

The Emergence of National Religions in Korea

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I. Introduction

There are many various religions in the beginning of the twenty first century in Korea. As a matter of fact there are three major religions and other medium or small scale religions. That is why people say that Korea is the spot of world religion's departments.

Of course our ancient native faith is Shamanism as a primitive religion. Shamanism is originated from Siberian region. According to cultural anthropology, Korean ancient Mythology or Shamanism come from Mt. Ural-Altai via Siberia and Manchuria. However there are some controversial points. Korean race came from Northern part of Korea via Manchuria and North-Western region of China. But also Southern directions which are South-Western China and a chain of Japanese island even. The origin of Korean race and anthropological process are more improved theory required. Generally speaking Korean cultural anthropology came from Northern part of Korea via Siberia and Manchuria. In this respect many scholars agreed to the theory of Northern onward. The Korean Peninsula is hung and the tip of the Eurasian continental. It looks like a tiny continental nipple. According to scholars or researchers those who are specialized in ancient Korean history and thought. Our ancient geographical region is very vast area which covered with the part of China, Mongolia and even Russia. In this point of view Korean ancient region is wide scope. Modern Korean territory is quite small even if including North Korean region and Manchurian area.

In Korea we can deduce native faith from ancient time in general way. First of all there was shamanism and worship of mountain god. These two beliefs dominated Korean people in ancient time. Even now we can find out this religious view among the major

religions and national religions. In this case I meant that national religion is a sort of folk religion which has risen naturally in Korea. No national religion means state religion. It is occurred in Korean region. It may be a long and difficulty subject to discuss fully. Therefore I am going to write about Korean national religion which has occurred in Korean Peninsula itself. The meaning of national religions does not mean state one. It is just folk or ethnic religion. I mean that national religions which have occurred naturally and Korean people worship. There are many national religions but I will choose three native religions among them such as Daejonggyo(大倮教),Cheondogyo(天道教) and Daesoonjinnihoe(大巡眞理會). But I will mention that Samshinsinang(三神信仰 Three God Faith) foundation Suwungyo(水雲教), and Jeungsando(甌山道). Samshinsinang which is affiliated with Dangun(檀君) origin like Daejonggyo. Suwungyo is separated from Cheondogyo and Jeungsando is same origin as Daesoonjinnihoe. We need to understand the Background and history of religious thoughts in Korea before introduction to these three national religions with their branches.

II. The Background and History of Religious Thoughts in Korea

I focused on the primitive native religious activity of faith before forming the Three Kingdoms of the Korean Peninsular. The Three Kingdoms accepted Confucianism, Taoism and Buddhism. These three religions were accepted officially or unofficially. The acceptance of religion was depended on the each Kingdom's political situation and their religious heart. However these three religions were naturally inspired into ancient Korean society where even ancient primitive native faith was concealment. It will be profitable for us to briefly review the culture and social conditions of the period in which primitive religions were at their height. Historic remains reveal that Korean society saw its formation in the neolithic age. Although we have no way of ascertaining the social system at that time. As you imagine that the Korean Peninsula is a part of China geographically. The Korean Peninsula was depended upon Chinese culture and thoughts not only environmental geography but also human geography as well. That is why we cannot help looking Chinese historical records.

Chinese observations of the social system of the East-ye(東濊) tribes who lived in the Wonsan(元山 Bay area and in the Gangwon (江原) region during the neolithic age are available in the Korean chapter of 《the Samguk-Ji(the Records of Three Kingdoms三國志》¹. According to the book, these tribes whose respective spheres of habitation were

¹) *The Records of Three Kingdoms* (三國志; *Sangu Zh*), is the official and authoritative historical text on the period of

demarcated by rivers or mountain ranges, were prohibited from trespassing each other's boundaries. Each tribal clan placed a ban on intra-tribal marriage, and when a member of a family abandoned the house of death and built a new home. The book also says that daily life of the times was oppressive due to many taboos.²

In other area's cultural intercourse also took place mainly under the influence of tribes immigrating from the north. Prior to the establishment of the Chinese colony in Korea in the second century B.C., immigrants of both Chinese and Scytho-Siberian origin who possessed a ferric culture had reached Korean soil. As I mentioned already in the front of this page, With the founding of Chinese colonies in Manchuria and the Korean Peninsula, both a political and a social transformation took place to a considerable degree, and the native began to move to south.

Toward the advent of the Three Kingdom's period, when the despotic power of Kings was firmly established. Buddhism with its polytheistic nature, was first introduced into Korea and soon attained rapid diffusion among the people, thereby assimilating native beliefs. Korea's own shamanism in the meantime further polished up its theories by

Three Kingdoms covering from 189 to 280, that was written by Chen Shou in the 3rd century. The work collects the smaller histories of the rival states Cao Wei (曹魏), Shu Han (蜀漢) and Eastern Wu (東吳) of the Three Kingdoms into a single text and provided the basis for the later more popular historical novel Romance of the Three Kingdoms in the 14th century.

²) Kim Chol-choon, *Korea Journal*/Vol.3-5, 5p.

extracting what was essential for a religion from Buddhism and from Taoism backed up by ancient Chinese civilization in full bloom. It is generally assumed that during the initial period of Buddhist spreading in Korea, the native's attitude to belief was that there was nothing radically different whether they believed in their native religion or in Buddhism. Korea maintained many shamanistic aspects throughout the ancient period. However, Korea's original religion could not attain unique development by elaborating on its own system.

As we talk about Korea's ancient native faith, we should focus on mountain god worship as well. Mountain god worship is also important same as shamanistic beliefs in Korea's primitive religious world. In Korea which abounds in mountains, it is natural that the mountain god was worshipped as the principle deity of many villages. According to 《Dongguk-Yeoji-Seungnam(東國輿地勝覽)》 which is a book on Korean geography compiled in the 15th century. The book records the name of many mountains which represent the female, such as Mt.Sungmo,(崇慕,Holy Mother),Mt.Mo(母,Mother),Mt.Daemo(大母,GreatMother),Mt.Jamo(母,Benevolent Mother). Mt. Seonnyeo(善女,Good Woman), Mt. Bu(婦,Woman), or Mt. Nogo(老姑,Old Dame) 《Samguk-Yusa, 三國遺事, Memorabilia of the Three Kingdoms》³ also attests

³) *Samguk Yusa, or Memorabilia of the Three Kingdoms*, is a collection of legends, folktales, and historical

to the existence of such goddesses as Sungmo(Holy Mother) on Mt. Sundo, Chisul Shinmo(Godly Mother) of the Silla period, and Kaya Goddess and Chungkyun Moju(Motherly Goddess of Rightful View) as related in the Kaya⁴ legend.

As I introduced mountain gods already Korea has many mountains. Mountains are covered with two-third of the land. Most of Buddhist temples are located in the mountains. Korean people can not live and think without mountains. That is why

accounts relating to the Three Kingdoms of Korea (Goguryeo, Baekje and Silla), as well as to other periods and states before, during, and after the Three Kingdoms period. The text was written in Classical Chinese, which was used by literate Koreans at that time. It was compiled, at least in part, by the Buddhist monk Iryeon (1206-1289) at the end of the 13th century, a century after the Samguk Sagi. Unlike the more factually-oriented Samguk Sagi, the Samguk Yusa focuses on various folktales, legends, and biographies from early Korean history. Many of the founding legends of the various kingdoms in Korean history are recorded in the book. Ilyeon covered legends from many Korean kingdoms, including Gojoseon, Wiman Joseon, Buyeo, Goguryeo, Baekje, Silla, and Gaya. This is the earliest extant record of the Dangun legend, which records the founding of Gojoseon as the first Korean nation

4) Tribal league that was formed sometime before the 3rd century ad in the area west of the Naktong River in southern Korea. The traditional date for the founding of the confederation is given as ad 42, but this is considered to be highly unreliable. The confederation was sometimes known as Karak after its largest single unit. Because the area was isolated from the rest of the peninsula by Mount Chii in the west and Mount Kaya in the north, the Kaya confederation developed trade largely by sea with the Chinese capital at Lo-yang and with Wae (Japan). The people of Kaya are thought to have been closely related to the tribes that crossed over from Korea to Japan a century or two before this period, and Kaya frequently sought aid from the Japanese in its feuds with its larger Korean neighbours. Archaeological finds suggest that Kaya developed a culture not much behind that of the neighbouring Silla kingdom. Various earthenwares with patterns quite different from those of Silla have been excavated from the region. The Kaya people invented a unique musical instrument, the kayagum, and produced a well-known player named U Ruk. Because of its unfavourable conditions—it was surrounded on the Korean peninsula by the two greater powers of Silla and Paekche—the political and social development of Kaya was arrested, and it did not mature into a centralized kingdom. Silla subjugated the eastern half of the kingdom in 532 and the western half in 562. from the Encyclop dia Britannica

mountain faith is ambushed among Korean people's inner mind emotionally and naturally.

III. The Emergence of National Religions in Korea

National religions are very weak in present days of Korea. Buddhism was flourished in Silla period specially in the unified Silla. And Buddhism had very strong power in Koryeo(高麗) Dynasty. It was a state religion which dominated the spiritual circle and led national opinion. Monks were leaders for Nation and people. Confucianism dominated Country during the Yi Dynasty for over five hundred years. Therefore Korea has strong inter-religious tradition in society. Now Protestant of Christianity has strong religious power in society. Its history has for just over hundred years only. Korean Catholic had suffered persecution before settlement down in the land of Korea. There were left many martyrs and martyress for their faith behind present Korean Catholic's success. Regardless of martyrdom Korean Catholic settled down and bought Korean people's mind. Buddhism has long history but it lost its fame and was stagnated. Therefore Christianity, which are Protestant and Catholic are so progressed and got many believers than Buddhism. That is why some people concerned about Korean religious circle in Korean society. Religious problems will be happen some time in

Korean society. Even if religious situation is like this, Buddhism has strong traditional cultural and thoughtful legacy. The treasures of nation's cultural assets are almost from Buddhist temples. Korean Buddhism is not a state religion but over seven hundred Buddhist temples are approved of government designated as National Traditional Temples which should be preserved by the Korean government officially. We need many pages to talk major religions. we had better going back main topic on national religions.

National religions are being declined because of various reasons. National religions lost its attractions to Korean people. This can be the first reason. There are many national religions occurred in history of Korean religious fields. However only few national religions are existed and succeed to their lineage. Now I am going to introduce three representative national religions among them such as Dangun, Donghak and Jeungsan. Dangun origin has many small sects. Donghak also has some different name of branches and Jeungsan also same.

1. Dangun Origin(Daejonggyo)

-Samshin Sinang Foundation-

The term of Dangun Wanggeom(檀君 王儉)⁵ means "high priest" used by all rulers of Gojoseon (古朝鮮). Wanggeom was the proper name of the founder. Therefore we say Dangun Wanggeom. Gojoseon is the first Korean kingdom, around present-day Liaoning, Manchuria, and the Korean Peninsula. He is said to be the grandson of heaven, and to have founded the kingdom in 2333 BC. Although the term Dangun commonly refers to the founder, some believe it was a title meaning "high priest" used by all rulers of Gojoseon. The earliest recorded version of the Dangun legend appears in the 13th century 《Samguk Yusa(三國遺事)》, which cites China's Book of Wei (魏書) and Korea's lost history text Gogi (古記, Ancient Records), but actually the records

⁵) Dangun's ancestry legend begins with his grandfather Hwanin or Hwaneen (환인; 桓因), the "Lord of Heaven"(帝釋, or Indra on Buddhism). Hwanin had a son Hwanung who yearned to live on the earth among the valleys and the mountains. Hwanin permitted Hwanung and 3,000 followers to descend onto Taibo Mountain([太伯山, or 妙香山, Myohyang-san in Samguk Yusa, 三國遺事), where Hwanung founded Sinsi (신시; 神市, "City of God"). Along with his ministers of clouds, rain, and wind, he instituted laws and moral codes and taught humans various arts, medicine, and agriculture. A tiger and a bear prayed to Hwanung that they may become human. Upon hearing their prayers, Hwanung gave them 20 cloves of garlic and a bundle of mugwort, ordering them to eat only this sacred food and remain out of the sunlight for 100 days. The tiger gave up after about twenty days and left the cave. However, the bear remained and was transformed into a woman. The bear-woman (Ungnyeo; 웅녀; 熊女) was grateful and made offerings to Hwanung. However, she lacked a husband, and soon became sad and prayed beneath a Sindansu (신단수; 神檀樹, "Divine Betula") tree to be blessed with a child. Hwanung, moved by her prayers, took her for his wife and soon she gave birth to a son, who was named Dangun Wanggeom. Dangun ascended to the throne, built the walled city of Asadal, situated near Pyongyang (present capital of North Korea), and called the kingdom Joseon—referred to today as "Old/Ancient Joseon" (Korean: "Gojoseon") so as not to be confused with the Joseon kingdom which occurred much later. He then moved his capital to Asadal on Mount Baegak (or Mount Gunghol). Fifteen hundred years later, in the year Kimyo, King Wu of the Zhou Dynasty enfeoffed Jizi to Joseon, and Dangun moved his capital to Jangdangyeong. Finally, he returned to Asadal and became a mountain god at the age of 1,908.[2]

can not be found in Book of Wei.

Emperor Dangun's rule is usually calculated to begin in 2333 BC, based on the description of 《the Dongguk Tonggam(東國通鑑History of East Country)》 (1485) as the 50th year of the reign of the legendary Chinese Emperor Yao. Other sources vary somewhat, but also put it during Yao's reign (traditional dates: 2357 BC-2256 BC).

《Samguk Yusa states Dangun ascended to the throne in the 50th year of Yao's reign, while 《Sejong Sillok(世宗實錄, Records of King Sejong)》 says the first year and 《Dongguk Tonggam》 says the 25th year.

Until 1961, the official South Korean era (for numbering years) was called the Dangi (檀紀), which began in 2333 BC. Daejonggyo(大倥教 considered October 3 in the Korean calendar as Gaecheonjeol (開天節,"Festival of the Opening of Heaven"). This day is now a national holiday in the Gregorian calendar, called National Foundation Day. North Korea dates Dangun's founding of Gojoseon to early 30th century BC. During the Mongol invasions of Korea, the Dangun legend is thought to have played an important role in national unity and patriotic mobilization against the invaders. Gosindo (古神道the Way of Ancient God)), a version of Korean shamanism that considered Dangun a god, had a small following, but had largely died out by the 15th century. In the late 19th and early 20th centuries, with a resurgence in Korean nationalism after repeated Japanese

invasions and the beginning of Japanese rule (1910-1945), the movement was revived in Daejonggyo (大倭教). It was promoted by Na Cheol (羅喆 1864-1916), but could not survive the repression under the occupation, since it conflicted with the Japanese cultural imperialism policy. After the surrender of Japan and Korean liberation, Daejonggyo was revived, although it remains a minor religion.

Daejonggyo is a religion of Korea. Its emphasis is on the national identity and unity of the Korean people and as such has been associated with Korean nationalism (and sometimes ultra - nationalism) at various times in history. Its relatively unorganized nature, focusing not so much on institutions or rituals but more so on central doctrines and associated mythologies, makes Daejonggyo resemble a creed or a faith system rather than an organized religion.

At approximately 4300 years of age, Daejonggyo is Korea's oldest religion. Until the early 1900's it was called Goshindo, and it formulates the birth of the nation of Korea. The religion dates (if its doctrine and mythologies are taken to be truth) to the 24th century BC and embraces a single god, the creator and teacher. The god called Hanul (literally "sky" or "heaven"), son of the king of heaven, took human form and is termed Dangun, the original father, teacher, and king of Korea and the Korean people. The 《Samsuk Yusa》 records his birth in 2333 BC with the traditional Korean calendar

dating from this event. His heavenly father is called Hwanung (桓雄) and his mother was a woman transformed from a bear, Ungnye (熊女) . Dangun ascended to heaven following a reign that continued for more than a thousand years.

Na Cheol, who is known for his role as a leader of the Korean independence movement from Japanese rule, reorganized (some would consider this the faith system's first true organization) this ancient religion and named it Daejonggyo in 1909. Dangun is worshipped today as a deity by the followers of Cheondogyo (天道教) as well.

Dr. An Ho-sang⁶ wrote about brief history of Daejonggyo. Daejonggyo, Korea's native and traditional religion, is a religion of God or a religion of God-Human Being. It originated more than 4,000 years ago with Dangun(BC2457-2240), who is the Father, Teacher and King of the Korean people, under the ideals of "HongIkInGan (弘益人間) " the concept of the greatest service for the benefit of humanity. The object of worship in this religion is Haneul or God, the one and only being in the universe, and as the religion leads a man to worship Him and to follow His principle and way, it is also called Sindogyo(神道教) or the religion of the Way of God. The word "Haneul" in Korean can be translated as "theos," "deus," "Gott," or "god" in ancient and modern Western

⁶) *Korea Journal*. Vol.3-5 9p.

languages, but its implication is quite different from the connotation of such Western words. Semantically, Haneul connotes three Gods: God-Father as the creator of the universe, God-Teacher as the mentor of universal nature and God-King as ruler of creation. Thus the world actually means three Gods at one and the same time-Father who creates, Teacher who teaches and King who rules. As such, the object of worship and cognition in Daejonggyo is Haneul, the God of three Gods, therefore this religion is fundamentally different from Laotse's Taoism of China, from Buddhism and also from Confucianism, for Taoism has to do with universal creation mainly, Buddhism with universal teaching and Confucianism with order in human society.

Daejonggyo is thus a synthesis of these three Asian religions and makes the essence of the three its object of worship and epistemology. A great scholar of the Silla era, Choi Chi-won(崔致遠, 857-?)⁷⁾, naturally wrote that Pungwoldo(風月道, Way of Brightness), a religious teaching indigenous to Korea, embraces the essential teachings of Taoism, Buddhism and Confucianism.

⁷⁾ Choe Chiwon (857-10th century) was a noted Korean Confucian official, philosopher, and poet of the late Unified Silla period (668-935). He studied for many years in Tang China, passed the Tang imperial examination, and rose to high office there before returning to Silla, where he made ultimately futile attempts to reform the governmental apparatus of a declining Silla state. In his final years he turned more towards Buddhism and became a hermit scholar residing in and around Korea's Haeinsa temple. Choe Chiwon was also known by the literary names of "Haeun" ("Sea Cloud"), or more commonly, "Goun" ("Lonely Cloud"). He is recognized today as the progenitor of the Gyeongju Choe clan.

Haneul has the greatest virtue and a all benevolent, as mentioned above, and He has the absolute freedom to give all things existence. Should His freedom in creating the universe be restricted, even in the least, the work of His creation would be restrained in so far as He lacks freedom, and as the result, He could not make all the being He actually does. Therefore, in Haneul who is the father of all creation, the idea of restricted freedom can have no meaning at all, and so. His freedom cannot but be absolute freedom -the one and only freedom in the universe. Haneul has three greatnesses-virtue, intellect and power-from them emanate the three achievements-benevolence, intelligence and bravery-and the three principles-freedom, truth and justice. Thus, Haneul creates all things by His virtue and freedom, teaches all things by intellect and truth and rules all things by His power and justice. As such, the fact that Haneul creates, teaches and rules all is the absolute inevitability resulting as it does from His absolute freedom, absolute truth and absolute justice, the three principles. However, although the three are essential principles in the realm of Haneul Himself, they become the absolute ideas that restrains the realistic in the natural world and human society. The creating, teaching and ruling of the universe, including the natural world and human society, by Haneul are the absolute inevitability becomes what must be for the natural world and becomes what should be for human society, respectively. In

other words, what is absolute in the universe is Haneul alone while what must be is the natural world and what ought to be is human society, and so the way of the natural world follows the way of Haneul and the way of human society goes His way.

There are many Dangun-worshipped sects except Daejonggyo. Among sects, Samshin Sinang(Faith) foundation is active. This organization is located at Pyungchang county, in Gangwon-do(Province). The chief leader is Bae Sun-moon who has been practicing and following Dangun's principle since his young age. He spreads Dangun's spirits and philosophy as well as doing movement for unifying the North and South Korea.

2. Donghak Origin (CheonDoGyo)

- Suwungyo-

Cheondogyo(天道教) is a Korean religion founded in 1860 by Suwun Choe Je-u (水雲 崔濟愚1824-1864). Donghak (東學 Eastern Learning) venerated the god "Haneullim" ("Lord of Heaven"), and believed that man is not created by a supernatural God, but man is instead caused by an innate God. Koreans have believed in Haneullim from ancient times, so Donghak could be seen to be a truly Korean religion, unlike Buddhism or Christianity. With this social background a new religion called "Eastern Learning" was introduced by Choe Je-u in 1860.

First of all we need Choe Je-u's brief biography is helpful to understand his philosophy. Although he was born into a good family, his was a declining yangban (兩班, nobleman) and the decline was almost complete when his father died when he was a 16 years-old boy. In his ill-fortune he felt to the marrow the coldness of the people and awakened to the absurdities of the social reality of the time. From around this time he saw the world with a more critical eye and came to denounce the social reality as cancerous to its very roots. At that time Korean boys were educated in the traditional Confucianism. But he did away with the traditional morality and set out in search of a new philosophy traveling from one place to another throughout the country. After wondering around the country, he is said to have "received a heavenly scripture" from an unknown Buddhist monk in Ulsan, South Gyungsang Province. He was then 32. The fact that it is a heavenly scripture, unknown to others and only revealed to him, explains the extent of his endeavor to attain something extraordinarily new, and the strange monk and the heavenly scripture are nothing but the materialization of his inner longings.

It is also said that Suwun(his nickname)conversed with the heavenly god on the fifth of April, 1860 and through this conversation he acquired the longed-for truth. in light of its contents, his conversation with the heavenly god is a process of groping that began with a fundamental doubt, in which he saw the live figure of the heavenly god and

clearly heard the heavenly scriptures read. This process of deep and fundamental doubt marked the turning point of his life. This became one method of his missionary work. This unconsciousness state of mind is achieved only through repeatedly reciting Jumun(呪文, a sort of mantra; a sacred sentence of 13 letters), then the body begins to tremble and fall into the trance. This Eastern Learning called "advent" and it is believed to be one of the important methods for self-improvement. The government in 1863, three years after Suwon proclaimed Eastern Learning, labeled Donghak(Eastern Learning) as irreligious. Thus Suwon was arrested in 1864 and executed on suspicion of disturbing the world and charming the people.

Suwon Choe Je - u wrote a book called Donggyungdaejeon(東經大全 , the whole works of Eastern Sutra, a combination of bible and hymns) which contained four theses in Chinese and eight songs in Korean. This book is the only remaining source by which we can comprehend the principle thought of Eastern Learning. The second primate, Choi Si-hyung(Haeweol,海月 崔時亨, 1829-1898) developed Eastern Learning into an institutionalized religion and consolidated the organization of the church and its ceremonies.

In 1898, following the execution of Choe Si-hyung (the leader of Donghak) , Son Byong-hi (孫秉熙) sought political asylum in Japan. After the Russo-Japanese War in

1904, he returned to Korea and established the Jinbohoe (進歩會, progressive society"), a new cultural and reformist movement designed to reverse the declining fortunes of the nation and to create a new society. Through Donghak he conducted a nationwide movement that aimed at social improvement through the renovation of old customs and ways of life. Hundreds of thousands of members of Donghak cut their long hair short and initiated the wearing of simple, modest clothing. Non-violent demonstrations for social improvement organized by members of Donghak took place throughout 1904. This coordinated series of activities was known as the Gapjin(甲辰, Reform Movement. Members of Donghak were severely persecuted by the colonial Japanese government, and so, on December 1, 1905, Son Byong-hi decided to modernize the religion and usher in an era of openness and transparency in order to legitimize it in the eyes of the Japanese. As a result he officially changed the name of Donghak to Cheondogyo ("Heavenly Way").

The doctrine of the Heavenly Way Religion never changed from the basic teachings of Suwun's Eastern Learning but developed further succeeding Haewoel's stand on pantheistic philosophy. Following the trend of time, efforts were made to philosophy. Following the trend of time, efforts were made to philosophically systemize its doctrine. A new trend in respect to the development of doctrine was an attempt to explain the

doctrine in comparison with Western thought and religion, aimed at propagating the faith among the youth who received Western education. Cheondogyo is the largest sect and authentic one. But there are some sects following among Choe Suwon's thoughts and principle. Suwungyo is very active and outstanding.

Suwungyo's Headquarter is located in Daejeon Metropolitan city. Suwungyo follows Suwon's direct teachings what Suwon preached his doctrine in Seoul in 1923. After that Suwungyo moved to Daejeon in 1929. It is a new religion that its main doctrine is Cheondo(天道, Heavenly Way) of the three religions; confluence of Confucianism, Buddhism and Taoism as Mugukdaedo(無極大道, the Great Way of Boundless world). Monism of Buddha, Heaven and Mind and worship Okhwansangje Hanulim(heaven God, the Great Jade Emperor) in order to build an earthly paradise of return to one from ten thousand. Suwungyo's flag is Gungeul(Archery Bird) flag. Gung means a hermit and Eul means a Buddha. Therefore Gungeul is united virtue of Hermit and Buddha. It is said that Suwungyo is a gate of harmony which the Heaven opens and the Earth closes, a way that Yin-Yang accesses and basis where all things create. Suwungyo put its Headquarter at Yonghodoryang(dragon and tiger place) centering around Dosolcheongung(Tusita Heaven Palace). Tusita is one of the six deva-worlds of the Kmadhtu, located between the Yama heaven and the Nirmarati heaven. Like the other

heavens, Tusita is said to be reachable through meditation. It is the heaven where the Bodhisattva Vajrapani "White Banner" resided before being reborn on Earth as Gautama, the historical Buddha; it is, likewise, the heaven where the Bodhisattva Nitha ("Protector") currently resides, who will later be born as the next Buddha, Maitreya.

3. Jeungsan Origin (Jeungsando)

-Daesunjinrihoe-

Jeung Sando or Jeungism (in Korean hangul 증산도, "teaching of the mountain maturity", "teaching of maturity") is a new religion founded in Korea in the 19th century. This movement is characteristic by a universal message, millenarianism and a method of healing meditation. It is primarily based on the teachings of Gang Il-sun, a religious leader described by his followers as the incarnation and personification of Sangjenim (上帝任, the governing spirit of the universe) . Jeungism has roots in the ancient beliefs of Korean shamanism and Chinese millenarian Taoism. The central text of Jeungism, the Dojeon (道典, the Sacred book of Dao, Way) was first published in Korean in 1992. It contains detail description of Cheonjigongsa(天地公事, the Renewal of Heaven and Earth, or the millenarian theory of Jeungic teaching) . The Jeungic

religion (as a Taoistic system) stresses the concept of Tao, the way of nature.

According to Jeungism teachings, humanity lives in a pivotal age. Throughout history, humankind has existed in conflict. For the most part, people achieved their goals at the expense of others. Strife has been a natural mode of growth, but this is all about to change. Jeungism or Jeung San Do means "teaching of maturity" The word jeung (甞) connotes "to bring to maturity" or "to bring to fruition," and san (山) means "mountain." The entire phrase jeungsan signifies completion, maturation, and harmony. Jeungsan is also a traditional Korean descriptive term for the highest mountain in a region. Do (道) denotes Tao, the way. Considered as a whole, therefore, the name 'Jeungsando' signifies the highest truth that surpasses all existing religions and teachings

About 1900 a Confucian scholar named Kang Il-sun (1871-1910) claimed to be in touch with the spirits of the universe and to have magical powers. He founded a movement called Jeungsangyo, from his pen name Jeungsan (lit. 'Steamer Mountain'). It was largely united around his unusual personality, and after his death it split into a bewildering variety of sects. One centered around the mediumistic powers of Jeungsan's concubine, and another was lead by his wife. Several of the splinter groups acclaimed him as Maitreya, the coming Buddha.

Jeungsan Sangjenim is the governing spirit of the universe, personified and embodied. The title Sangjenim is the same as the Chinese word Shangdi, meaning "Emperor Above." This spirit was born into the human world in 1871 and returned to heaven in 1909. In the last nine years of his human life, he conducted a spiritual work called Cheonjigongsa, the work of renewing heaven and earth. The basic practice of Jeungsando consists of the study of spiritual and philosophical teachings, meditation, and conveying Jeungsando's message to others.

Jeungsan was born at Jeongup county in North Cheola Province. He became a follower of Dong-hak(East Learning) at an early age. But he had an objection to uprising when Dong-hak farmer's movement happened in 1894. After Dong-hak farmer's movement was failed he wondered about the country to learn Confucianism, Buddhism, Taoism and Ying-Yang theory etc.

He attained enlightenment in practice at Daewon-sa Temple in Mt. Moak after returning to hometown. He declared the Cosmic Year and the Later Heaven Gaebuyuk. Sangjenim revealed to humanity that the universe itself embodies the four-fold cycle. A "cosmic year," equivalent to 129,600 calendar years, contains four cosmic seasons corresponding to birth, growth, harvest, and rest. The season-cycles of spring and summer combine into a period called the Early Heaven, while autumn and winter

constitute the Later Heaven. Within the cosmic year, the period during which humans can subsist, spans about fifty thousand years in the Early Heaven and another fifty thousand years in the Later Heaven, totaling one hundred thousand years. The remaining thirty thousand years or so of cosmic winter is unlivable. Modern science calls this period the ice age. The Cosmic Year and the Later Heaven Gaebyuk.

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He opened a drugstore and saved people but he died of the age 39. At first Jeungsangyo taught the Taeul Mantra. Therefore Jeungsangyo was called as Taeulgyo, Humchigyo and Seondogyo. After that his wife Go Pan-rye established religious body officially for the first time. The religious body was split into Bocheongyo of

Cha Gyung-seok, Miruk Buddhism of Kim Hyung-yeol. Finally there were appeared many different names of Jeungsangyo, such as Jeungsandaedogyo, Jehwagyo, Taeulgyo, Donghwagyo and Suncheongyo. Nowadays there are three main sects namely Jeungsando, Taegeukdo and Daesunjinrihoe even if there are some differences of creeds.

Kang Jeung-san, the Sangje is the Almighty who came down for the express purpose of saving the world after carefully examining the world. In a human form, Sangje fundamentally adjusted the erroneous principle of universe, Sanggeuk(Mutual conflict), to Sangsaeng(Amalgamated living) dissolving all the hate in this world at its core, the Almighty carried out great work for building utopia on this earth. Sangje declared 'The Precept of Daesunjinrihoe' with His omnipotence and immeasurable wisdom for 40 years. Then Sangje returned to the highest throne in heaven to control and govern the entire universe. He is the highest and the most eminent being of the whole universe. Daesunjinrihoe founded for the purpose of realizing utopia on this earth by executing the will of Sangje of saving the world and by following the laws prescribed by Jo Jeong-san Doju. Daesunjinrihoe is very active and faithful. This organization established Daejin University and high schools. It is a new religion in Korean society but has extended its philosophy and religious faith widely in comparing with other new religions

in Korean society.

IV. Conclusion

I introduced national religions which are occurred naturally in Korea. Religions which follows Dangun's spirit and philosophy is the oldest ones in Korean religious history. Dangun was regarded as Father of Nation not religious founder. That is why Dangun as religion was found in 19 century. So we may call Dangun Father god of nation. In this case Father of Nation became a founder god of national religion. However we can have another aspect of Dangun's appearance on religious god as a savior for nation that was occupied by Japanese Empire in the beginning of the 20 century. Dangun's thought or attention was appealed during the colony time in the Korean Peninsula centering around Daejonggyo. Those religious sects are more and more weaker after independent of Korea from the Japanese Empire which was surrendered by the Allied Forces of the World War II.

Dr. An Ho-Sang laid down its philosophical foundation. He went to study Germany and trained Western philosophy. After returning Korea, he became the first Minister of

the Department of Education in Republic of Korea under Rhee Seung-man's⁸ Government. In present time religions of Dangun are very weak and not much appeal to Korean society as a matter of fact, but there is a strong organization which called Samshinsinang(Three God Faith)foundation. Samshinsinang(Three God Faith)foundation has its headquarter is located in Pyungchang County, Gangwon-do(Province). The founder of this new religion is Bae Sun-moon who is very active and faithful for Dangun's spirit and philosophy. That is why I focused on his activities and worship Dangun.

And next I introduced Donghak Origin of which main sect, Cheondogyo and Suwungyo in another lineage. Cheondogyo means East Learning. In 19th century there were by Western powers in Asia. Many Asian countries were collapsed under the Western powers and the introduction of Western thought. The trend of Korea's situation had inclined to the Western thought since 18th century. Japan opened ports to foreign trade in early 19th century but Korea persisted in closed-door policy by Yi Royal Government until being forced opening ports by Western powers and Japan as well.

⁸) Syngman Rhee or Yi Seungman (March 26, 1875 – July 19, 1965; Korean pronunciation: [i sɔ̃ man]) was the first president of South Korea. His presidency, from August 1948 to April 1960, remains controversial, affected by Cold War tensions on the Korean peninsula and elsewhere. Rhee was regarded as an anti-Communist and a strongman, and led South Korea through the Korean War. His presidency ended in resignation following popular protests against a disputed election. He died in exile in Hawaii.

The political and military situation of the Korean Peninsula had no foresight in a state of international political and military collision's disorder.

Cheondogy led Korean independent movement against Japanese Empire and awoke Korean from contagion of Western thought which leans on materialism and mere modernism without ethics. Son Byong-hi who changed the name of Donghak to Cheondogyo ("Heavenly Way"). He led 3.1 movement.

In the early years of this century as the Japanese ruling class started their imperialist drive into other Asian countries they also ruthlessly cracked down on any opposition at home. Japanese anarchists were to the forefront in anti-imperialist agitation. In 1910 Kotoku Shusui, a leading Japanese anarchist, was executed for treason. The Commoners Newspaper was rallying opposition to the Russia-Japan war and to the occupation of Korea. With the Russian revolutions of 1905 and 1917, the rice riot of 1918 and the mass uprising in Korea in 1919, the Japanese ruling class was worried.

Following the bloody suppression of the 3.1 Movement and the rise in the level of class struggle in Japan itself, the Japanese bosses blamed anarchists and Koreans for the Tokyo earthquake of 1923. The charge of causing an earthquake may have been a bit embarrassing to sections of the ruling class so the sentences were commuted to life in prison. Many of the Koreans jailed in what became known as "the High Treason case"

went on to become leading activists in the anarchist movement in their own country.

Now I will remind readers of Daesunjinrihoe once more. Daesunjinrihoe means 'great journey to the truth society'. Daesunjinrihoe religion is the biggest organization among national(ethnic) religions in Korea. The lineage of Daesunjinrihoe religion has handed down from Kang Jeungsan Sangje to Jo Jeongsan Doju(patriarch) and from Jo Jeongsan Doju to Park Wudang Dojeon. After Sangje past away on June 24, 1909, Jo Jeongsan Doju succeeded in Sangje's mantle of supreme spiritual power. On February 10, 1917 Doju realized the Truth of Daesunjinri and received the religious ordination of Sangje. On April 1925, he established a Dojang(sacred temple of Daesunjinrihoe) forming a religious order, Mugeukdaedo. He preached and executed every method of spiritual disciplines, rituals and working rules on November, 1957. On March 6, 1958, he handed down the religious order to Dojeon(Patriarch) trough his last will and ascended to the Highest Heaven. Park Wudang Dojeon who had received the Religious ordination from Doju reorganized general structure of the religious system and established a religious order Daesunjinrihoe in 1969. while founding five Dojang. Dojeon planned and promoted religious activities for the charitable, social welfare services and educational work. after Dojeon completed Samgyegongsa(Dispensation of Heaven and Earth), Dojeon ascended to heaven on December 4, 1995. A new Dojeon has

not selected yet since then. There is an internal struggles for the authentic lineage of Dojeon. Regardless of domestic conflict, Daesunjinrihoe manages to preach and runs its sub-organizations. Daesunjinrihoe initiated a world religious leader's conference jointly with a Buddhist foundation in 2006.

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