march through their preset path (Kohn 2008, 69-70). They are as follows:

Table 3: Seated Healing Exercises for the Twenty-four Seasonal Divisions

No	Division	Practice
1	Spring Beginning	Sit cross-legged, press both hands on R/L knee, turn neck R/L, 15x
2	Rain Fall	Press both hands on R/L thigh, turn neck and torso R/L, 15x
3	Insects Rousing	Make tight fists, lift arms to elbow level, turn neck R/L, 30x
4	Spring Equinox	Stretch arms forward, turn neck R/L, look over shoulders, 42x
5	Pure Brightness	Pull arms into shooting bow position R/L, 56x

6	Nurturing Rain	Lift arm up, palm out, place other arm across torso, turn shoulders, 35x
7	Summer Beginning	Sit cross-legged, interlace fingers, hug knee into chest R/L, 35x
8	Minor Ripening	Lift one arm up, palm out, press other arm on legs, press R/L, 35x
9	Seeds Sprouting	Stand up, lift both arms to ceiling, slight back bend, 35x
10	Summer Solstice	Sit with legs out, lift one leg, hold with both hands, stretch R/L, 35x
11	Minor Heat	Kneel on one leg, stretch other leg away, lean back, R/L ,15x
12	Great Heat	Sit cross-legged, lean forward over legs, push floor, turn neck R/L, 15x
13	Fall Beginning	Sit cross-legged, press both hands on floor, push body up, 56x
14	Limit of Heat	Lifting the chest, turn the head R/L, drum fists on back, 35x
15	White Dew	Press hands on respective knees, turn neck R/L, 15x
16	Fall Equinox	Interlace hands behind head, lean sideways R/L, 15x
17	Cold Dew	Lift arms overhead in V position, pressing upward, 35x
18	Frost Descending	Sit with legs out, hold both feet, stretch and lift, 35x
19	Winter Beginning	Sit cross-legged, stretch both arms to one side, turn head to the other, 15x
20	Minor Snow	Press one hand on knee, hold at elbow with other hand, R/L, 15x
21	Great Snow	Stand up, cross legs at knees, open arms to the side, press, 35x
22	Winter Equinox	Sit with legs straight, press arms on knees with vigor, R/L, 15x
23	Minor Cold	Sit cross-legged, push one arm up, looking at it, other arm on floor, 15x
23	Great Cold	Kneel on one leg, lean back, bend and straighten the other leg, R/L,15x

In addition to the seasonal exercises, texts of the late Ming also present simple moves and stretches for specific medical conditions. Associated with famous immortals of various ages and provenance, they specify briefly which symptoms they are good for, give a concise description of the practice, and illustrate it in a pertinent ink drawing. They also provide an herbal remedy, usually consisting of five to eight different ingredients (often including ginseng, angelica, China root fungus, and various animal and mineral substances) to supplement the regimen, and outline a more metaphorical and symbolic version of the practice—often replete with alchemical imagery—in a practice poem of four lines of seven characters each.

Internal Alchemy

In a yet different mode, working with a reversal of rather than an adaptation to the natural cycles, Daoists use the twenty-four seasonal divisions as part of internal alchemy. Shown in the *Xiuzhen tu* 修真圖 (Chart of the Cultivation of Perfection; Despeux 2019) as found on a stele of the late Qing (see

Fig. 4) along the vertebrae of the spine, they match its divisions (*fen* 分) and fill its three major sections, divided by passes or barriers (*guan* 關). As the *Lingbao bifa* says,



Fig. 4: The *Xiuzhen tu*

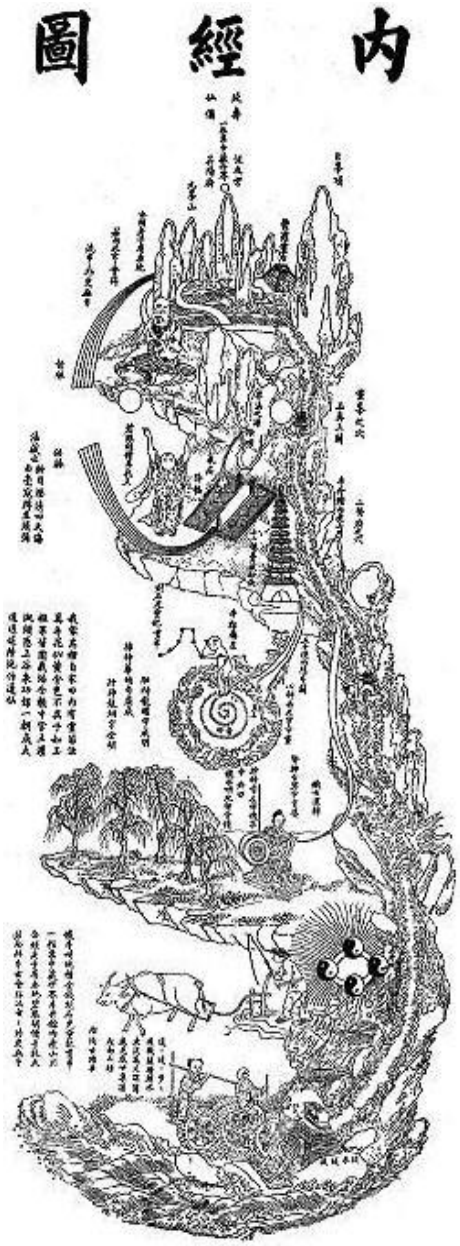


Fig. 5: The *Neijing tu*

The bottom three vertebrae sit right opposite the kidneys. The top three are called the Heavenly Pillar, while the area above them [of the head] is known as the Jade Capital. Below the Heavenly Pillar and above the vertebrae opposite the kidneys, that is, above the Tail Gate, there are eighteen vertebrae. The central among them is called the Double Barrier: there are nine above and nine below it. (ch. 5; Kohn 2020a, 47)

Thus, the spine, which is like a flowing river, contains not only three major barriers but also twenty-four nodes or knobs, matching the seasonal divisions of the year. The *Xiuzhen tu*, moreover, links this to the internal circulation of energy, as its inscription suggests, "Moving with the natural flow means ordinary life; going against it leads to sagehood."

Textual sources supplement this with descriptions of the "small celestial circuit" or "microcosmic orbit" (*xiao xhoutian* 小周天), more comprehensively described as "yin and yang completing a full loop around the universe." Practitioners inhale pure *qi* through the nose and guide it first into the abdomen to reach the lower elixir field, then sink it to the perineum and from there move it up along the spine and across the head to complete one circuit.

The *Neijing tu* 內經圖 (Chart of Internal Passageways; Komjathy 2009), another major visual representation of internal alchemy (see Fig. 5), shows a platform with radiantly blossoming trees beneath the heart where a lady is engaged in weaving. They symbolize perfect inner nature and primordial feeling that reside in the liver and the lungs.

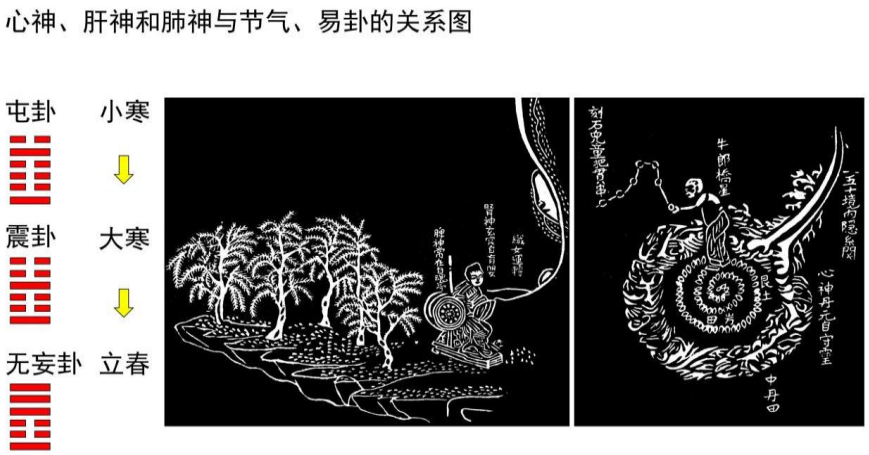


Fig. 6. The representation of the liver and beginning of spring.

The blossoming tree, a spring willow, indicates the new emergence of vegetation after a long winter, the new rise of yang energy, the fertility of clouds and rain, and the overall renewal of energy. At this time, the hexagrams Tun 屯 (Difficulty at the Beginning) and Zhen 震 (Arousing) come to the fore, signaling the new beginning of the annual and agricultural cycle. They lead up to the hexagram Wuwang 无妄 (No Error), which matches the seasonal division Spring Beginning, when "yang is in harmony, insects arise, and all things are springing forth." This is how things should be, when the energy of the annual cycle is in its proper mode—happy growth and new potency on the rise.

The lady engaged in weaving, on the other hand, symbolizes the core inner nature of an infant, its most primitive essence, activated during practice in extremely soft, long, and deep breathing, pure energy moving in and out of the body and rising through the body to the upper elixir field in the head, known as the Niwan Palace 泥丸宮. The weaving of the breath in the right manner and at the right time opens the infinite sequence of time and space, and activates the meridians to prepare for the ultimate transformation of energy.

After Spring Beginning, the world sees an increasing balance of yin and yang, water and fire, as well as more agricultural activities, leading to the solar periods Rain Fall, Insects Rousing, and Spring Equinox. The *Neijing tu* depicts this with the images of an ox pulling a plow, two youngsters running a

waterwheel for irrigation, and the reversal of the water flow (see Fig. 7). These are not only images of spring planting activities, but they also match the hexagrams Jiji 既濟 (After Completion), Feng 豐 (Abundance), and Tongren 同人 (Human Community).



Fig. 7. The various spring planting and irrigation activities in the *Neijing tu*.

In terms of internal cultivation, they indicate the reversal of essence, the transformation of kidney water toward heart fire, the increasing momentum of the microcosmic orbit. The ox plowing the land symbolizes the process of "emptying the heart and filling the belly" (*Daode jing 3*), of planting the seeds of new wealth, which involves specific abdominal breathing methods. The two youngsters running the waterwheel indicate the reversal of essence and its impending transformation into energy as well as the coordination of various forms of internal fire, marking the beginning of the process that continues along the same lines as the chart proceeds (Li 2021, 198-99).

Sangje's Application

In close conjunction with the Daoist application of the twenty-four seasonal division, Sangje notes that they are crucial for farming and determine food, clothing, and activities throughout the year. He refers variously to their nature and qualities. For example, at one time, on the second of the three Dog Days (*zhongfu*, KR: *jungbok* 中伏), a time of extreme summer heat in the 6th month, he said, "If no thunder roars today, insects will damage crops." When there was no sign of a thunderstorm, moreover, He accused heaven of damaging people's lives and took corrective measures.

> He had a disciple bring a piece of dried straw. And He cut the straw to be as long as His ring finger, put it upright in a furnace, and burned it away. Suddenly, lightning flashed, only in the north. Again, Sangje shouted as if to scold Heaven,"Is it right if only people in the north should survive while those in other places die?" Then, in all directions, lightning and thunder started.(269#17)

More generally, in accordance with the project of recalibrating the Degree Numbers, Sangje reordered twenty-four divisions in a new fashion. Matching the more advanced Daoist modality, he replaced their usual starting point at Spring Beginning with the Winter Solstice, the high point of yin and first rise of yang (*Dictionary*, p. 575). He also insists that it is essential for practitioners to know

and follow the seasonal divisions closely: "Someone with good sense knows them. Not knowing them, acting in disregard of seasonal cycles is *cheol buji*" (137#34).

Rather than working with physical exercises or internal energy circulation, He brings the seasonal divisions into the human body with two different methods. One is the Seventy-twofold Art of Transformation, a detailed way of adapting to the seasonal changes in five-day increments that goes back to ancient fortune-teller Jiang Taigong 姜太公 and illuminates the transformations that occur in heaven and earth in the course of each year. Sangje applied it to set up the Fire Art of Transformation and establish appropriate Degree Numbers (299#20). On one occasion, He made two chests

> The larger one, which He named the "Creation Chest," was placed in the Copper Valley (Donggok) Clinic. The smaller one, which He named the "Transformation Chest," was left in Shin Gyeong-Su's house after He used it as the chest of the Seventy-twofold Art of Transformation. (128#10)

The other way is through chanting an incantation that activates the seasonal divisions in the human body as it serves to adjust and maintain the yin-yang degrees of heaven and earth (115#16). It is recited along with many others commonly used that similarly reflect essential Daoist notions. They include the Incantations of Perfected Dharma, the Twenty-Eight Constellations (lunar stations), the Seven Stars (of the Northern Dipper), the Five Inner Organs, of Dispelling Demons, Unifying Essences, Grand Opening, Jade Pivot, and Great Ultimate, as well as the *Scripture of Yin and Yang* (197#42). Their purpose in all cases is to enhance and maintain harmony in the universe, increase the smooth flow of life energy, and provide corrective impulses as and when needed.

In content, the Incantation of the Twenty-four Seasonal Divisions consists of the names of their divine leaders, ending with the classical formula, "In accordance with the statutes and ordinances" (*jiji ru lüling* 急急如律令), which has formed an essential part of Daoist ritual since the inception of communal religion in the 2nd century CE (198#42). The twenty-four divine leaders, moreover, go back to the early Tang dynasty, first listed in the *Xin Tangshu* 新唐書 (New History of the Tang). They all played important roles in the establishment of the dynasty after the conquest, notably under the rule of Taizong, Li Shimin李世民 (599-649). Squashing wide-spread local rebellions and designing efficient forms of civil administrations, they served both as advisors and military officers.

The key figure among them was Wei Zheng 魏 徵 (580-643), his most loyal retainer and frequent advisor. After his death, Li Shimin established an ancestral tablet for him in the Lingyan Pavilion 凌 煙 閣 on the palace grounds and there hung the portraits of all twenty-four founding contributors in commemoration of their accomplishments. The twenty-four were arranged in geographical directions and also came to symbolize temporal divisions. Wei Zheng in this system is the master of Spring Beginning, the core starting point of the traditional year. He supposedly ascended to the Jade Palace of Heaven at night to serve the Supreme God and attended to Emperor Taizong of the Tang during the day (248#33). All twenty-four, moreover, are worshiped as divine generals in Daesoon Jinrihoe, their names making up the text of the Incantation.

The notion of divinities as military leaders of great martial prowess, like the formula at the end of the Incantation, goes back to the first organized Daoist community, known as Orthodox Unity (Zhengyi 正一) or Celestial Masters (Tianshi 天師), that began in the latter half of the 2nd century CE. Faced with major natural disasters, demonic infestation, and social instability, they created "a new covenant that bound the demons and faithful into an alliance through a mutual oath to adhere to sets of rules and prohibitions" (Lai 2002, 270). At the same time, they made their members into supernatural

officers, serving as "minor functionaries on the margins of the vast bureaucratic pantheon of the otherworld" (Nickerson 1994, 49), thus forming a "guild of ordained religious specialists" (1994, 64). In this function, they had control over an extensive corps of divine or spirit generals—heavily armored, fierce, and awe-inspiring—that would make short shrift of any potentially harmful supernatural entity (Kleeman 1998, 72; 2016, 189; Kohn 2019, 37)

Everyone, from children on up, underwent formal initiations at regular intervals to receive registers (*lu* 籙) that contained a list of such spirit generals and specified its bearer's identity, rank, and home district. Although these divinities lived within the body of the bearer, he or she had to wear the written list in a piece of silk at the waist constantly, removing it only temporarily (Kleeman 2016, 275-76; Bumbacher 2012, 108). Young beginners at about age seven typically received nine soldiers and clerks; after five years of training, during adolescents, they advanced to be protected by one divine general complete with extensive troops and administrative staff. After another four years, as young adults, members commanded a set of ten spirit generals and were able to represent the pleas of others, submitting petitions to the otherworld (Kleeman 2016, 278). Eventually leading register disciples held as many as seventy-five generals if unmarried, and 150 if a married couple. "Reaching this level of register, one would have a full complement of spirits" (2016, 279).

These spirits were activated through ritual which also included spells and incantations; they served to exorcise demons, heal diseases, and generally enhance harmony and well-being. The Daesoon Jinrihoe practice of chanting the names of inspiring leaders, honored as divine generals, thus follows the ancient Daoist model, bringing the twenty-four seasonal divisions into practitioners' daily lives.

The Twenty-four Directions

Another major application of the number twenty-four is spatial in additional to temporal and manifests in the so-called twenty-four directions. They appear first in the early Celestial Master community in Sichuan as a set of twenty-four districts or parishes, called *zhi*, a word that means "to order" or "govern." Each of these was governed by a so-called libationer (*jijiu*) who served as its leader and reported directly to the Celestial Master himself, marking the system of twenty-four as the backbone of the organization (Kleeman 2016).

In more abstract cosmology, the directions consist of six distinct positions in each of the four cardinal directions, marked by star clusters that the sun passes through in the course of the year. In that, they are not unlike the twenty-eight lunar stations or mansions (*xiu* 宿), which represent constellations that the moon passes through, allotting thirteen days on average for each, but in fact varying in duration.

The Chinese stations follow the same principle as the Indian *nakṣatras* and the Arabic *manzils*, but are fundamentally different (Kotyk 2021). They divide into groups of seven, one each located in the cardinal directions of the night sky and illustrating their dominant animals, Thus, for example, the eastern stations describe positions on the dragon, including its horn (*jiao*角), neck (*kang*亢), heart (*xin*心), and tail (*wei*尾), while those of the south indicate parts of the bird, indicating its wings (*yi*翼), extension (*zhang*張), and likeness to the willow (*liu*柳). Each station, moreover, carries content in that its days are good for certain activities, and Daoists take care to observe their warnings (Kohn 2021, 78).

The main way of understanding the four directions as intersected by both solar and lunar circuits in traditional China is in terms of the "four images" (*sixiang* 四象) or heraldic animals (*siling* 四靈). Massive constellations in the night sky that comprise a number of stars not unlike Western zodiac images, they are most potent guardians of the universe (Staal 1984; Major 1986; Chao 2011, 15-20).

Thus, the immense constellation of the cerulean (green or blue) dragon (*qinglong* 青龍), representative of the east, includes stars from *Virgo* to *Scorpio* (Pankenier 2013, 45). The vermilion bird (*chiniao* 赤鳥) in the south "extends from lunar mansion *Willow* (δ Hya) to *Chariot Platform* (β Crv)" (2013, 196). In their animal shape, including also the white tiger (*baihu* 白虎) in the west and the turtle, later combined with a snake and known as the dark warrior (*xuanwu* 玄武), in the north, all four appear first as mussel shell mosaics in a Neolithic tomb of the Yangshao 仰韶culture, dating from the late fourth millennium BCE (Pankenier 2013, 337). After this, they are depicted on a dragon basin and mentioned in an oracle-bone inscription of the Shang dynasty (1953-1046 BCE), then appear on an eave tile from Fengjing 豐京, one of the capitals of the Zhou before they conquered the Shang (2013, 78, 212).



Fig. 8: The Four Heraldic Animals

Essential to Han cosmology and calendrics, the four heraldic animals with their changing positions in the course of the year, like various other celestial omens, provided divine guidance of when to sow and plant in agriculture, when to advance and retreat in warfare. The physical root of the idea of the heavenly mandate (*tianming* 天命), they literally guided the ancients in their most essential undertakings and were responsible for the survival and prosperity of nations. Having them as personal guardians, therefore, provided a level of protection like none other.

In addition, the four cardinal directions are ruled by a set of divine figures known as emperors (*di* 帝), grouped together as the Five Emperors, also adding a divinity of the center. They are marked by the respective colors of their directions, matching the cosmology of the five phases or movements. The twenty-four directions, then, are subject to these emperors and placed within the constellations of the four heraldic animals. They consist of twelve positions plus twelve stars.

The twelve positions match the twelve earthly branches (*dizhi* 地支). Originally stations of the planet Jupiter, which orbits the sun once in twelve years, they go back to particular constellations that form the root of their unique names. In addition, since the 6th century BCE, they have been associated with twelve zodiac animals like sheep, dragon, or dog (Needham et al. 1958, 405) that still dominate the energy of individual years and are actively used in horoscopes. This twelvefold system applies to years and positions within the year; it is also used to name days and, most importantly, the double-hours within each day. To make up the full complement of twenty-four, there are also twelve stars that can be either auspicious or baleful and, like the seasonal divisions, are understood to appear as deities or divine generals.



Fig. 9: A Starry Deity of the Twenty-four Directions.

The following table outlines the system, placing the branches and stars in the four directions and in the 24-hour system, complete with zodiac animals and internal organs (Wu and Wu 2014, 95-167; see also Needham et al. 1958, 402-04).

Table 4: The Twenty-four Directions

Direct	Time	Branch	Star	Zodiac	Organ
North	21-23	Hai/Ha 亥	Dengming/Deungmyeong 登明	Pig	triple heater
Black	23-1	Zi/Ja 子	Shenho/Shinhu 神後	Rat	gallbladder
	1-3	Chou/Chuk 丑	Daji/Daegil 大吉	Ox	liver
East	3-5	Yin/Ihn 寅	Gongcao/Gongjo 功曹	Tiger	lungs
Green	5-7	Mao/Myo 卯	Taichong/ Taechung 太沖	Hare	lg. intestine
	7-9	Chen/Jin 辰	Tiangang/Cheongang 天罡	Dragon	stomach
South	9-11	Si/Sa 巳	Taiyi/Taeeul 太乙	Snake	spleen
Red	11-13	Wu/Oh 午	Shengguang/Seunggwang 勝光	Horse	heart
	13-15	Wei/Mi 未	Xiaoji/Sogil小吉	Sheep	sm. intestine
West	15-17	Shen/Shin 申	Zhuansong/Jeonsong 傳送	Monkey	bladder

White	17-19	You/Yu 酉	Zongkui/Jonggoe 從魁	Rooster	kidneys
	19-21	Xu/Sul 戌	Hekui/Hagoe 河魁	Dog	pericardium

Practice Activation

In traditional China, the twenty-four directions were activated in prayers and rituals to honor their deities as well as in the observation of precautions depending on the auspicious or baneful nature of the star. Thus, for example, the star called Xiaoji, "minor fortune," by its very name indicated potential harm and its direction and days had to be treated with great care (see Hou 1979). The star known as Taiyi, "great oneness," on the other hand, was linked with the prime origins of the universe and thus full of creativity, rising energy, and renewal.

In Daesoon Jinrihoe, the tendency is to use written characters rather than vocal incantations to activate the powers of the twenty-four directions. Thus, at one time

> Sangje ordered Hyeong-Ryeol to mark the sixty-four hexagrams and write down the names of the twenty-four directions on paper and give them to Him. He then went out of the door with the paper and said, burning it towards the sun, "Stay with me." (166#62)

Both the writing down and the burning of the paper in a particular direction are practices that go back to the early Celestial Masters. Firmly believing that any disease or misfortune was caused by the invasion of demonic forces due to moral failure, they focused on exorcism and divine magic as ways of healing. First they isolated the sick person in a so-called quiet chamber (*jingshi* 靜室), an adaptation of a Han institution for punishing wayward officials involving solitary confinement. There they had to think of their sins going all the way back to their birth to try and find an explanation for the illness.

Once certain sins had been identified, a senior master would come to write them down—in triplicate and together with a formal petition for their eradication from the person's divine record. The three copies would then, in a formal ceremony, be transmitted to the bureaus of heaven (by burning), earth (by burying), and water (by casting into a river), whose officials supposedly set the record straight and restored the person's good health. Another measure of purification that similarly involved the writing down of sacred words and burning was the ingestion of "talisman water" (*fushui* 符水)—the ashes of a talisman covered with holy writing dissolved in water (Bumbacher 2012, 65). By extension, more complex social issues would similarly be dealt with through exorcistic rituals involving celestial and starry deities, thereby righting the structures of the world and enhance the benefits of the Daoist community.

Another occasion of a formal ritual involving the twenty-four directions placed their names on a bell, again after having been written out on paper:

> Sangje made a bell by tying an armful of rice straw together and proceeding to hang the bell from the ceiling in the middle of the room, around which He glued blank paper. After He wrote the characters of the twenty-four directions around the bell, He wrote additional characters between some of those characters. He then cut paper in the shape of fish scales and put all the pieces around the bell. It looked like a suit of iron armor. (110#2)

The purpose of this was to purify the area and establish the correct Degree Numbers as part of the great Reordering Work. This is clarified in another entry of *The Canonical Scripture*:

> When Sangje practiced a Reordering Work in Chest-Rock (Nongam) Hamlet, He said to Hyeong-Ryeol, "Strings of fortune are connected to the 12,000 floor boards of Immortal-Descending Pavilion (Gangseonru) in Converged Stream (Seongcheon) remodeled by Heo Misu, while an ominous energy is attached to the 12,000 peaks of the Geumgang Mountain. I shall rid the place of that ominous energy."
>
> He added, "With Kim Gwang-Chan and Shin Won-Il, cut blank paper into pieces of one square chon (1.19 inch) size and write the character si 侍, meaning "to serve," on each piece. But each of you must write this word 400 times each day for ten days and put them on the four walls. Also, you shall fetch a pot of fresh water and divide it into twenty-four bowls in the morning and in the evening every day. At night, recite the Scripture of the Seven Stars (Chilseong-gyeong 七星經) twenty-one times." (114#13)

A yet more elaborate practice, also working with personal cultivation, is reported about Doju:

> Doju finished the work in the ninth month of the Gyehae Year (1923). After building up a stone altar on the heights behind the Seven Stars Shrine (Chilseong-gak) in Tushita Hermitage (Dosol-am) of Pebble-Stream Temple (Jeokcheon-sa) and designating the twenty-four directions, he summoned divine beings of heaven and earth. Then he set up the time period for Holy Works: seven o'clock in the evening to six o'clock the next morning. And he, punctual down to the second, devoted his time to Holy Works for four months from the tenth to middle of the second month of the following year. (191#28)

The most elaborate ceremony recorded in *The Canonical Scripture*, finally, involves both written pieces of paper and incantations. Accompanied by four disciples, placed in the four directions of a central room, Sangje ordered them to cut paper in the shape of money and stuff them into an ink-stone case.

> Then Sangje had one disciple call out "Deungwu" when pulling out a piece and pass it on to the next. The recipient was to call out "Deungwu" and then pass it on to a third. Sangje had the last disciple say, "China knows the face."
>
> He had them repeat the process but use "Ma Seong" and end with "Japan knows the face." Next, the disciples were made to say "Oh Han," followed by "Korea knows the face."
>
> They did this until the Divine Generals of the Twenty-Eight Constellations and the Divine Generals of the Twenty-Four Seasonal Divisions had all been called out, and the disciples repeatedly picked up the paper pieces. Finally, there were no pieces left in the case, because their number was equal to that of the divine generals. (135#28)

This, too, served to eliminate inauspicious influences, stabilize the energies of the various directions, and bring good fortune and well-being to the region.

Conclusion

Numbers pervade life. We use them in all different dimensions, but most importantly to mark and structure time, space, and the body, using them to establish calendars, schedules, regions, roadways, and a variety of different bodily signifiers, from age through height and weight to calorie intake and blood pressure.

Numbers in themselves are neutral, but they always come in sets and have an inbuilt dynamic, going from smaller to bigger, from higher to lower. This also means that they consistently establish hierarchies and inevitably invite comparisons—between 8 am and 12 noon, road number 15 and

highway 22, dress size 4 and dress size 10. They also create systems and ranked structures, so that getting first place means winning and ending on tenth place means losing, operating at the ninth level of the imperial bureaucracy is better and implies having more experience than being an initiate of the first.

What is more, human beings absorb the numbering systems of their respective cultures into their very bodies, leading to distinct physical and emotional reactions. For example, if you say to most people in the world, "It is 20 degrees outside," they will feel comfortable and think of going for a walk. If you say the same to an American, he or she will start to shiver and imagine sitting by a warm fire. The number is the same, but the counting systems differ, referring to degrees Celsius and Fahrenheit respectively: 20 degrees in the latter match minus-7 in the former. By the same token, working with a seven-day week is deeply ingrained in people today, and we all distinguish work-days from weekends and feel more relaxed and at ease on Saturday and Sunday. It is hard for us to imagine, let alone activate, the traditional Chinese system, which worked with a five-day base-week, using the ten heavenly stems, in close conjunction with the twelve earthly branches, as their names, creating a much more regular and predictable system, where the same kind of day appeared three times in any given month. In the West, moreover, days and most other time signifiers are neutral. In China, each day's name also carries content, so that on days including the stem *jia* 甲, which means "scale," it is advisable to abstain from eating shrimp and shellfish—a feature that may well involve an active physical revulsion at this time.

Numbering systems are always political and reflect the exercise of power, often functioning in total disregard of reality. Current examples include daylight-savings time, which everybody hates and nobody changes, expressing the power of governments to make the people get up and work at an hour of their choosing—in complete disregard of the natural cycles, so that, instead of the sun reaching its zenith at noon, it gets there around 2 pm. Another example involves the medical profession, which uses numbers of weight, cholesterol, and blood pressure—to name a few—to create certain threats of disease and cause people to take medications that may or may not in fact be beneficial.

Changing numbering systems alters the way people think of themselves and the world, which is why Sangje was so intent on recalibrating the Degree Numbers of various cosmic entities. This is also the reason why Americans have resisted the mandate by Congress and still measure space in miles and temperature in Fahrenheit. On a more positive note, they did away with some key numbers in the life cycle and eliminated the mandatory retirement age, causing people to think of themselves as being strong and productive for many more years.

Traditional Chinese cosmology assigns strong meanings to each of the cardinal numbers from one to nine and, like many other early cultures, also emphasizes multiples of six, such as twelve, twenty-four, and thirty-six. The system of dividing the year into twenty-four divisions and the night sky into twenty-four directions is a key example on how numbering affects perception and embodied reality. Part of the same space-time, matching the apparent progress of the sun through the four directions and the four seasons, the twenty-four divisions determine the time people get up and retire, the food they eat, the clothes they wear, and the way they relate to life in general. Activated in Daoist self-cultivation in a set of healing exercises and the internal circulation of energy, they are also at the core of spatial organization and ritual expression, notably among the early Celestial Masters. Many aspects of their worldview and practice, then, have made their way into Daesoon Jinrihoe as and when Sangje adapted the twenty-four based system to His own unique project. Not only changing the starting point of the seasonal division, He also encouraged the chanting of relevant incantations and writing of potent characters, allowing followers to connect to the cosmic patterns in their very own bodies and affecting change for the better in the world around them.

Bibliography

Allan, Sarah. 1991. *The Shape of the Turtle: Myth, Art, and Cosmos in Early China*. Albany: State University of New York Press.

Andersen, Poul. 1980. *The Method of Holding the Three Ones*. London: Curzon Press.

Berk, William R. 1986. *Chinese Healing Arts: Internal Kung-Fu*. Burbank, Calif.: Unique Publications.

Bodde, Derk. 1991. *Chinese Thought, Society, and Science: The Intellectual and Social Background of Science and Technology in Pre-modern China*. Honolulu: University of Hawaii Press.

Bumbacher, Stephan-Peter. 2012. *Empowered Writing: Exorcistic and Apotropaic Rituals in Medieval China*. St. Petersburg, Fla.: Three Pines Press.

Chao, Shin-yi. 2011. *Daoist Rituals, State Religion, and Popular Practices: Zhenwu Worship from Song to Ming* (960-1644). London: Routledge.

Despeux, Catherine. 2019. *Taoism and Self-Knowledge: The Chart for the Cultivation of Perfection* (*Xiuzhen tu*), Translated by J. E. E. Pettit. Leiden: Brill.

Harper, Donald. 1998. *Early Chinese Medical Manuscripts: The Mawangdui Medical Manuscripts*. London: Wellcome Asian Medical Monographs.

Hou, Ching-lang. 1979. "The Chinese Belief in Baleful Stars." In *Facets of Taoism*, edited by Holmes Welch and Anna Seidel, 193-228. New Haven, Conn.: Yale University Press.

Kleeman, Terry F. 1998. *Great Perfection: Religion and Ethnicity in a Chinese Millenarian Kingdom*. Honolulu: University of Hawaii Press.

Kleeman, Terry F. 2016. *Celestial Masters: History and Ritual in Early Daoist Communities*. Cambridge, Mass.: Harvard Yenching Institute.

Kohn, Livia. 2001. *Chen Tuan: Discussions and Translations*. Cambridge, Mass.: Three Pines Press.

Kohn, Livia. 2008. *Chinese Healing Exercises: The Tradition of Daoyin*. Honolulu: University of Hawai'i Press.

Kohn, Livia. 2012. *A Source Book in Chinese Longevity*. St. Petersburg, Fla.: Three Pines Press.

Kohn, Livia. 2020a. *The Zhong-Lü System of Internal Alchemy*. St. Petersburg, Fla.: Three Pines Press.

Kohn, Livia. 2020b. *Daoism: A Contemporary Philosophical Investigation*. London: Routledge.

Kohn, Livia. 2021. *Taming Time: Daoist Ways of Working with Multiple Temporalities*. St. Petersburg, Fla.: Three Pines Press.

Komjathy, Louis. 2009. "Mapping the Daoist Body (2): The Text of the *Neijing tu*." *Journal of Daoist Studies* 2:64-108.

Kotyk, Jeffrey. 2021. "Horoscopy in Tang Daoist Astrology." In *Time in Daoist Practice: Cultivation and Calculation*, edited by Livia Kohn, 84-102. St. Petersburg, Fla.: Three Pines Press.

Lai, Chi-tim. 2002. "The *Demon Statutes of Nüqing* and the Problem of the Bureaucratization of the Netherworld in Early Heavenly Master Daoism." *T'oung Pao* 88:251-81.

Li, Juntao. 2020. "Cosmic Body Charts and the Twenty-four Calendar Divisions." *Journal of Daoist Studies* 13:137-51.

Li, Juntao. 2021. "Cosmic Body Charts and the Twenty-four Solar Periods." In *Time in Daoist Practice: Cultivation and Calculation*, edited by Livia Kohn, 189-202. St. Petersburg, Fla.: Three Pines Press.

Lo, Vivienne. 2014. *How to Do the Gibbon Walk: A Translation of the Pulling Book*. Cambridge: Cambridge University Press.

Major, John S. 1986. "New Light on the Dark Warrior." *Journal of Chinese Religions* 13/14: 65-87.

Needham, Joseph, et al. 1958. *Science and Civilisation in China*, vol. III: *Mathematics and the Sciences of the Heavens and the Earth*. Cambridge: Cambridge University Press.

Nickerson, Peter. 1994. "Shamans, Demons, Diviners, and Taoists: Conflict and Assimilation in Medieval Chinese Ritual Practice." *Taoist Resources* 5.1:41-66.

Pankenier, David W. 2013. *Astrology and Cosmology in Early China: Conforming Earth to Heaven*. Cambridge: Cambridge University Press.

Robinet, Isabelle. 1989. "Original Contributions of *Neidan* to Taoism and Chinese Thought." In *Taoist Meditation and Longevity Techniques*, edited by Livia Kohn, 297-330. Ann Arbor: University of Michigan, Center for Chinese Studies.

Robinet, Isabelle. 2011. *The World Upside Down: Essays on Taoist Internal Alchemy*. Translated by Fabrizio Pregadio. Mountain View: Golden Elixir Press.

Schipper, Kristofer M., and Franciscus Verellen, eds. 2004. *The Taoist Canon: A Historical Companion to the Daozang*. 3 vols. Chicago: University of Chicago Press.

Sivin, Nathan. 1976. "Chinese Alchemy and the Manipulation of Time." *Isis* 67:513-27.

Staal, Julius. 1984. *Stars of Jade: Calendar Lore, Mythology, Legends and Star Stories of Ancient China*. Decatur: Writ Press.

Sung, Z. D. 1971. *The Text of Yi King: Chinese Original with English Translation*. Taipei: Chengwen.

Wheatley, Paul. 1971. *The Pivot of the Four Quarters: A Preliminary Enquiry into the Origins and Character of the Ancient Chinese City.* Chicago: University of Chicago Press.

Wilhelm, Richard. 1950. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton: Princeton University Press, Bollingen Series XIX.

W
u
,
Z
h
o
n