



Daesoonjinrihoe

The Fellowship of Daesoon Truth

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Daesoon
jinrihoe

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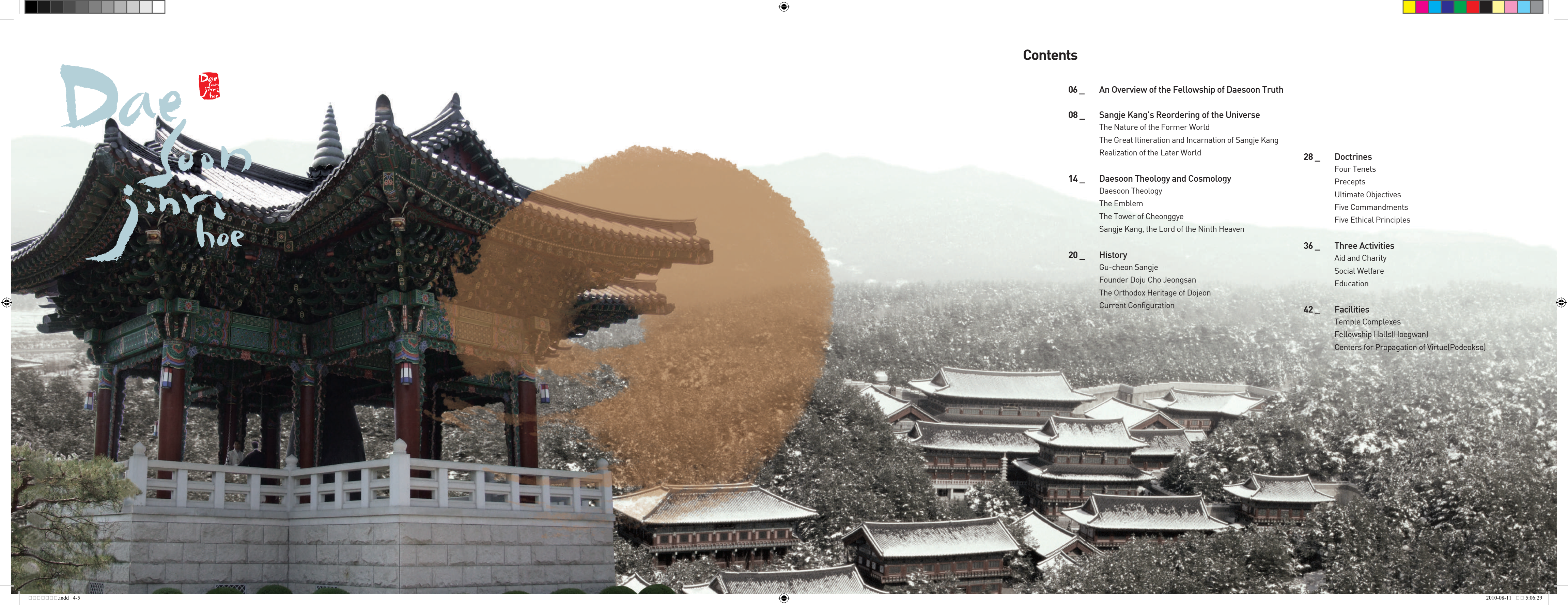




Dae Soon jinri hoe

The Fellowship of
Daesoon Truth





Daeseom Jinrihoe



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An Overview of the Fellowship of Daesoon Truth

Descending to Cheongye Tower, I go on Daesoon(Great Itineration) to create, through my command of the Three Realms, an earthly paradise by transforming these realms, thereby saving all the living beings of the World.
— Gwonji 1:11

The Fellowship of Daesoon Truth (Daesoonjinrihoe) was established in 1969 and has become one of the largest religious organizations in Korea today. It is based on and committed to the exhortation of Sangje(Highest Ruling Entity) Kang, the Lord of the Ninth Heaven, who is the highest deity of all. It came into existence as a result of Sangje Kang's Great Itineration, covering the Three Realms of the World: Heaven, Earth, and Humankind. He then promised to create a paradise on earth by transforming the Three Realms of the World in order to save all the living beings from the pains and sufferings through his omnipotence.

Sangje Kang's Great Itineration of the World was made in response to pleas or requests for help from all of the divine gods, buddhas, and bodhisattvas, because none of them were able to resolve all our grievances (won) and grudges (han), both of which are caused by conflict. At the end of his Great Itineration, Sangje Kang descended on Korea from the Ninth Heaven with the goal of resolving all of the problems in this world.

In 1871, Sangje Kang incarnated himself and came to the earth as a man with the name of Kang Jeungsan. His goal was to save all beings and to create a paradise on earth. To do this task, he believed he would have to reorder the universe. Through the



Reordering of the universe, not only human beings but also other beings are able to live in the mutual beneficence instead of conflict. This means that, by changing the order of the universe, Sangje Kang could change the fate of all beings, saving them from what he called the Former World, which is full of suffering and sadness. In order to do away with their miserable life in the Former World, he tried to bring about a new life in what he called the Later World, a world with new order. He hoped to create a better world in the future.

Under the leadership of Sangje Kang's successors, Doju(the founder of the religious order) Cho Jeongsan and Dojeon(the head of the religious order) Park Wudang, the Fellowship of Daesoon Truth had made gigantic strides. Dojeon Park, faithfully following the exhortation of his predecessors Sangje Kang and Doju Cho, lived up to their expectations by implementing some of their objectives.

In 1969, Dojeon Park restructured the organization that he had inherited from Sangje Kang and Doju Cho changing its name to the Fellowship of Daesoon Truth. This change produced impressive consequences. It resulted in a remarkable increase in membership, growing to two million households. It also expanded its activities, operating more than 2,500 organizations and facilities throughout Korea, providing a wide variety of services for needy people—religious, educational, charitable, and the like.

Sangje
Kang's
Reordering of
the Universe

Sangje Kang's Reordering of the Universe



In the Former World, humankind and all matters are ruled by conflict, which fills and ties down The Three Realms with deteriorating grievances. Heaven and Earth have lost the Constant Do (Dao in Chinese), and the order of nature has become wretched through all kinds of calamities. Therefore, I will save the world by reorganizing the order of Heaven and Earth, resolving the deteriorating grievances....

– Gongsu 1:3

The Nature of the Former World



_ From the beginning of history, human beings have been destined to suffer from all kinds of calamities and disasters, both natural and man-made. That they had to live in many painful and miserable conditions such as war and poverty is because of conflict prevalent in the human world. For this reason, all humans are bound to fight and/or destroy the others for the sake of their own survival. This kind of mutually destructive fight has had to continue because the law of the struggle for survival has been prevalent for eons of time in the universe. Endlessly, wars have continued, deteriorating grievances and grudges among people with the passage of time. As the grievances and grudges grew in intensity, so too did the disasters and sufferings grow in number.

Looking back on the past human history, we can see that there have been many efforts and even some possibilities of resolving all of these problems. Many of the divine gods, buddhas, and bodhisattvas have attempted to resolve them from time to time with their respective exhortations. Ultimately, however, all of their efforts failed although some of their teachings had some impact on the lives of people while they were on earth. But when they were gone, all of the miserable conditions returned again to the earth, as before.

Regrettably, all the efforts of the divine gods, buddhas, and bodhisattvas were only temporarily effective because they had offered no permanent and proper solutions for the recurring problems of the world. If the dwellers in the old house become ill as the walls and the roof have cracks and chips, the best solution is to fix the house rather than to try to cure the people inside.

Meanwhile, problems continued to increase, finally reaching the point where all beings could no longer exist because many of the divine gods, buddhas, and bodhisattvas had no ability or power to resolve all of the problems by themselves. At that point, they decided to turn to Sangje Kang, appealing him to resolve their problems once and for all. In response to their pleas, Sangje Kang decided to put his goal into effect, descending on Korea as the Lord of the Ninth Heaven (Gu-cheon Sangje) where he had once resided.



The Great Itineration and Incarnation of Sangje Kang

Having examined the pleas of the divine gods, buddhas, and bodhisattvas, Sangje Kang came to learn the causes and solutions of grievances and grudges. He then began to change the order of the Three Realms of the World: Heaven, Earth, and Humankind. The 'Daesoon' of the Fellowship of Daesoon Truth was derived from the name of his examination what he called the Great Itineration (Daesoon) of the Three Realms of the World.

According to Sangje Kang, if yin and yang left in the unbalanced state and dissonant gods are harmonized each, the perpetual grievances and grudges occurred by conflict can be resolved and all beings will be saved by realizing an earthly paradise. This whole process can be achieved only through Do of Sangje Kang. He must change the whole system of the order of the World; that is, he has to change the world from conflict to mutual beneficence, from war to peace, or from destruction to construction for the benefit of all beings. To fulfill this goal, he came to this world as a human being in the name of Kang Jeungsan, the Lord of the Ninth Heaven.

He was born to the Kang family on September 19, 1871 in a little village in Jeong-eup, Northern Jeolla Province, Korea. He worked to resolve grievances and grudges for forty years to create a paradise on earth, with the goal of changing the world from the Former World to the Later World. Sangje Kang stated that he came to the earth according to pleas of the divine gods, buddhas, and bodhisattvas and succeeded in the task of changing the order of the world by going through what he called the Reordering of the Three Realms of the World—Heaven, Earth, and Humankind. His main purpose was to benefit human beings over and above heaven and earth.

Realization of the Later World

The Later World will emerge when the Former World comes to an end. By changing the order of Heaven, Earth, and Humankind, Sangje Kang hoped to usher in a new era with new order in the forthcoming Later World. This world would be a paradise on earth, free of conflict, grievances and grudges, wars and disasters, and all sorts of discriminations, between man and woman, strong and weak, educated and illiterate, rich and poor. In the new world, peace and prosperity, justice and equality, will prevail for all beings. Such a world will come true inevitably. But nobody knows when it will come. So he told us that now is the time to put our efforts to get away from the Former World so that we can get to the Later World.

Daesoon Theology and Cosmology



Daesoon Theology

— Daesoon means a circle (○), which symbolizes the Endlessness (○, mugeuk). In Daesoon theology, the Endlessness is the Ultimate Reality (●, taegeuk), that is, Daesoon is the Ultimate Reality. By the action of the Ultimate Reality, yin and yang were created. In this context, the interaction of the yin and yang develops into diverse aspects of five patterns symbolized by wood, fire, earth, metal, and water. Subtle and mysterious order of the universe derived from the Ultimate Reality is destined to end in the Ultimate Reality. All beings are born, raised and extinct according to the action of the Ultimate Reality. Absolutely, the Ultimate Reality is the Truth itself.

Many divine gods, the partial incarnations of the Ultimate Reality, manage time, rule space, and operate the universe, which is assigned to each god. Among those deities, the divine spirits that have the same way of doing the subtle and mysterious actions of the Ultimate Reality descended on the earth every hundreds or thousands of years to save humankind as great kings or sages. Gu-cheon Sangje, the Greatest Spirit, is the Ultimate Reality himself. In other words, the core of Daesoon theology lies in believing the fact that he descended on the earth as a human being.



萬國活計南朝鮮
文明開花三十國

清風明月金山寺
道術運通九萬里

閑談叙話可起風塵閑談叙話能掃風塵
天地從容之事自我由之天地紛亂之事自我由之

孟子善說齊梁之君

孔子魯之大司寇

西有大聖人曰西學都是教民化民

東有大聖人曰東學

暗天下之勢者有天下之死氣

知天下之勢者有天下之生氣

三界伏魔大帝神位遠鎮天尊關聖帝君

大仁大義無病

聖父 元亨利貞奉天地道術藥局在全州銅谷生死判斷

聖子 忘其父者無道

忘其君者無道

忘其師者無道

世無忠世無孝世無烈是故天下皆病

有天下之病者用天下之藥厥病乃愈

醫統

天用雨露之薄則必有萬方之怨

地用水土之薄則必有萬物之怨

人用德化之薄則必有萬事之怨

天用地用人用統在於心

處世柔為貴

發言常欲訥

急地尚思緩

一生從此計

病有大勢

病有小勢

大病無藥小病或有藥然而

大病之藥安心安身

小病之藥四物湯八十貼聖父

侍天主造化定永世不忘萬事知

主氣今至願為大降

大氣出於無道

小病出於無道

得其有道則大病勿藥自效小病勿藥

自效

至氣今至四月來



The Emblem

— The emblem of The Fellowship of Daesoon Truth symbolizes the universe. It represents the Endlessness, four dae's(大, meaning big or great), yin and yang, and its five patterns symbolized by wood, fire, earth, metal, and water.

First, the shape of a circle in the emblem symbolizes the concept of the Endlessness being identical with that of the Ultimate Reality, both of which culminate in the form of Do as the fundamental principle of the universe. Moreover, the shape of a circle is a figuration of the Daesoon, that is, the Great Iteration of Sangje Kang, who changed the order of the World that consists of the Three Realms of the World.

Second, the four dae's placed in a circle signify the four cardinal directions: east, south, west, and north, the four principles of nature: birth, growth, harvest, and hibernation, four cardinal human principles: benevolence, priority, justice, and wisdom, four seasons: spring, summer, fall, and winter. They also represent the four tenets of Sangje Kang's exhortation: Creative conjunction of the virtues of yin and yang, Harmonious union of divine gods and human beings, Resolution of grievances for the mutual beneficence of all life, Realization of the Do in the world.

The world is believed to be governed by the four principles, which are manifested in terms of the Daesoon emblem. According to Daesoon cosmology, the cycle of creation and destruction in the world results from the ebb and flow of yin and yang, which can be compared to changing seasons during the year. This cyclic change takes place on a cosmic scale. A transition from growth to harvest takes place from summer to autumn once a year. On a cosmic scale, this change also refers to a change of the period from the Former World to the Later World. This change represents a radical departure from the old world, after which the new one is ushered in.

Third, a yellow circle in the center indicates faith and the center of the universe. All colors of the emblem represent the ideals and image of the Fellowship of Daesoon Truth. The five colors—green, red, yellow, white, and black—represent yin and yang as well as its five aspects of wood, fire, earth, metal, and water.

The Tower of Cheonggye

The tower of Cheonggye represents hierarchy of the gods. Construction of the tower of Cheonggye at the Headquarters of the Fellowship of Daesoon Truth in Yeosu, Korea was completed in 1988. The tower is about 45 feet high and made of large pieces of white marble. It is divided into 13 stories, each covered with carvings that depict or represent various aspects of Daesoon cosmology. At the bottom of the tower there is a large round circle-like lotus flower, which symbolizes profound meanings of the Truth(Do).

The first three stories are round carved columns, which symbolize fairness and completeness. The first series of carvings tells the story of Shimudo, a boy trying to catch and tame an elusive bull. His efforts to catch the bull signify his search for spiritual enlightenment or attainment of the Truth. The second story of Sashindo, four guardian gods, tells about a blue dragon, a white tiger, a black snake-like turtle, and a red phoenix. The four animals also symbolize the four directions of the earth in the world—east, west, south, and north.

The third story of Shibijishindo, or the 12 animals found in the zodiac of East Asia, demonstrates about 12 animals: rat (ja), bull (chuk), tiger (yin), rabbit (myo), dragon (jin), snake (sa), horse (o),

sheep (mil), monkey (shin), rooster (yu), dog (sul), and boar (hae). They encircle the columns of the tower as spiritual guardians of the earth in space, and also represent the 12 divisions of days, months, and years.

The next three stories—the fourth, fifth, and sixth—are octagonal in shape. Together their sides add up to 24, signifying the 24 subdivisions of the season of the year, also the manifestations of the Do of Earth, and concept of time.

The next seven stories are square in shape. There are 28 gods engraved on the 28 sides, which signify the 28 major constellations, which also represent the symbol of the Do of Heaven and concept of space.

On top of the 13-story tower are nine small round shape balls that represent the ninth heavens. A ball on top of the tower indicates the place where Sangje sits as Lord of the Ninth Heaven. When viewed from the top looking down, the tower's configuration, similar to the emblem of the Fellowship of Daesoon Truth, represents the essence of Daesoon ideas derived from the principles of the universe. That is, the Daesoon Truth can be summarized in terms of peace, balance, harmony, and order.



Sangje Kang, the Lord of the Ninth Heaven

Gu-cheon Sangje(Sangje Kang), Lord of the Ninth Heaven, is the Supreme Entity. This name is a shortened form of Gu-cheon Eung-won Nweh-seong Bo-hwa Cheon-jon Kang-seong Sangje.

The name Gu-cheon (Ninth Heaven) is derived from the following passage of scripture: “All the divine gods, buddhas, and bodhisattvas who have existed since the origin of the universe gathered and petitioned the Ninth Heaven” (Gyowun 1:9). The Ninth Heaven is the highest heaven and the place from which Sangje coordinates heaven and earth and directs the process of their unfolding. This means that they appealed to the highest celestial deity, the one who exercises supreme authority over the cosmos.

Eung-won (Response to the Supreme) indicates that no phenomena, including heavenly bodies, are able to come into being without a command from the Supreme Entity.

Nweh-seong (Lightning and Thunder/Thunderbolt) symbolizes the command of the Supreme Entity who speaks with a voice of benevolence. Lightning is created by the two vital forces of yin and yang. Lightning is the substance of thunder, and thunder is the functional manifestation of lightning. The thunderbolt divides heaven from earth. The thunderbolt causes the vital forces of heaven and earth to circulate through activity and inactivity, progression and retreat; it makes everything grow; it controls the becoming and changing of everything in creation.

Bo-hwa (Vast Becoming) signifies that all beings in the World owes its existence to the benevolent creative activity of the Supreme Entity.

Cheon-jon (Majesty of Heaven) indicates that Sangje is the holiest and greatest deity throughout the Three Realms, who transforms all beings with his thunderbolt.

Kangseong Sangje (Holy Kang the Lord) is the honored name of the omniscient and omnipotent Entity; he exercises authority over the Three Realms and he rules, directs, and attentively watches over all beings and events.



History



Incarnation of
Sangje Kang

Beginning
of the Reordering
of the Universe

Sangje Kang's
passing into Heaven

Foundation of the
Religious Order of
Mugeuk-Do

Dissolution of
Mugeuk-Do
by Japanese Empire

Doju Cho's receiving
the Revelation
of the Orthodox Heritage

Reestablishment
of the Headquarters

Opening of Daejin
University

Opening of Daesoon
Social Welfare Center



天出入軀

林縣

基礎

Gu-cheon Sangje

- As the universe began falling into the brink of annihilation, the divine gods, buddhas, bodhisattvas and others pleaded to Sangje for its salvation. After Sangje observed the heavenly and earthly realms, he descended down to the Maitreya Buddha located in Geumsan Temple on Mt. Moak of northern Jeolla Province, where he stayed for 30 years.
- In 1860, Sangje revealed the Great Do of the universe, which was to save the world, to Choi Jewu. However, he failed to enlighten the true meaning of the Great Do so the heavenly mandate and divine exhortation were taken back.
- In 1871, Sangje personally incarnated in a human body. His family name was Kang and honorable name was Jeungsan and birth name was Ilsun.
- Kang Jeungsan Sangje diagnosed that the heaven, earth, and human realms had lost their Do in the universe and thus diseased. Sangje explained that it was because of the predomination of conflict that filled the universe of grievances to capacity. Therefore, Sangje took the Three Realms apart executing the Great Reordering of the universe from 1901-1909 to create an earthly paradise of mutual beneficence for all life.
- Sangje promulgated the unprecedented Daesoon Truth and then passed into heaven after his Reordering of the universe.



其瑞在東
言聽
乙酉正月一日巳時
玄武經



大享設陳圖

享負

充者慾也以惡充者成功以善充者成功
玄武

天地誠敬信

至氣今至願為大降

宇宙壽命

侍天主造化是永世不忘万事

宇宙詠歌

率虛無寂滅以詔

玉珎



天地之中央心也故東西南北身依
玄武經

受天地之虛無仙之胞胎
受天地之寂滅佛之養生
受天地之以詔儒之浴帶

Founder Doju Cho Jeongsan

- Doju was born in Haman of southern Gyeongsang Province in the year of 1895. His birth name was Cheolje.
- Japanese Imperialists acted desperately to invade Joseon. Doju, with his anti-Japanese thought, exiled himself to Manchuria, China in 1909. He and his comrades participated in the Save-The-Nation Movement; he then decided to save the nation from oppression with power of Do and entered the mountain to cultivate.
- In 1917, with profound realization of Gu-cheon Sangje's Daesoon Truth, Doju received the revelation of the orthodox heritage.
- In 1925, Doju founded the religious order of Mugeuk-do (the Religious Order of the Endlessness) in Gutaein of northern Jeolla Province.
- In 1941, Mugeuk-do was forced to dissolve due to the Japanese Religion Dissolution Act. So, Doju continued to cultivate himself as he circuited the whole nation.
- In 1945, religious activities were revived as the independence of the nation was restored.
- In 1948, Doju established the headquarters of Mugeuk-do in Busan.
- In 1957, all cultivation methods, ritual observances, regulations and the like were addressed and enforced by Doju.
- In 1958, Doju bequeathed the leadership of the orthodox heritage to Dojeon Park Wudang with his last words and then passed into heaven.

► Temple complex of the 1930s in Gutaein, North Jeolla Province



The Orthodox Heritage of Dojeon

- In 1958, Dojeon Park Wudang was bequeathed the leadership of the orthodox heritage by Doju's last words
- In 1969, Dojeon reformed the organization overall and founded a new temple complex in Seoul and changed the name to Daesoonjinrihoe.
- In 1972, Dojeon made podeok (spreading the virtue of Sangje), edification, and observing ritual practices as the basic activities and made aid and charitable activities, social welfare services, and educational work as the crucial activities of Daesoonjinrihoe.
- In 1976, Dojeon established the Daesoon Scholarship Association.
- In 1984, Dojeon established the Educational Foundation of Daejin Academy and Daejin High School.
- In 1986, Dojeon constructed a temple complex in Yeosu, Gyeonggi Province.
- In 1988, Dojeon founded Daejin Girl's High School.
- In 1989, Dojeon constructed a temple in Jeju City, Jeju Province.
- In 1992, Dojeon constructed a temple complex in Pocheon, Gyeonggi Province, Daejin University, and Daejin Medical Foundation.
- In 1993, Dojeon moved the headquarters of the religious order from Junggok Temple Complex to Yeosu Temple Complex and established Bundang Daejin High School.
- In 1994, Dojeon founded Ilsan Daejin High School and Suseo Daejin Design High School.
- In 1995, Dojeon passed away
- In 1996, Toseong temple complex was founded at Mt. Geumgang in Gangwon Province.

▲ Temple complex in Junggok, Seoul

Current Configuration

Since the passing of Dojeon Park, a new system of governance was introduced in accordance with his wishes. There would be no single head of the Fellowship of Daesoon Truth. Doheon(the Constitution) controls over organizations and their methods of management or operation. The Fellowship of Daesoon Truth is empowered to maintain and operate its organizations, which are in charge of administration, education, and social services respectively. The organization of Daesoonjinrihoe is categorized into the headquarters, high officials and contributonal organizations. The Central Council of the Religious Order, the Board of Religious Order Affairs, the Board of Audit and Inspection and the Board of Education and Training are part of the headquarters organization.

The Central Council, organized with the highest officials, is the supreme committee for law making in charge of establishment and amendment of various regulations and of Doheon. The Council determines such as deliberation and voting on various matters in administration, balancing financial accounts, acquisition-management-disposal of important assets, and the Board of Religious Order Affairs audits.

The Board of Religious Order Affairs is divided into four offices: the Division of Planning and Management, which is in charge of supervising and developing all activities; the Division of Spiritual Training, which is responsible for enforcing the rules and regulations regarding rituals and events; the Division of General Affairs, which manages house-keeping or maintaining all the facilities of temple complexes; and finally the Division of Religious

Research and Edification, which takes the responsibility for studying various aspects of the doctrine, compiling and publishing research results, and of owning its subsidiary organizations, the Research Committee and Daesoon Institute of Religion and Culture.

The Board of Auditing and Inspection has two functions. One is to audit and investigate all of the organizations, both main and subsidiary, operating under the jurisdiction of the Fellowship of Daesoon Truth. The other is to punish those who violate the laws by taking disciplinary measures against them.

The Board of Education and Training is empowered to implement educational programs, not only to enhance the standards of education but also to further spiritual training or enlightenment. Some well-trained leaders can participate in direct activities as high officials.

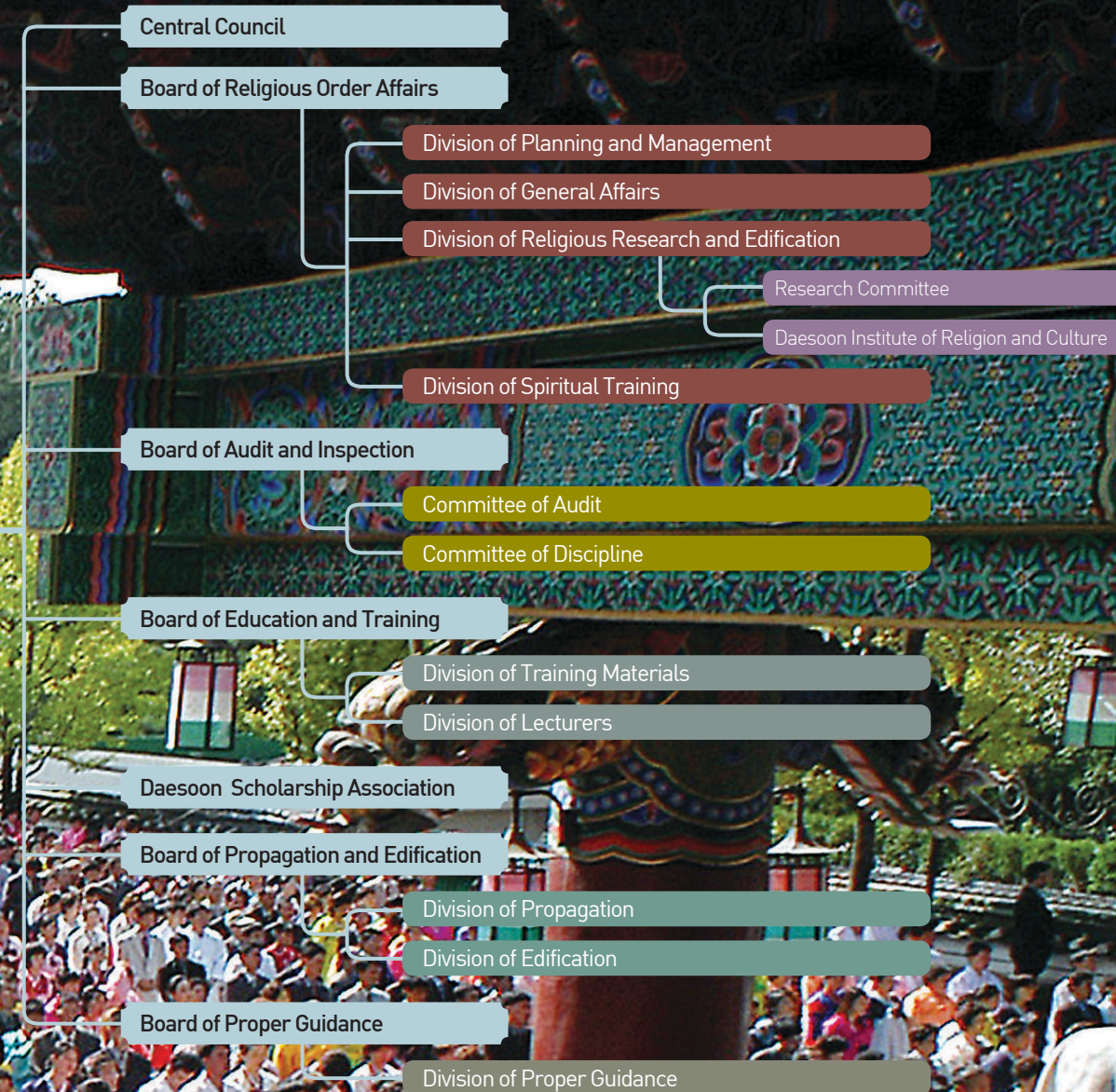
The high officials lead worshippers in their districts. They participate in activities affiliated with the Board of Propagation and Edification and the Board of Proper Guidance.

Contributonal organizations of Daesoonjinrihoe are Daejin University Educational Foundation, Daejin Medical Foundation, and Daesoon Social Welfare Foundation. Daejin University Educational Foundation manages Daejin University and the 6 high schools through the nation. Daejin Medical Foundation runs Bundang Jesaeng Hospital. Daesoon Social Welfare Foundation operates a hospital for senior citizens and a nursing home(Daesoonjinrihoe Senior Care Institution).



Organizations

Dojeon





Doctrines



新天地家家長歲月日月萬事知
侍天主造化定永世不忘萬事知
福祿誠敬信壽命誠敬信至氣今
願為大降
明德觀音八陰八陽至氣今至願為大降
三界解魔大帝神位願趁天尊關帝君
正心修身齊家治國平天下
為天下者不顧家事
果惡其時也湯善其時也天道教於惡
大道教湯於善桀之亡湯之興在伊尹
所願人道願君不君願父不父願師不師
有君無臣其君何立有父無子其父何立
有師無學其師何立大大細細天地鬼神
非察
天用雨露之薄則必有萬方之怨
地用水土之薄則必有萬物之怨
人用德化之薄則必有萬事之怨
天用地用人用統在於心
處世柔為貴 剛強是禍基
發言常欲訥 臨事當如癡
急地尚思緩 安時不忘危
一生從此計 真個好男兒
病有大勢 大病無藥小病或有藥然而
病有小勢 大病之藥安心安身
侍天主造化定永世不忘萬事知
至氣今至願為大降
大病出於無道 小病之藥四物湯八十貼
小病出於無道 小病勿藥自效小病勿藥
得其有道則大病勿藥自效小病勿藥
自效
至氣今至四月來

Four Tenets

- Creative conjunction of the virtues of yin and yang
- Harmonious union of divine gods and human beings
- Resolution of grievances for the mutual beneficence of all life
- Realization of Do in the world



Precepts

The Four Fundamental Principles: quieting the heart-mind, quieting the body, respecting the Divine, observing ritual practice

- **Quieting the heart-mind**
Since the heart-mind controls your conduct, you should return to its unbiased, impartial, authentic, and pure state so that you do not fall into traps set by others or be distracted by futile desires. Furthermore, you should always quiet your heart-mind to attain your ultimate goal.
- **Quieting the body**
Since the body manifests the heart-mind, you should conduct yourself in accordance with ritual propriety and adhere to ethical norms. Furthermore, you should not act out of vanity, which is contrary to righteousness and propriety.
- **Respecting the Divine**
Being careful of all your actions, you should – even when you are asleep – keep your heart-mind focused on your behavior in serving Sangje. You should not forget to be respectful and sincere, conscious that Sangje is always beside you.
- **Observing ritual practice**
You should quiet your heart-mind and body and center your reverent spirit in the Dahnjeon to engage properly in ritual practice. In order to achieve the goal of obtaining spiritual insight, you should devotedly worship Sangje with respect, sincerity, mindfulness, and persistence.

The Three Fundamental Attitudes: sincerity, reverence, faithfulness

- **Sincerity**
You must contribute to the transformation and salvation of all people by focusing your heart-mind and spirit on the knowledge that you are aligned with Do and the Do is aligned with you. Because it is the heart-mind that controls the body and commands everything, whatever makes you think, worry, or move is a product of the activity only of your heart-mind. Everything exists if first you have it in your heart-mind, and nothing can come to exist if you do not have it in your heart-mind. Therefore, being sincere means having a heart-mind that is incessantly solicitous about one’s own insufficiencies.
- **Reverence**
Reverence is the proper comportment of the self as an expression of your heart-mind and body in the observation of ritual propriety.
- **Faithfulness**
Once you make up your mind, be consistent and remain unaffected by gain or loss, right or wrong, favoritism or dependency. Do not say “two” if you mean “one,” and do not say “three” if you mean “three”. Do not say “this” if you mean “that,” or “front” if you mean “back.” Be steadfast, just as the four seasons and day and night are constant in their alterations, and as rivers and mountains have remained unaltered through the ages, and as people accomplish the plans and goals they have set for themselves. Keep moving forward with the greatest devotion by committing yourself to reach the anticipated end. All of these are a part of faithfulness.



Ultimate Objectives

- Transformation of the human spirit/Guarding against self-deception
- Renewal of human beings/Realizing earthly immortality
- Transformation of the world/Creating an earthly paradise



Five Commandments

1. Do not deceive yourself

Since the heart-mind governs each person, all human words and actions are an expression of it. The heart-mind has two dispositions: the virtuous and the selfish. Whereas the virtuous heart-mind is the natural heart-mind itself which comes from the nature of heaven, the selfish heart-mind is a product of desire arising from greed. Though people originally have a virtuous heart-mind (at birth), they become blinded by selfishness, which leads to inappropriate conduct. Commit yourself to recovering your virtuous heart-mind by overcoming selfishness. All human evils come from self-deception; therefore be honest and true to yourself so as to be rid of them.

2. Practice virtuous speech

Words are the voice of the heart-mind, and being virtuous is a mark of the heart-mind aligned with Do. Your good or evil intentions are revealed to others in your way of speaking. If you speak good words to others, more goodness will be brought back to you. If you speak evil words to others, more evil will be brought back to you. Happiness and misery invariably depend on your way of speaking; therefore, take care to speak virtuously.

3. Do not cause Cheok

Cheok means others' grievances against you, that is, the grudges you might cause them to hold against you. To hate others or to betray another's goodwill causes Cheok. Therefore, prevent Cheok by loving others and being gracious towards them with the virtues of politeness, gentleness, humility, and modesty.

4. Do not disregard grace shown to you

Grace is the benefit that others give to you. To disregard others' grace is to forget their beneficence and betray their goodwill; you are indebted to others and you should reciprocate. You are indebted to Heaven and Earth for your life, your lifespan, your happiness, and your wealth, so you should reciprocate and do your utmost to follow the Do of Humankind by establishing the great ethic of the reciprocity between humanity and Heaven and Earth with sincerity, reverence, and faithfulness. You are indebted to your nation and society for your security and comfort, so you should reciprocate by fostering the development of society and the well-being of the community through your devotion, service, commitment to community, and by fulfilling your social obligations. You are indebted to your parents for your life and sustenance, so you should reciprocate by practicing filial piety with the great ethic of the reciprocity of worshipping your ancestors. You are indebted to your teachers for your education and edification, and as a disciple you should reciprocate by diligently respecting and passing on what you have learned. Finally, you are indebted to your employers for your livelihood, wages, and position in society, so you should reciprocate by discharging your duty to be trustworthy and industrious.

5. Promote the betterment of others

Promoting the betterment of others is the basic principle of the Great Do, which is the mutual beneficence of all life, and leads to the salvation of all living beings. When you are assisting others, do not be stingy with your time and energy; be in accordance with others in the completion of your work, having a cooperative spirit.



Five Ethical Principles

1. Obey national laws and observe moral standards for the good of your country.
2. The three bonds and the five cardinal relationships are the foundation for the creative conjunction of the virtues of yin and yang, the creation of all things in the universe, and the establishment of the moral order. Therefore, practice filial piety toward your parents, render devoted service to your nation, create a peaceful family by achieving harmony in your marriage, show respect to your elders, show love and sympathy to those you lead, and be trustworthy with your friends.
3. Guard against self-deception — this is the golden rule for disciples. Therefore, you should not deceive yourself, others, or the world, nor do anything unethical or unreasonable.
4. Do not cause others to have a grievance against you on account of your words and deeds. Win goodwill with great kindness. Do not mind if others are unaware of your virtues.
5. Improve yourself by avoiding both excess and insufficiency as you reflect upon your activities every day.



Three Activities

The following three major activities are considered most important as far as disciples of the Fellowship of Daesoon Truth are concerned. The Fellowship has committed first and foremost to the task of saving souls from this troubled world.

Toward realization of this objective, the Fellowship has determined to focus on the following things: first, practicing charity by rendering direct aid individually; second, helping improve the whole community collectively by rendering indirect services; and third, providing communities with educational

opportunities in order to train them to be good citizens, beginning from secondary education and continuing all the way to higher education.

During the period 1976-2009, for example, over 70 percent of the total donation, amounting to 614 billion won (about 530 mil. U.S. dollars), was allocated specifically to improving the life of the people in the country, carrying out many activities, ranging from social aid and welfare to education. Through these activities the Fellowship has set a fine example for all other religious organizations to follow.



Aid and Charity

The Fellowship does not spare effort in offering aid and help the needy. Among other things, the Fellowship has spearheaded support for victims of natural disasters (including our annual fundraising for flood victims).



38. Daesoonjinrihoe



- A. Free meal service in Ethiopia
- B. Assistance to drinking water exploration in developing countries
- C. Donation of a sewing machines to Kenya
- D. Helping the needy neighbors
- E. Helping the physically handicapped
- F. A campaign for conservation of nature
- G. A voluntary depollution work of oil spill on Taean seaside
- H. The annual match of Gyeonggi Province gateball tournament
- I. A party in honor of the aged



A	B	F	G
C	D	H	I



Social Welfare

The Fellowship of Daesoon Truth has also conducted additional campaigns every year for new community development, nature conservation, fire prevention, traffic safety, street cleaning, crime prevention, volunteer farm works, finding missing children, holding feasts for senior citizens, and promoting respect and care for the elderly and others who need assistance.

It is also active in promoting the nation's public health. Jesaeng Hospital, an eight-story high hospital with a capacity of 500 beds, was put into operation in Bundang near Seoul in 1998. Two additional hospitals are currently under construction in Dongducheon and Sokcho; the former with a capacity of 1,500 beds and the latter with 500 beds. In 2009, the Gyeonggi provincial government highly commended the Fellowship of Daesoon Truth for their good management of the largest and best nursing home/ hospital(Daesoonjinrihoe Senior Care Institution) in the country, because it has specialized only in taking care of elderly patients.

Education

The Fellowship of Daesoon Truth has dedicated itself from the outset to the purpose of training young men and women in order for them to develop sound minds and bodies so that they can serve as productive and useful members of our society and nation. For this purpose, the Daesoon Scholarship Foundation was established and put into effect, through which many scholarships are given out to academically qualified or superior students as well as those who are in dire financial need. By the end of 2009, 37 billion won(about 32 mil. U.S. dollars) has been granted to students in the form of scholarships.

The Daejin University Educational Foundation is proud of its accomplishments. For example, the Foundation has made significant contributions in terms of establishing Daejin University, which is now regarded as the flagship institution of higher learning in the northern part of Gyeonggi Province. In addition, it now owns and operates two branch campuses in Harbin and Suzhou in China, the former in the north and the latter in middle China.

There are also six high schools in full operation, which are all located in heavily populated areas in and around Seoul. They include all kinds of schools, ranging from two trade schools—one for design and the other for information and communication—to four regular academic ones—one is a girls' high school and three are co-educational high schools, all of which prepare students for college and university.



- A. Daejin University
- B. Daejin High School
- C. Daejin Girls' High School
- D. Bundang Daejin High School
- E. Ilsan Daejin High School
- F. Suseo Daejin High School of Design
- G. Daejin High School of Information and Communication

A	B	C	D
	E	F	G

Facilities



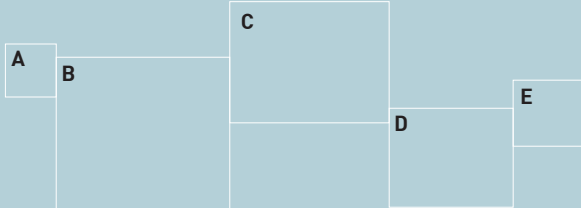
宗國大巡眞理會 本部道場

Temple Complexes

The temple complexes have been constructed one by one since 1969. They are constituted of various kinds of space and convenient facilities for cultivation centering on the sacred Yeong Dae where Sangje and the deities of the universe are enshrined. These temple complexes were constructed in a very short period of time through the devotion of the worshippers without any outside help.



- A. Temple complex in Junggok, Seoul, Korea
- B. Headquarters temple complex in Yeosu, Gyeonggi Province, Korea
- C. Temple complex at Mt. Geumgang, Toseong, Gangwon Province, Korea
- D. Temple complex in Pocheon, Gyeonggi Province, Korea
- E. Temple in Jeju City, Jeju Province, Korea



Fellowship Halls (Hoegwan)

In addition to the five temple complexes, the Fellowship of Daesoon Truth also has over 200 Fellowship Halls (hoegwan) throughout the nation. These halls are used for the activities of all of its members to conduct all sorts of sacred activities including religious rites and training programs for members. More over, members are also encouraged to engage in such social activities as helping or improving local communities by conducting various campaigns to conserve the nature or environment, and to maintain order through their periodic street cleaning, traffic control, and the like.

Daesoon
Fellowship
Hoegwan

Daesoon Fellowship





Centers for Propagation of Virtue (Podeokso)

These centers, often known as neighborhood community centers, are places to worship and carry out other activities for members (doin) of the Fellowship of Daesoon Truth in their own neighborhood. There are more than 2,000 centers across the country, which are all used exclusively for Fellowship activities. These centers provide the members with necessary information about activities, such as seminars and other programs.





Dae
jeon
Jiri
hoe

