

Sangje and Samkye: The Cosmology of Daesoonjinrihoe in East Asian New Religions

David W. Kim

Australian National University

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I. Introduction

The East Asian nations have a similar historical background of modernization in the nineteenth century that none of them had been colonized under Western imperialism. Yet, all of them commonly experienced the socio-political hardship. The British East Indies Company (BEIC) had been flooding into the Qing dynasty of China from 1720, but the genuine trade balance was broken in the 1830s with the commodity issues of the British Industrial Revolution.¹⁾

1) Kristine Smets and Adriana Pilecky-Dekajlo, *John Constable, Further Documents and Correspondence* (Suffolk Records Society (Series): 1975), pp.

The loss of the First Opium War (1839-42) caused the doors to open to the Western nations including France, Russia, Germany and Japan.²⁾ While the foreign influx created a good deal of bitterness against the West, the social unsteadiness challenged the Chinese to wake up for the need of reform. China was more vulnerable than ever to foreign power, when the dowager empress, Cixi ran the nation instead of her weak son and nephew (1875-1908).³⁾ Under such circumstances, China witnessed new religious movements of the Xiantian dao lineage which originated from the White Lotus movement and a Buddhist-Manichaeism movement of imperial China: Yiguandao, Zailiism, Yaochidao, Jiugongdao, and De Religion.⁴⁾ There were also Qigong schools related to the Chinese folklore religions.⁵⁾ Among them, Yiguandao (I-Kuan Tao: Way of the Original Heaven) was one of the most vigorous movements in modern China and in contemporary Taiwan. The new religion of the Xiantian dao group that emerged in Shandong was led by the leadership of

430-451. David Duff, *Victoria Travels: Journeys of Queen Victoria Between 1830 and 1900, with Extracts from Her Journal* (London: Muller, 1970), pp. 179-230.

2) Or called as 'the Anglo-Chinese War.' China saw little process toward modernization, but experienced the social strikes of the Taiping Rebellion (1850-64), the Second Opium War (1858-60), the Sino-Japanese War (1894-95), and the Boxer Rebellion (1898-1900).

3) The provincial assemblies with a semblance of democracy were established between 1900 and 1910, with a new law code, but such reforms raised expectations of more reform. As a result, a social revolution in 1911 overthrew the monarch for the republic.

4) As well as Weixinism, and Tiandism. The ancient movement emerged in the Yuan dynasty (1271-1368) as *Wugongdao*, but was later renamed *Xiantian dao*. Michael Pye, "New Religions in East Asia," in *The Oxford Handbook of New Religious Movements* (Edited by James R. Lewis) (Oxford, Oxford University Press, 2008), pp.1-15.

5) Falun Gong, Zhong Gong, Yuanji Gong, and Wang Gong. Mentuhui and Lightning, Zhushenism, Linglingism, and Fuhuodao, originated from the thoughts of Christianity. Ibid.

Zhang Tianran in 1911. The missionary work increased the size of the movement as the largest one with 12 million followers in the 1940s. Although Yiguandao was banned afterward in China, they flourished in Taiwan from 1987 as the third largest religious organization (6–7 millions).⁶⁾ The new religion also spread in over 40 countries including Southeast Asia, Hong Kong, and the United States.⁷⁾

Likewise, Japan has their own story of modernization. When the Western ships increasingly appeared in the beginning of the nineteenth century, there was an edict to expel foreigners in 1825, which lasted until 1842.⁸⁾ However, the modernization of the society began, when the United State Navy forced the opening of the nation in 1854. After the convention of Kanagawa, similar treaties with Western countries (Russia, The Netherlands, UK, and France) brought politico-economic crises in the Bakumatsu period (1853–1867). The result of the Boshin War (1868–1869) between the forces of Tokugawa Shogunate and those seeking to return political power to the imperial court, eventually established a centralized state unified under the new Emperor Meiji.⁹⁾ The reformative policy of the Meiji Restoration (1868–1912) separated

6) Its members operate many vegetarian restaurants, while they recently cooperated with academic and non-government organizations. Cheng-Tian Kuo, *Religion and Democracy in Taiwan* (Albany, NY: State University of New York Press, 2008), pp.66–67.

7) Ibid.

8) Hitoo Marukawa, “Religious Circumstance in the Late Tokugawa and the Early Meiji Periods: Religious Backgrounds in the Cradle Years of Tenrikyō,” in *The Theological Perspectives of Tenrikyō in Commemoration of the Centennial Anniversary of Oyasama* (edited by Oyasato Research Institute Tenri University) (Tenri: Tenri University Press, 1986), pp.274–309.

9) Because of its unequal treaties, the Emperor Kōmei reissued the “Order to expel barbarians (foreigners).” Ibid. Yosuke Nirei, “Toward a Modern Belief: Modernist Protestantism and Problems of National Religion in Meiji Japan,” *Japanese Journal of Religious Studies* 34, 1 (2007): 151–175. Brij Tankha, “Minakata Kumagusu: Fighting Shrine Unification in Meiji Japan,” *China Report* 36 (2000): 555–571.

Shintoism from Buddhism in 1868, which “aimed to restore the ancient state of Shintō shrines before Buddhism.”¹⁰⁾

While Japan began to experience such social turmoil and rapid modernization, the Japanese NRMs (Shinshūkyō) appeared in the last decade of the Tokugawa period.¹¹⁾ Among them were Ōmoto-kyō, Tenri-kyō, Nakayama-Shingoshō-shū, and Honmichi during 1837-1881, but the Meiji Restoration was confronted with numerous NRMs such as En'nō-kyō, Nenpō-shinkyō, Reiyū-kai, Sōka Gakkai, Sekai Kyūsei-kyō, and Shin'nyoen.¹²⁾ Most of the Japanese new religions were directly influenced by the religious philosophy of Shintoism, Buddhism, and shamanism. Among them, Tenri-kyō of Shinshūkyō was created during the final years of the Edo period (1838-1867) and the first twenty years of the Meiji period (1868-1912) by a female named Nakayama Mike in 1838. The Tenrikyō Church officially appeared in 1888, when it gained legal recognition from the local government as a sect of the Shinto headquarters.¹³⁾ The new religion was once the largest new religion

10) The period of the Meiji Restoration was the time during which Japan successfully modernised from being a feudal society. Marukawa, “Religious Circumstance in the Late Tokugawa and the Early Meiji Periods: Religious Backgrounds in the Cradle Years of Tenrikyō,” pp.292. Inoue Nobutaka, “The Formation of Sect Shinto in Modernizing Japan,” *Japanese Journal of Religious Studies* 29, 3-4 (2002): 405-427.

11) Marukawa, “Religious Circumstance in the Late Tokugawa and the Early Meiji Periods: Religious Backgrounds in the Cradle Years of Tenrikyō,” pp.274-309. Helen Hardacre, *Shinto and the State 1868-1988* (Princeton: Princeton University Press, 1989), pp.70-80.

12) Perfect Liberty Kyōdan, Seichō-no-Ie, Kōdō Kyōdan, Rishō Kōsei-kai, Bussho Gonenkai Kyōdan, Tenshō Kotai Jingū-kyō, Zenrin-kyō, and Myōchikai Kyōdan. Pye, “New Religions in East Asia,” 1-15. H. Van Straelen S.V.D., “The Japanese New Religions,” *Numen* 9, 1 (1962): 229-232.

13) The Meiji government designated them as one of the thirteen groups in *Sect Shinto* in 1908 under State Shinto. The son of the leadership was recognised as a Shinto priest in 1867. Pino Marras, “Man World God: Tenrikyō Anthropological, Cosmic and Theological Perspectives – Reflections from the Outside,” in *The Theological Perspectives of Tenrikyō in Commemoration of the Centennial Anniversary*

in Japan before World War II. Even today, they manage 16,833 local churches, with two million followers.¹⁴⁾ They promoted their movement in approximately 13 overseas nations. The organization focuses on social welfare activities in orphanages, public nurseries, blind schools, disaster relief corps, hospitals, universities, libraries, and various primary schools and high schools.¹⁵⁾ The new religion additionally interests and encourages members to engage in various sports and arts. Tenri Judo is particularly renowned as a successful competition style of Judo.¹⁶⁾

The Chosŏn dynasty of Korea was the last nation of the East Asian region to be affected by Western powers. The global imperial movement brought political confusion and conflict for early modern Confucian Korea. The USS *South American* visited for 10 days in Busan, in 1853. After that, several Americans were shipwrecked on Korea in 1855 and 1865. Meantime, the Chosŏn Court was aware of the unfair result of the Opium War between Qing China

of Oyasama (edited by Oyasato Research Institute Tenri University) (Tenri: Tenri University Press, 1986), pp.423-424. Shozen Nakayama, "The Theory of Doctrine and the Practice of Faith," in *Op. cit.*, pp.21-24. Tenrikyō Overseas Mission Department, *Tenrikyō: The Path to Joyousness* (Tenrikyō Overseas Mission Department, Tenri, 1989), pp.63-71.

14) However, Tenrikyō withdrew from the Association of Shinto Sects in 1970 and became an independent religion with a global mission. Marras, "Man World God: Tenrikyō Anthropological, Cosmic and Theological Perspectives - Reflections from the Outside," pp.424-425. Akira Kawabata and Takanori Tamura, "Online-Religion in Japan: Website and Religious Counselling from a Comparative Cross-Cultural Perspective," *Journal of Computer-Mediated Communication* 12 (2007): 999-1019.

15) Akinori Okubo, "Social Welfare and Practicality of Hinokishin," in *The Theological Perspectives of Tenrikyō in Commemoration of the Centennial Anniversary of Oyasama* (edited by Oyasato Research Institute Tenri University) (Tenri: Tenri University Press, 1986), pp. 217-251. For works of Hansen disease, see Saburo Morishita, "Good Works and the Question of Self-Presentation in Tenrikyō," *Nova Religio* 18 (Aug., 2005): 33-48. Keneko Juri, "Can Tenrikyō Transcend the Modern Family? From a Humanistic Understanding of Hinagata and Narratives of Foster Care Activities," *Japanese Journal of Religious Studies* 30, 3-4 (2003): 243-258.

16) Tenrikyō Overseas Mission Department, *Tenrikyō: The Path to Joyousness*.

and Great Britain (1839-42 and 1858). There was also a fourth major group of religious persecutions against Korean converts to Catholicism in 1866. The political division of the national crisis left the corrupt government and the citizens desperate with lack of food. This historical difficulty caused the transformation of society and thought in the nineteenth century. Like China and Japan, the new religious movement (NRM) was another common phenomenon in the Korean peninsula. The first NRM was *Tonghak* (later called *Cheondogyo*) in 1860, followed by *Jeongsan Kang*, *Daejonggyo*, and *Wonbulgyo*.¹⁷⁾ They did not have any connection with the Chinese and Japanese NRMs, but all were against the Western teachings (Suhak). Among the native religious movements, *Daesoonjinrihoe* of *Jeongsan Kang* (1871-1909) that was transmitted by its heirs of *Doju* (*Jeongsan Cho*: 1895-1958) and *Dojeon* (*Wudang Park*: 1917-1996), was one of the most distinctive movements in its size and social influence. The Daesoon movement, with an approximate membership of over six million, has five main temple complexes (*dojang*), 200 fellowship halls (*hoegwan*) and 2000 centers (*podeokso*) throughout the nation.¹⁸⁾ They are well known for building educational and medical organizations including high schools and a university (*Daejin*). The new religion is seriously concerned about charity activities (investing 600 million dollars over the 1976-2008 period) for marginalized people: social victims, unfortunate children, homeless people, disabled people (children), nursing homes, and orphanages. The Daesoon movement also campaigned on the social issues of

17) Don Barker, "A Slippery, Changing Concept: How Korean New Religions Define Religion," *Journal of Korean Religion* 1, 1-2 (Sep., 2010): 57-92.

18) Robert E. Buswell, *Religions of Korea in Practice* (Princeton: Princeton University Press, 2007).

gender equality, conservation of nature, reunification of Korea, and world peace.¹⁹⁾

II. The Cosmological Philosophy of Daesoonjinrihoe

The Daesoonjinrihoe has uniquely delivered an innovative voice over the traditional religions of contemporary Korea. The charismatic character is demonstrated in the view that the God of Daesoon (*Sangje*) himself (unlike the Son of God in Christianity) was present in the world and directly involved in the restoration process of the corrupted Universe (*Samkye*) as the Superintendent of the Universe.²⁰⁾ Then, what are the teachings on their God (*Gucheon Sangje*)? How do the followers understand the principle of Daesoon cosmology? The religious cosmology often regards the origin of the Universe, the components of the Universe, the first cause, and metaphysical truths, the purpose or reason of its existence. If so, how is the cosmological teaching of Daesoonjinrihoe peculiar in comparison with the other major new religions, particularly Yiguandao and Tenrikyō? Do they have the same principles? If distinctive, what does the Daesoon religion pursue with their cosmology?

19) Soon-Ja Kim, "Women's Social Educational Function in Daesoonjinrihoe," *Korean Journal of Religious Education* 4 (1997): 209-211. Hawn-dul Gu, "Daesoonjinrihoe of Korea and the Social Function," *Korea Journal of Religious Education* 9 (1999): 140-148.

20) Gyung-won Lee, *Religious Thoughts of Korea: Jae-Issues of Ultimate Realism* (Seoul: Mun-Sa-Chul Press, 2010), pp. 383-414. Idem, *Belief Theory of Daesoon jinrihoe* (Seoul: Mun-Sa-Chul Press, 2012), pp.45-65. Idem, *Daesoon Chonghak Wonlon* (Seoul: Mun-Sa-Chul Press, 2013), pp.104-107.

	Yiguandao	Daesoonjinrihoe	Tenri-kyō
Supreme Being (God)	Unborn Mother	<i>Gucheon Sangje</i> (Lord of the Ninth Heaven)	<i>Tenri-Ō-no-Mikoto</i> (God the Parent)
Universe	<i>Litian</i> (the right heaven), <i>Qitian</i> (the spiritual heaven), and <i>Xiangtian</i> (the material plane)	Heaven, earth, and Man	Heaven and earth
Deity (gods)	Pantheistic	Pantheistic	No other god
Creation	Great Void	<i>Huchun</i> (Post-World) by <i>Cheonji-Gongsa</i>	Man

Table 1: Cosmological Perspective of East Asian New Religions

Table 1 shows that the most dynamic new religions in East Asia are not related to each other. Rather, they established diverse cosmological ideologies of ‘Supreme Being (God),’ ‘Universe,’ ‘deity (gods),’ and ‘creation.’ For the nature of their supreme being, all of them identify Him/ Her as natural. Yet, if one reads the canonical texts and teachings of each belief, the Chinese Yiguandao (‘ethics and morals’) and Japanese Tenri-kyō (‘Joyous life’) tend to imply a feminine impression, while the Korean Daesoonjinrihoe (‘Great Itineration’) has slightly a masculine characteristic. The three new religions commonly focus on the futuristic life of human beings, but the Daesoon religion creatively developed the *Injon* (man-centered) ideology of cosmology through the performance of *Sangje*’s *Cheonji-Gongsa* (reform of the Universe). The status of men in the Post-World (*Hucheon*: the Universe reformed) is lifted like the identity of the divine sages. Further, the result of *Cheonji-Gongsa* offers an additional benefit that the human beings themselves can change the length of their own life, happiness, and wealth in the Post-World: “now, heaven organizes the worldly things, but the

achievement of the worldly things is dependent on men (in the Post-World (*Hucheon*)) (*Kyobup* 3: 35).”²¹)

1. Supreme Being (God)

The question then is who is their supreme being? The Yiguandao of Xiantian dao enshrines the Unborn Mother (Eternal Mother) as the creatrix of all living beings.²²) The Unborn Mother, called ‘the Mother of the Great Void (*Wujimu*),’ is seen as the primordial energy of the Universe, the fire that animates all things.²³) The figure of the Unborn Mother is thought of as omnipotent:

“Because the Tao is the ultimate force or principle ... Yiguandao represents it with fire instead of some human visage. No human likeness or material symbol can capture the essence of the Tao, fire. The eternal manifestation of energy is a far better symbol than anything human beings can craft.”²⁴)

The Unborn Mother, in terms of unity, is also regarded as the Gods of the five major religions: the Glorious God (*Wei Huang shangdi*) of Confucianism, the Sunny Buddha (*Dalirula*) of Buddhism, the Golden Mother (*Yaoshijinnu*) of Daoism, the Yahweh of Christianity, and the Allah of Islam.²⁵) She does not move out of Her heavenly

21) Lee, *Daesoon Chonghak Wonlon*, pp.314–321.

22) Robin Munro, “Syncretic Sects and Secret Societies – Revivals in the 1930s,” in *Chinese Sociology and Anthropology* (M.E. Sharpe, Armonk, NY) 21, 4 (Summer 1989): 12–19. Thomas Weyrauch, *Yiguan-dao Chinas Volksreligion im Untergrund* (Heuchelheim: Longtai, 2006), pp.167–198.

23) Munro, “Syncretic Sects and Secret Societies – Revivals in the 1930s.” 21–35.

24) Yunfeng Lu, *The Transformation of Yiguan Dae in Taiwan Adapting to a Changing Religious Economy* (Plymouth: Lexington Books, 2008), pp.210–220.

dwelling place (*Litani*: the right heaven) for any purpose. Meanwhile, the canonical texts of *Ofudesaki* (*the Tip of the Writing Brush or Book of Revelation*: written in 1869–1882), *Mikagura-uta* (The Songs for the Service: written in 1866–1875), and *Osashizu* (Divine Directions: written in 1907) describe the figure of *Tenri-Ō-no-Mikoto* (God the Parent) as the God of the Japanese new religion.²⁶⁾ *Tenri-Ō-no-Mikoto* is seen as a creator and righteous judge, who desires to guide and discipline His children towards a joyous life: “No human being on earth knows of the original God, Who is the Creator of all things including His own race (*Ofudesaki* III, 15).”²⁷⁾ The monotheistic Tenri God, depicted as ‘the Existence of Unlimitedness’, is taught to be embodied in Nakayama Miki (the Foundress of Tenrikyō) in 1838:

“I am the Creator, the true and real God. I have the Preordination for this Residence. At this time, I have appeared in this world in person to save all mankind. I ask you to let Me have your Miki as My living Temple.”²⁸⁾

25) Kuo, *Religion and Democracy in Taiwan*, pp.66–67.

26) All seventeen parts of *Ofudesaki* (*the Tip of the Writing Brush*) were written in the form of poems by Oyasama. There were another two canonical texts of *Osashizu* (Divine Directions) and *Mikagura-uta* (The Songs for the Service). Miki Nakayama Oyasama, *Ofudesaki* (Tenri, Nara, Tenrikyō Church Headquarters, 1994). The Headquarters of Tenrikyō Church, *The Doctrine of Tenrikyō* (Tenri: The Headquarters of Tenrikyō Church, 1958), pp.41–49. Tenrikyō Church Headquarters, “The Mikagura-uta (The Songs for the Tsutome),” in *Shuyoka Handbook* (Tenri: Tenrikyō Church Headquarters, 1976), pp.118–130.

27) Tenri-kyō is deeply monotheistic as “the Universe and human destiny are focused on a single centre of value.” Carl B. Becker, “Concepts and Roles of God in Tenrikyō,” in *The Theological Perspectives of Tenrikyō in Commemoration of the Centennial Anniversary of Oyasama* (edited by Oyasato Research Institute Tenri University) (Tenri: Tenri University Press, 1986), p.500. Yoshitsugu Sawai, “The Providence of God the Parent – Toward the Understanding of Tenrikyō Cosmology,” in *Op. cit.*, pp.91–109. Masao Ishizaki, “A Historical Background of Yokigurashi (Joyous Life),” in *Op. cit.*, pp.359–375. Hideo Nakajima, “Some Problems on the Idea of God the Parent,” in *Op. cit.*, pp.71–73. Marras, “Man World God: Tenrikyō Anthropological, Cosmic and Theological Perspectives – Reflections from the Outside,” pp.423–424.

28) See *The Life of Oyasama, Foundress of Tenrikyō*, p.1. The Headquarters of

As God and *Oyasama* (the God embodied personality of Tenri Foundress) are seen as one, Miki's body and life functioned as the Shrine of God and Mediatrix between God and men.²⁹⁾ *Oyasama* ('not a physical being, but a trans-physical one, the existence of eternity'³⁰⁾) was taught as the divine model of *God the Parent* for Tenrikyō.³¹⁾ The revelation of God is transmitted through the words and actions of the female character.³²⁾

Alternatively, the God of Daesoonjinrihoe is titled *Gucheon Sangje* (Lord of the Ninth Heaven). He was born as *Jeongsan Kang* (or *Il-Sun Kang*: 1871-1909),³³⁾ but the canonical text of *Jeongyeong* clearly reflects that there are nine heavens (*Gongsa* 3:3) and the Supreme God universally dwells at the highest heaven (ninth) of the

Tenrikyō Church, *The Doctrine of Tenrikyō*, p.3. Carl B. Becker, "Religious Healing in 19th Century 'New Religions': The Cases of Tenrikyō and Christian Science," *Religion* 20 (1990): 199-215.

- 29) Straelen S.V.D., "The Japanese New Religions": 229-232. Tenrikyō Overseas Mission Department, *Tenrikyō: The Path to Joyousness*, pp.29-54.
- 30) Tenrikyō Church Headquarters, *The Life of Oyasama: Foundress of Tenrikyō* (Tenri, Tenrikyō Church Headquarters, 1996), pp.1-7. Fukaya, "One Truth-The Principle of Unification and Salvation of the Human World," pp.44-50.
- 31) The Headquarters of Tenrikyō Church, *The Doctrine of Tenrikyō*, pp.50-61.
- 32) The major roles of *Oyasama* were being the Shine of *Tsukihi* (*Tsukihi no Yashiro*), the Parent of the *Hinagata* for leading the people to the *Joyous Life*, and 'the truth of the ever living Oyasama' as being alive in spirit or 'ever living by Tenrikyō adherents. Koji Sato, "Salvation through Tenrikyō's Service (Tsutome)," in *The Theological Perspectives of Tenrikyō in Commemoration of the Centennial Anniversary of Oyasama* (edited by Oyasato Research Institute Tenri University) (Tenri: Tenri University Press, 1986), pp.155-170. Katsuyuki Sasada, "On Hinagata, the Divine Model of Oyasama," in *Op. cit.*, pp.144-153. Robert S. Ellwood, Jr., *Tenrikyō: A Pilgrimage Faith: The Structure and Meanings of a Modern Japanese Religions* (Oyasato Research Institute, Tenri University, 1982), pp.80-92. Helen Hardacre, "Conflict between Shugendō and the New Religions of Bakumatsu Japan," *Japanese Journal of Religious Studies* 21, 2-3 (1994): 139-166. The Headquarters of Tenrikyō Church, *The Doctrine of Tenrikyō*, pp.97-105. Nakayama, "The Theory of Doctrine and the Practice of Faith," pp.8-12.
- 33) The term, Sangje is found in the Confucian classics. Barker, "A Slippery, Changing Concept: How Korean New Religions Define Religion," 72-74.

Universe. The Daesoon *Sangje* is not only eternal but also reigns over the Universe in cooperation with subordinate deities. Unlike the Unborn Mother of Yiguandao who sent the enlightened beings of *Dipankara* Buddha and *Gautama* Buddha to bring Her children to Heaven and *Tenri-Ō-no-Mikoto* of Tenri-kyō who only presents through the medium of the spirit-possessed Miki (1798-1887), the *Gucheon Sangje* is taught that he himself descended from the highest heaven to earth to reform the corrupted condition of the Universe:

“...as in charge of the ultimate authority of the *Samkye*, I will reconstruct the principles of the Pre-World (*Suncheon*) and establish the Paradise by the opening of the eternal fortune of the Post-World (*Hucheon*). The Sangje said, the grudge that was built as men and creatures were ruled by the supreme beings, was filled at the Pre-World (*Suncheon*). Because the Universe lost its regular rules there were conflicts and crashes and the Universe was horrendous. Therefore, I satisfy the eternal grudge through reordering the principles of the heaven and earth and balancing of deities. I establish the paradise of the Post-World (*Hucheon*) by the truth of *Sangsaeng* and save the people of the world. (*Gongsa* 1: 2-3)

The followers of the Japanese new religion progressively called their God by different terms: *Ten no Shogun* in the scene of the initial descent, *Tsukihi*, *Oyagami-sama* (the honorable God the Parent), *Oyagami*,³⁴⁾ *Oya Kami*, *Oya*, *Kami*, *Moonsun*, *Tenri*, *Tsukihi*, *Moon-Sun*, and *Parent*.³⁵⁾ These names generally encapsulate the various

34) Johannes Laube, *Oyagami: Die Heutige Gottesvorstellung der Tenri-Kyō* (*Studien zur Japanologie, Ban 14*) (Wisebaden: Otto Harrassowitz Verlag, 1979).

35) Nakayama, “The Theory of Doctrine and the Practice of Faith,” pp.4-8. Tadamasa Fukaya, “One Truth-The Principle of Unification and Salvation of the Human World,” in *The Theological Perspectives of Tenrikyō in Commemoration*

aspects of ‘Heavenly Ruler,’ ‘Heavenly Principle,’ ‘a celestial *coincidentia oppositorum*,’ and ‘the ideal parent,’ the root of which is the rich Confucian teaching on ‘filial piety.’³⁶) However, the full name of Daesoon *Sangje* (*Gu-cheor*³⁷) *Eung-won Nweh-seong Bo-hwa Cheon-jon Kang-seong Sangje* (“all mighty God”) cosmologically alludes to the potentiality of authority and power in a polytheistic way over the Universe (*Samkye*).³⁸) The divine title is familiar with a Chinese Taoistic tradition,³⁹) but is argued by Seon-Keun Cha that its origin is from the ancient Korea of *Goguryeo* and *Buyeo*.⁴⁰) Particularly, the *Eung-won* (Response to the Supreme) means that no phenomenon is able to come into being without a command of the supreme God of all the divine sages, Buddhas, and bodhisattvas. The *Nweh-seong* (Lightning and Thunder/ Thunderbolt) symbolizes the mighty and harmonious power of the supreme God. The *Bo-hwa* (Vast Becoming) signifies that everything exists by the creative activity of the supreme God. The *Cheon-jon* (Majesty of Heaven) means that *Sangje* is the holiest and greatest deity throughout the three realms of heaven,

of the Centennial Anniversary of Oyasama (edited by Oyasato Research Institute Tenri University) (Tenri: Tenri University Press, 1986), pp.44–61.

36) Robert S. Ellwood, Jr. *Tenrikyō: a Pilgrimage Faith: The Structure and Meaning of a Modern Japanese Religion* (Oyasato Research Institute Tenri University, The Tenri University Press, 1982), pp.81–82.

37) See the next section of this paper on the subject of the ‘Universe.’

38) *Daesoonjinrihoe Brochure* (1969), pp.6–7. Lee, *Religious Thoughts of Korea: Jae-Issues of Ultimate Realism*, pp.383–395.

39) Seon-Keun Cha, “In Introduction to the Study of the Outlook on Highest Ruling Entity in Daesoonjinrihoe (I), Focusing on Descriptions for Highest Ruling Entity and It’s Meanings,” *Journal of the Daesoon Academy of Science* 21 (2013): 107–156. Wukuching, “Comparison between Guchun Sangje belief of Daesoonjinrihoe and Bo-hwa Cheon-jonof Taoism,” *Journal of the Daesoon Academy of Science* 21 (2013): 157–177.

40) Cha, “In Introduction to the Study of the Outlook on Highest Ruling Entity in Daesoonjinrihoe (I), Focusing on Descriptions for Highest Ruling Entity and It’s Meanings,” 117–124.

earth, and human beings. The *Kang-seong Sangje* (Holy Kang the Lord) is the honored name of the omniscient and omnipotent, overruling all the creatures of the Universe.⁴¹⁾

The supreme being of Daesoon is functionally known as *Choi-Go Shin* (the highest God), *Mugeuk Shin*, *Taegeuk-Gichunjon*, *Okchung-Jinwang*, *Samchung-Jinwang*, *Wonsi-Cheonjon*, *Taeil-Seongcheol*, *Gangseong-Sangje*,⁴²⁾ *Guchun-Sangsegun*, *Chunju*, *Gabuck-Jang* and *Haewon-Shin*.⁴³⁾ Such symbolic names of the Korean new religion sustain the teachings of his incarnation and so-called ‘Great Itineration of the world.’ The terminology of *Shin-In* ((God and man) in the context of ‘*Inshin-Kangse*’) represents the form of his earthly presence without any humanly help⁴⁴⁾: “when all the divine sages, Buddhas, and bodhisattvas ... petitioned ... for the salvation of the human world ... , I descended to *Cheonggye* Tower ... , and finally, on my *Daesoon* (‘Great Itineration of the world’), I reached Korea” (*Gyowun* 1: 9).⁴⁵⁾

41) Lee, *Daesoon Chonghak Wonlon*, pp.49-59.

42) Nam-Sik Ko, “A Study on the Meanings of Daesoonjinrihoe: Gangseong Sangje’s Divinity,” *Journal of the Daesoon Academy of Science* 22 (2014): 1-22.

43) Daesoon Institute for Religion and Culture, *the Thoughtful Comparison between Daesoonjinrihoe and Gamcheon Taegeuk Dojang (on Cosmology)*, *Daesoon New Letters* 109 (July, 2010): 1-10. Cha, “In Introduction to the Study of the Outlook on Highest Ruling Entity in Daesoonjinrihoe (I), Focusing on Descriptions for Highest Ruling Entity and It’s Meanings”: 117-124. Lee, *Religious Thoughts of Korea: Jae-Issues of Ultimate Realism*, pp.145-162.

44) *Haengnok* 2: 3. Lee, *Belief Theory of Daesoonjinrihoe*, pp.45-65.

45) *Kyugi* 1: 11. In-su Kim, “Meaning of Daesoon,” Division of Cultural Affairs, Daesoonjinrihoe.

2. Universe

How is the formation of the Universe for each new religion? There is no strong perspective on the subject of 'heaven' in the Japanese new religion. Tenrikyō merely mentions that the world was created by God: "I am going to intimate things that have never existed before, because I am the God who created this world in the beginning" (*Ofudesaki* III, 18). The writing of Tenrikyō, likewise, does not explain well about the celestial sphere, except the passage of *Ofudesaki* X, 14: "Even until now there has been no one who does not know the moon and the sun; but no one has known their true origin."⁴⁶⁾ The passage briefly indicates no one knew that the moon and the sun showed the form of God the Parent in the celestial sphere and that the *Tsukihi* who is symbolized by them created everything and has given the divine providence.⁴⁷⁾ The cosmology of Yiguandao has a tripartite picture, consisting of *Litian* (the right heaven), *Qitian* (the spiritual heaven), and *Xiangtian* (the material plane).⁴⁸⁾ The Unborn Mother dwells in *Litian* where there is no cycle of rebirth. She does not move out of it for any purpose; She communicates by Her representatives. *Qitian* is the plane where the gods and spirits of the popular pantheon exist. Like the adherents of Chinese religions, the characters of loyal imperial officials, filial persons, and dutiful women could be

46) Miki Nakayama Oyasama, *Ofudesaki*, p.140.

47) Sawai, "The Providence of God the Parent – Toward the Understanding of Tenrikyō Cosmology," pp.97–109.

48) *Litian* is the paradise of the Eternal Venerable Mother. Vincent Goossaert, and David Palmer, *The Religious Question in Modern China* (Chicago: University of Chicago Press, 2012), pp. 145–162. Munro, "Syncretic Sects and Secret Societies – Revivals in the 1930s." 21–35.

gods after their death.⁴⁹⁾ The physical world of *Xiangtian* includes sun, moon, stars of heaven, mountains, rivers, plants, and animals of earth, and all substances with concrete forms.⁵⁰⁾ The *Litian* is eternal, while *Qitian* and *Xiangtian* eventually will be reabsorbed into *Litian*.⁵¹⁾

Meanwhile, the religious emblem (*logo*), a masonry tower, and a canonical text of *Hyun Mu Kyoung* represent the astronomical picture of the Universe for the Daesoon new religion. The religious symbol (emblem) of Daesoonjinrihoe elucidates the form of the Universe (three worlds (*Sankye*) of earth, human beings, and heaven) that contains the concept of endlessness. The four divisions of the circle (so called *Daesoon*) signify the four cardinal directions (east, west, south and north), four seasons (spring, summer, fall, and winter), and four principles of nature (birth, growth, harvest, and hibernation).⁵²⁾ The Daesoon cosmology accepts the notion that the earthly cycle of creation and destruction that resulted from the ebb and flow of *yin* and *yang* is applied on a cosmic scale.⁵³⁾ The periodical progressive of nature from growth to harvest takes place from summer to autumn once per year. This phenomenon also depicts a change of cosmic era from the

49) Lu, *The Transformation of Yiguan Dae in Taiwan Adapting to a Changing Religious Economy*, pp.27-28.

50) Wuwang Guo, *Yiguan Dao Dagang (An Outline of Yiguan Dao)* (Taiwan: Shangsheng Hang Chubanshe, 1985), p.120.

51) When Her children went astray and ended up in the earthly world without remembering their divine origin, the Mother sent a range of enlightened beings to bring Her children to heaven. Lu, *The Transformation of Yiguan Dae in Taiwan Adapting to a Changing Religious Economy*, pp.27-30.

52) Daesoonjinrihoe website: www.ideasoon.or.kr/index.asp, accessed on 27th November, 2014.

53) Additionally, the five colors of the Daesoon emblem (green, red, yellow, white, and black) represent the Chinese philosophical duality of *yin* and *yang*.

Pre-World (*Suncheon*) to the Post-World (*Hucheon*).⁵⁴⁾

The Daesoon new religion has clear aspects of cosmological space and time.⁵⁵⁾ Their belief that there are nine heavens, is relevantly demonstrated in the figure of the *Cheonggye* Tower.⁵⁶⁾ The modern masonry tower at the Yōju temple of Korea connotes the metaphorical meanings of earth and heaven as well as the hierarchy of the inferior gods.⁵⁷⁾ The first three stories of the tower are about the earthly *Do* (truth), while the next seven stories (from four to ten) depict the heavenly *Do* (truth). The three stories of the bottom that are round columns, generally reflect fairness and completeness based on the three oriental pictures of the traditional religions (Buddhism, Taoism, and Confucianism). The first story does not directly demonstrate any cosmological view,⁵⁸⁾ but the four guardian gods of *Sashindo* who are in charge of each of the seven states in the sky are depicted in the second story of the tower as they discuss of a blue dragon, a white tiger, a black snake-like turtle, and a red phoenix. The four animals are seen as

54) Daesoonjinrihoe website: www.ideasoon.or.kr/?, accessed on 27th November, 2014.

55) See Jae-won Lee, *Daesoonjinrihoe: a Cosmological Study of the Korean New Religion*. (Seoul: Academy of Korean Studies, 2011), pp.9-33.

56) *Haengnok* 5: 35.

57) Kyoung-Eun Back, "Construction and Symbol of the *Cheonggye* Tower in Comparison with Buddhism Tower." *The Way of Sangsang: Daesoon New Letter* 118 (2011): 186-198.

58) The story of *Shimwoodo*, which originated from the Taoistic *Parudo*, is demonstrated as the first series in that the ten progressive illustrations of a boy over an elusive bull (meaning December in time but also completion in season) denote his search for spiritual enlightenment. This illustration is connected with *Injon* thought where the true value and ultimate object of human beings are shared as the main subject in the Universe. *Sangje* declared that this is the presence of the *Injon* era: "*Injon* is greater than *Cheonjon* and *Chijon*. Therefore, now is the era of *Injon*. Make every effort for spiritual enlightenment." *Kyo-bup* 2: 56. Daesoon *Jeongyeong* 6: 119.

gods over the directions of the earth (east, west, south, and north) and four seasons (spring, summer, autumn, and winter).⁵⁹⁾ The third story has the picture of *Shibyijishindo* (the 12 animals) that is often found in the zodiac of East Asia. The animals of rat, bull, tiger, rabbit, dragon, snake, horse, sheep, monkey, rooster, dog, and boar, represent the 12 directions and 12 months of the year. The 24 seasonal deities, for the 24 subdivisions of the season of the year that manifests the *Do* of the earth and concept of time, are depicted in the first three stories of each octagonal shape (e.g., Zhangsun Wuji (594–659), Xiaogongren (1660–1723), Du Ruhui(585–630), Wei Zheng (580– 643), Fang Xuanling (579–648), Gosaryeom, Uljigyeongdeok, Lee Jeong, and Sou woo).⁶⁰⁾

The figures of 28 gods are engraved on the 28 sides of the fourth to tenth stories. Each story of 4 corners has 4 figures of god (*Gongsa* 3:24). The Daesoon organization believes that they signify not only the 28 major (zodiacal) constellations (of 165 stars), but also the symbol of the *Do* of Heaven, as well as the concept of space.⁶¹⁾ According to a narrative of *Cheonji- Gongsa* (reform of the Universe), Daesoon also follows the Universal principle of the *Book of Changes*, which divide the Universe as 64 *Gwae* and 384 *Hyo* (*Gongsa* 3:25).⁶²⁾ Further, the nine heavens are demonstrated

59) Cha, “In Introduction to the Study of the Outlook on Highest Ruling Entity in Daesoonjinrihoe (I), Focusing on Descriptions for Highest Ruling Entity and It’s Meanings,” 127–127.

60) Danjiyeon, Yuonggi, Guldolton, Eungaesan, Shiso, Jangson sundeok, Jangyang, Hou Junji (643), Janggonggeun, Jeongjijeol, Yu Shinan (558–638), Yu Jeonghei, Dangeom, Isejeok, and Chen Shubao (553–604). Barker, “Construction and Symbol of the *Cheonggye Tower* in Comparison with Buddhism Tower,” 186–198. Lee, *Daesoonjinrihoe: a Cosmological Study of the Korean New Religion*, pp.9–23.

61) Gyung-Won Lee, “A Research on Doctrinal Significances and Analyzing Chunji-Gongsa Focused on View of Guchun-Sangje Theory,” *Journal of the Daesoon Academy of Science* 22 (2005): 47–48. Lee, *Daesoonjinrihoe: a Cosmological Study of the Korean New Religion*, pp.24–33.

by the nine small round-shaped balls on the top of the 10-story *Cheonggye* Tower. The concept of nine heavens is related to the Confucian teaching of Zhu Xi of South Song dynasty (1130–1200).⁶³⁾ The first page of *Hyun Mu Kyoung* (the personal writing of Sangje: 1901) contains the reptile the dark turtle, called *Hyun Mu*. The animal symbolises the Big Dipper in an astronomical way.⁶⁴⁾ The traditions of Taoism and Buddhism deify the Big Dipper as ‘*Chilwon Sunggun*’ or ‘*Chilsung* (seven stars) Buddha,’ for the Chinese cultures believe that the Big Dipper, with the North Star, is authoritative over the life, happiness, and wealth of human beings.⁶⁵⁾ The Korean new religion does not deny the influence of the Chinese tradition, for the canon of *Jeongyeong* mentions the *Chilsung* in many places (*Haengnok* 4: 12, *Gongsa* 2:9, 13, 21, *Gyowun* 2:31). The denominational spells also reflect the image of the Big Dipper (*Chilsung*), particularly in the spell of *Jin bup Ju* (in the forms of *Chilsung daeje*, *Chilsung saja*, and *Chilsung ju*) and *Shin Jang Ju* (in the forms of *Sam-ta-chilsung daeje-shin-jang*). Thus, the *Chilsung* are seen to rule as the head of the 28 stars of the Universe for *Sangje*, the Daesoon God. The *Chilsung daeje* (the seven stars god) and *Chilsungsaja* (the seven stars agent), with *Sangje*, are enshrined to be worshiped at the *Youngda* (altar) of the main temples.⁶⁶⁾

62) Lee, “A Research on Doctrinal Significances and Analyzing Chunji-Gongsa Focused on View of Guchun-Sangje Theory,” 47–48.

63) Kawang-ho Chu, “The Differentiation and the Coincidence between Ontology and Cosmology in the Taiji theory of Zhu-xi,” *Dae-dong Culture* 54 (2006): 374–404.

64) The followers of Daesoonjinrihoe interpret the round carapace of a turtle as a circle (*Mu-geuk*). *Hyun Mu Kyoung*, written in 1901, p.1.

65) In-Kue Park, “the Meaning of the Big Dipper (*Chilsung*) appeared in Daesoonjinri hoe,” *The Way of Sangsang: Daesoon New Letter* 113 (2009): 186–198.

66) The teaching of *Cheonji-Gongsa* in *Haengnok* 4: 12 demonstrates that

3. Deity

Is there any involvement of sub-deities? There is a scene of ten deities in the *Doctrine of Tenrikyō: Kunitokotachi-no-Mikoto, Omotari-no-Mikoto, Kunisazuchi-no-Mikoto, Tsukiyomi-no-Mikoto, Kashikone-no-Mikoto, Taishokuten-no-Mikoto, Ōtonobe-no-Mikoto, Izanagi-no-Mikoto, Izanami-no-Mikoto*.⁶⁷⁾ However, Ellwood argues that the Japanese *Tenrikyō* only venerate *Tenri-Ō-no-Mikoto* (God the Parent).⁶⁸⁾ The Tenri do not accept the existence of other deities, while there are three enlightened beings representing the Unborn Mother to bring Her children to heaven in Yiguandao. *Dipankara* Buddha presides over salvation in the Green Sun (i.e., pre-historical era). *Gautama* Buddha is in the Red Sun (i.e., dynastic era) and *Maitreya* Buddha is the final figure of a savior for the remaining beings on earth in the White Sun (i.e., from 1911 to the end of human history).⁶⁹⁾ Various deities are also worshipped as emanations of the Unborn Mother; most of them are humorous images with a male-likeness.⁷⁰⁾ If one visits a Yiguandao shrine, Jigong Buddha (a Zen Buddhist monk of the

Sangje reformed the previous condition of the stars through transforming the *Chilsung* principle. Therefore, the Daesoon *Sangje* cosmologically reformed the role of *Chilsung* (seven stars) as part of Cheonji-Gongsa. It is connected with their belief that the Big Dipper (*Chilsung*) does not possess power and authority over the happiness and wealth of human beings any more if one sees the canonical text of *Kū buj*: “although I am in charge of happiness and wealth of human beings, I cannot find anyone to hand over yet... (2:4).”

67) The Headquarters of Tenrikyō Church, *The Doctrine of Tenrikyō*, pp.5-20.

68) Ellwood, Jr. *Tenrikyō: a Pilgrimage Faith: The Structure and Meaning of a Modern Japanese Religion*, pp.80-81.

69) The White Sun era was taught in 1912 (at the beginning of republican China). Kuo, *Religion and Democracy in Taiwan*, pp.66-67. Lu, *The Transformation of Yiguan Dae in Taiwan Adapting to a Changing Religious Economy*, pp.26-27.

70) *Ibid.*, 42-43.

Southern Song dynasty), Guanyin Bodhisattva (an East Asian goddess of mercy and a bodhisattva), Guangong (an apotheosized Chinese general who is commonly worshipped in Buddhism and Taoism as a Heavenly Guardian) and other deities ones choose are accompanied around Maitreya⁷¹): “we honor them for the virtues they embody, such as tolerance, open mindedness, cheerfulness, and generosity (Maitreya); justice, fairness, honour, courage, loyalty (Guangong); compassion, giving, caring, and nurturing (Guanyin).”⁷²

Daesoonjinhoe is categorized as a monotheistic new religion with *Sangje*. Yet, similarly with Yiguandao, the pantheistic perspective can be applied as many substantial deities of heaven and earth (*Cheonji-Shinmyoung*) play individual roles under the authority of *Sangje*.⁷³ The Daesoon followers name a god in many typical terms: *Shin*, *Shin-Myoung*, *Shin-Jang*, *Hornback*, and *Kie-Shin*. Among them, *Shin-Myoung* is the name of a god by his role, location, origin, or character. *Kis-Shin* is the spirit of a dead person. It does not have a particular place, so it wonders around through the air and affects the life of human beings. *Shin-Jang* is a god who is in charge of the length of gods in the divine

71) The Gods of other religions (e.g., Christianity, and Islam) are mainly worshipped in this place. Goossaert and Palmer, *The Religious Question in Modern China*, pp. 120-142. Song Guangyu, *Tiandao Gouchen 2*. (Ed. Taipei, 1893).

72) The seventeenth patriarch of Yiguandao, Lu Zhongyi (1849-1925), was believed to be an incarnation of Maitreya. Zhang Tianran, the eighteenth patriarch, was accepted as the incarnation of Jigong and worshipped as ‘Tianran the Ancient Enlightened.’ His wife, Sun Suzhen was worshipped as the ‘Holy Mother of the Chinese.’ Lu, *The Transformation of Yiguan Dae in Taiwan Adapting to a Changing Religious Economy*, pp.150-151.

73) The concept of God in Daesoon is not limited in its theory of God, but creatively embraces most divine notions of monotheism, polytheism, and pantheism. Cha, “In Introduction to the Study of the Outlook on Highest Ruling Entity in Daesoonjinhoe (I), Focusing on Descriptions for Highest Ruling Entity and It’s Meanings,” 99-156. Yong-Bok Yoon, “The Perception of gods in Daesoonjinhoe,” *Journal of the Daesoon Academy of Science* 21 (2013): 19-21.

world. They, as the high class of gods, assist *Sangje*: *Obang-Shinjang*, *Eihipsajang*, *Ehippaljang*, *Sahippaljang*, *Chungi-Shin Myoung*, *Sun-yeo*.⁷⁴⁾ The category of *Saja* is seen as an inferior class of gods supporting *Sangje*: *Myoungbu-Saja* (Haengnok 1: 34) and *Chunsang-bucksark-Saja* (*Kyungi* 2:3). In more detail, the narratives of *Cheonji-Gongsa* in the canon of *Jeongyeong* demonstrate various figures of gods based on their area of residence.⁷⁵⁾ While they are divided as the gods of heaven, earth, and humankind,⁷⁶⁾ the *Hoso-Shin* is the god who motivates people to laugh in life.⁷⁷⁾ *Kwang Geuk Shin* means a god who dwells within a king or national ruler and is worshipped by his descendants.⁷⁸⁾ The opposite god is *Jung Cheon Shin*, the one who does not have any descents and holds many grudges (*Gongsa* 1: 29). *Kwang Cheon Shin* is the one who is in charge of the underworld (so called, *Myoung Bu*).⁷⁹⁾ *Sunlung-Shin* is the ancestor of each clan. The canon of the new religion also mentions other names of god including *Gibang-Shin*, *Eukjung-Shinjang*, *Kaejil-Shinjang*, *Dongsunambuk-jungarg-Shinjang*, *Suyang-Shinmyoung*, *Donghak-Shinmyoung*, *Chosun-Shinmyoung*,

74) Sangil Kim, 'A Study Concerning God's Two Natures of Process: Theology and Daesoon Thoughts,' *Journal of the Daesoon Academy of Science* 21 (2013): 252-301. Lee, *Religious Thoughts of Korea: Jae-Issues of Ultimate Realism*, pp. 383-395. Gyung-won Lee, *Korean New Religions and Daesoon Thought* (Seoul: Mun-Sa-Chul Press, 2011), pp.99-108.

75) Lee, "A Research on Doctrinal Significances and Analyzing Chunji-Gongsa Focused on View of Guchun-Sangje Theory," 41-46. Lee, *Korean New Religions and Daesoon Thought*, pp.99-108.

76) Lee, *Belief Theory of Daesoonjinrihoe*, pp. 37-53. Kim, "A Study Concerning God's Two Natures of Process: Theology and Daesoon Thoughts," 252-301.

77) *Gongsa* 1:16.

78) *Gongsa* 3: 22. Seon Keon Cha, "Kwang Geuk Shin," Daesoonjinrihoe Yöju Headquarters Dojang website: www.wideasoon.or.kr/index.asp, accessed on 15 October, 2014. Lee, *Belief Theory of Daesoonjinrihoe*, pp. 37-53.

79) *Gongsa* 3: 23.

Guanhunjang.⁸⁰⁾ Thus, the Daesoon followers worship *Gucheon Sangje* (Lord of the Ninth Heaven), but they still adore the various gods that are connected with the traditional Taoistic gods, Confucian gods, Buddhistic gods, Christian gods, traditional Folk culture gods, Tonghak gods, and Korean shamanistic gods.⁸¹⁾ The text of *Kyobup* proves to its readers that heaven and earth are full of gods: “for heaven and earth are full of gods; if god leaves a life it would be dried. The soil wall will fall down if god moves away (3: 2).”

4. Creation

Then, do they have any cosmological story of creation? If so, what is their focus? For Yiguandao, the creation story began with the Unborn Mother of the Great Void (*Wuji*) that is referred to as the origin of the Universe. The Great Void (*Wuji*) gave birth to heaven and earth and supported all things.⁸²⁾ The Unborn Mother also gave birth to *yin*, *yang*, and two children, *Fuxi* and *Nuwa*. They begot auspicious stars and all sentient beings. The human beings were sent to the east, but lost their memory of their Mother.⁸³⁾ Compare this to *Tenrikyō*, which has no clear narrative on the creation of the

80) See *Kyobup*, *Haengnok*, *Kyowon*, and *Jaisang*. Yoon, “The Perception of gods in Daesoonjinrihoe,” 7–10. Kim, “A Study Concerning God’s Two Natures of Process: Theology and Daesoon Thoughts,” 252–301. Lee, *Religious Thoughts of Korea: Jae-Issues of Ultimate Realism*, pp.383–395.

81) Yoon, “The Perception of gods in Daesoonjinrihoe,” 14–28. Lee, *Daesoon Chonghak Wonlon*, pp.293–296.

82) Lu, *The Transformation of Yiguan Dae in Taiwan Adapting to a Changing Religious Economy*, pp.22–24.

83) *Ibid.*

cosmos, but about the reason of creation and humankind out of the primordial sea,⁸⁴⁾ the *Doctrine of Tenrikyō* allegorically and mystically describes, “this (earthly) world was an immense expanse of muddy waters.⁸⁵⁾ There was nothing except *Tsukihi*. God the Parent then found this chaotic condition unbearably tasteless, and thought of creating human beings so that She might share her joy by seeing their joyous lives.”⁸⁶⁾ Among many loaches (*dojō*), a fish and a snake were used to create the first human couple.⁸⁷⁾ The man was called *Izanagi-no-Mikoto* and the female was *Izanami-no-Mikoto*.⁸⁸⁾ Shozen Nakayama sees the character of man as ‘a sort of machine’ on the level of animals: “though he is not a beast, it is sheer nonsense to suppose that he is divine.”⁸⁹⁾ Ellwood sustains that human nature

84) “At the origin were a fish and a serpent in the muddy ocean. I (God of Tenri-kyō) drew them up and began the first couple” (*Ofudesaki* VI, 32), “looking closely, I saw that they had human faces” (*Ofudesaki* VI, 34), “I began (created) human beings, taking a fish and a serpent as seed and seedbed.” (*Ofudesaki* VI, 44). See one of the three canons, Miki Nakayama Oyasama, *Ofudesaki*, 1994. Sawai, “The Providence of God the Parent – Toward the Understanding of Tenrikyō Cosmology,” pp.79-109.

85) The Headquarters of Tenrikyō Church, *The Doctrine of Tenrikyō*, pp.28-40.

86) Marras, “Man World God: Tenrikyō Anthropological, Cosmic and Theological Perspectives – Reflections from the Outside,” pp.445-447. Hann Thomas Kitai, *UMI Dissertation Information Service* (Ann Arbor, Michi: A Bell & Howell Information, 1988), pp.70-77.

87) The Headquarters of Tenrikyō Church, *The Doctrine of Tenrikyō*, pp.32-40. Sawai, “The Providence of God the Parent – Toward the Understanding of Tenrikyō Cosmology,” pp.82-109. Teruaki Iida, “Idea of Evolution in the Creation Story,” in *The Theological Perspectives of Tenrikyō in Commemoration of the Centennial Anniversary of Oyasama* (edited by Oyasato Research Institute Tenri University) (Tenri: Tenri University Press, 1986), pp.171-179.

88) The Kami terms of ‘Izanagi’ and ‘Izanami’ originated from the two Shinto Kamis of ‘High Generative Force’ and ‘Divine Generative Force.’ Tenrikyō Church Headquarters, “The Mikagura-uta (The Songs for the Tsutome),” pp.118-130. Harold Coward, Eva Dargyay, and Ronald Neufeldt, *Readings in Eastern Religions* (Waterloo, ON., Wilfrid Laurier University Press, 1988), pp.338-344. The Headquarters of Tenrikyō Church, *The Doctrine of Tenrikyō*, pp.26-32. Fukaya, “One Truth-The Principle of Unification and Salvation of the Human World,” pp.50-61.

is seen as mental; the physical body is a thing lent by God, in other word, a thing borrowed by the individual.⁹⁰⁾ The body is an instrument of the joyous life without a permanent concept.⁹¹⁾ The text of *Ofudesaki* mentioned the time of creation as 900,099,999 years ago counted on 26 October 1838.⁹²⁾ The people are seen as the children of *Tenri-Ō-no-Mikoto*: “To God, people throughout the world are all My children. All of you equally, know that I am your Parent!” (*Ofudesaki* IV: 79). This view supports the notion that all of humankind was created by the same Parent and, therefore, are brothers and sisters of the same Parent, and born of the same seats of conception.⁹³⁾

In the beginning, God the Parent created human beings out of the desire to see the *Joyous Life* of humankind and, thus, share in that joy, The *Joyous Life* is the life that truly meets the wishes of God the Parent. We human beings were given free use of the mind by God in order that we might enjoy living the *Joyous Life*. Through the misuse of this freedom, however, we have strayed into a state of self-centered thinking.⁹⁴⁾

According to Cornille, the narrative illustrates the creation of the Japanese people.⁹⁵⁾ Further, Marras states that Tenrikyō is

89) Fukaya, “One Truth-The Principle of Unification and Salvation of the Human World,” pp.54-61.

90) The Headquarters of Tenrikyō Church, *The Doctrine of Tenrikyō*, pp.68-77.

91) Ellwood, Jr., *Tenrikyō: A Pilgrimage Faith: The Structure and Meanings of a Modern Japanese Religions*, pp.88-92.

92) Miki Nakayama Oyasama, *Ofudesaki*, pp.21-28.

93) Kitai, *UMI Dissertation Information Service*, pp.74-77. Okubo, “Social Welfare and Practicality of Hinokishin,” pp.232-251.

94) Tenrikyō Church Headquarters, *The Life of Oyasama: Foundress of Tenrikyo*, p.55.

95) Catherine Cornille, “Nationalism in New Japanese Religions,” *Journal of*

a humanistic religion⁹⁶); God created “human beings, loves everyone indiscriminately and leads everyone to salvation, which is cosmically fulfilled in the *yokigurashi* (*Joyous Life*).”⁹⁷) The condition of *yokigurashi* is “the eschatological happiness of man on earth with his fellow men and with God the Parent.”⁹⁸) The freewill allowed to human beings caused them to pursue selfish goals, incurring dust (i.e., eight sinful sources: miserliness, covetousness, hatred, self-love, enmity, anger, greed, and arrogance), which result in bed *innen*.⁹⁹) To recover their original good *innen*, they should gain merit by using their minds in accord with God’s will; “When God accomplished the sweeping of all people equally, you shall become heartily cheered up and full of joy” (*Ofudesaki* III, 51–54).¹⁰⁰) The followers of Tenrikyō conform to the teaching that the founding of Tenrikyō and the setting of *Oyasama* as the Shrine of *Tsukihhi* represent

Alternative and Emergent Religion 2, 2 (April, 1999): 230–231.

96) Shozen Nakayama, *The Study of Koki, Shijūinful No 3* (Tenrikyō Doyusha, Tenri, 1967). Sawai, “The Providence of God the Parent – Toward the Understanding of Tenrikyō Cosmology,” pp.79–109. Ishizaki, “A Historical Background of Yokigurashi (*Joyous Life*),” pp.368–375.

97) Marras, “Man World God: Tenrikyō Anthropological, Cosmic and Theological Perspectives – Reflections from the Outside,” pp.428. Sato, “Salvation through Tenrikyō’s Service (Tsumoto),” pp.155–170. Shigeru Serizawa, “Missions as Seen in the *Ofudesaki*,” in *The Theological Perspectives of Tenrikyō in Commemoration of the Centennial Anniversary of Oyasama* (edited by Oyasato Research Institute Tenri University) (Tenri: Tenri University Press, 1986), pp.198–204. Tomoji Takano, “World-Wide Joyous Life,” in *Op. cit.*, pp.127–143.

98) Marras, “Man World God: Tenrikyō Anthropological, Cosmic and Theological Perspectives – Reflections from the Outside,” p.428.

99) Robert Kisala, “Contemporary Karma: Interpretations of Karma in Tenrikyō and Risshō Kōseikai,” *Japanese Journal of Religious Studies* 21, 1 (1994): 76–79.

100) “I have already explained that *innen* is the path of one’s mind” (Osashizu, April 8, 1907), “the body itself does not become ill, but there is an accumulation of *innen*” (Osashizu, April 8, 1907). Marras, “Man World God: Tenrikyō Anthropological, Cosmic and Theological Perspectives – Reflections from the Outside,” pp.430–431. Ellwood, Jr., *Tenrikyō: A Pilgrimage Faith: The Structure and Meanings of a Modern Japanese Religions*, pp.85–92.

the fulfillment of a promise God the Parent made at creation.¹⁰¹⁾ However, the new Japanese religion developed their narrative of creation based on the beliefs and practices of the original Shinto creation myth.¹⁰²⁾

What about the creation narrative of the Korean new religion? The Daesoonjinrihoe supports that the divine perspectives of *Mugeuk Shin* and *Taegeuk-Jichunjon* mean *Sangje* (Lord of the Ninth Heaven) as the creator of the Universe and that there was the neutral condition of *Mugeuk* (Endlessness) or *Taegeuk* (The Ultimate Reality) (*Gongsa* 3: 12). From the *Mugeuk* or *Taegeuk*, the Universe was created with the dimensions of space and time.¹⁰³⁾ The origin of the Universe emerged from the *Mugeuk* or *Taegeuk* in twenty-four directions. According to Sung Ho Kim, the Daesoon theory of cosmological creation is relevant to the contemporary scientific theory of a big bang (proposed by George Gamow (1904–1968)).¹⁰⁴⁾ It means that there was not the phenomenon of a gradual expansion, but a sudden appearance from the *Mugeuk* or *Taegeuk*.¹⁰⁵⁾ The concept of *Mugeuk* (Endlessness) was initially adopted in the Taoistic canon of *Tao Te Ching* (written by Lao-tsu (604–531 BCE)),¹⁰⁶⁾ while

101) Ellwood, Jr., *Tenrikyō: A Pilgrimage Faith*, pp.85–92.

102) In this regard, Japan was seen as the origin of creation. Cornile, “Nationalism in New Japanese Religions,” 230–232.

103) Lee, *Daesoonjinrihoe: a Cosmological Study of the Korean New Religion*, pp.9–33.

104) Eamon Harper, and David Anderson, “the George Gamow Symposium,” in *Proceedings of a Symposium Held at the George Washington University* (San Francisco: Astronomical Society of the Pacific, 1997), pp.121–145.

105) Sung-ho Kim, “Recovery of the Cosmological Rule and the Heavenly Healing Symbol Protecting Truth,” *Daesoon New Letters* 140 (2013): 1–10.

106) Jae-Kwon, Ree, “A Critique of Cosmological Interpretation on Lao-tzu,” *East-West Philosophical Studies* 56 (2010): 133–165.

the term of the *Taegeuk* (the Ultimate Reality) was used in the *Book of Changes*, one of the Confucian canons (written by Zhu Xi (1130–1200), a Song Dynasty scholar).¹⁰⁷⁾ The Korean new religion uniquely integrates the previous concepts with the creative principle of *Daesoon* that “the origin of the Universe is *Daesoon*. *Daesoon* is *Won* (a circle).¹⁰⁸⁾ The *Won* (a circle) is *Mugeuk* (the Ultimate Reality). The *Mugeuk* (Endlessness) is *Taegeuk* (the Ultimate Reality).”¹⁰⁹⁾ Thus, the meaning of *Daesoon* contains the same concept with *Won*, *Mugeuk*, and *Taegeuk* for the pre-creation condition. *Sangje* of the Daesoon God was the only one who existed in the condition.

Seon Keon Cha argues that Daesoon thought is not the same with the cosmology of *Jeong-Yeok* thought that was generalized in the nineteenth century of early modern Korea.¹¹⁰⁾ Yet, the Daesoon cosmology of the Universe is posited in the perspective that the Highest Ruling Entity (*Sangje*) does *daesoon* (Great Itineration) and reordered the three realms of the Universe (the three worlds (*Samkye*) of heaven, earth, and humankind).¹¹¹⁾ He proceeded towards the *Mugeuk* (Endlessness) and the *Taegeuk* (the Ultimate Reality). Both of them are equivalent, while *yin* and *yang* came out from one of the eternities. As the *Five Elements* (five primary substances) of metal, wood, water, fire, and earth appeared from

107) See, Chu, “The Differentiation and the Coincidence between Ontology and Cosmology in the Taiji theory of Zhu-xi,” 374–404.

108) The Korean meaning of Daesoon has multiple concepts (e.g., ‘great itineration,’ ‘circle,’ and ‘endlessness’).

109) It is written on the wall of *Po-Jung Gate* at the Yöju temple in Korea.

110) Seon Keun Cha, “Comparative Study of Jeong-Yeok Thought and Daesoon Thought,” *Religious Studies* 60 (2010), 35–59.

111) The term, *daesoon* that is used in this part is a verb, while the term in the rest of the paper is used as a noun. Gyung-won Lee, *Doctrines of Daesoonjinhoe* (Seoul: Mun-Sa-Chul Press, 2012), pp.11–23.

the yin and yang, all creatures were born and become extinct.¹¹²⁾ Daesoon explains that *yin* and *yang* should have a good balance between them. The teaching of *Ileum-Ilyang* elucidates that neither side can dominate; they harmonise together in an equal relation.¹¹³⁾ Further, the Daesoon religion strongly regards the reform of the old Universe (Pre-World: *Suncheon*) through *Sangje*'s work of *Cheonji-Gongsa*, while it, unlike the Japanese new religion, lacks human creation. The cosmological reformation of the Daesoon God in the process of *Cheonji-Gongsa* affects the whole Universe including heaven, earth, and man. The Daesoon thought of *Huchun* (Post-World: the Universe reformed) contains the concept of universal circulation in which the entry of the *Huchun* era means 'Wonsi-Barn Boun,' returning to the era of *Wonsi* (pre-depravity condition).¹¹⁴⁾

III. Conclusion

Ultimately, the most prosper three new religions of Yiguandao, Tenrikyō, and Daesoonjinhoe in the region of East Asia emerged in similar socio-political circumstances during the nineteenth century. There was no mutual interchange, but the cosmological perspective

112) Daesoon Institute for Religion and Culture, *the Thoughtful Comparison between Daesoonjinhoe and Gamcheon Taegeuk Dojang (on Cosmology)*,” 2-4.

113) Lee, *Belief Theory of Daesoonjinhoe*, pp.120-122. Kil Myung Ro, “The Characteristic of Millennial Thought in Daesoon Thought: Centering on ‘Dotonglingyeong,’” *Journal of the Daesoon Academy of Science* (2004): 97-99.

114) Gyung-won Lee, *Religious Thoughts of Korea: Jae-Issues of Ultimate Realism* (Seoul: Mun-Sa-Chul Press, 2010), 407-408.

of each religion denotes that the three new religions pursued an analogous ideology on the spiritual and mental welfare of human beings under the support of the Supreme Being. These external views could lead one to conclude that all of them contain the same cosmology. Nonetheless, the Daesoon new religion posits a different perspective of their Supreme Being, universe, deities, and creation. The East Asian new religions have the monotheistic perspective and the three Gods are seen to have a passionate will to save for their creatures. For that, the Unborn Mother of Yiguandao was present through Her representatives. *Tenri-Ō-no-Mikotoof* Tenrikyō was involved through the medium of *Oyasama*. Yet, the *Sangje* of Daesoon directly performed His purpose over the cosmic issue of chaos. Regarding the original form of the universe, Yiguandao has a clear vision of three heavens, while the Daesoonjinrihoe introduces the nine heavens and celestial bodies. Tenrikyō does not account for the existence of sub-deities, even though the pantheistic notion is accepted by the continent's new religions. Although the creation narrative is significant to all of the East Asian new religions, the Japanese new religion is limited only to human creation. Such a cosmological approach proves that Yiguandao and Daesoonjinrihoe were generally established based on the traditional religions of Confucianism, Buddhism and Taoism, and that Tenrikyō originated from Shintoism and Buddhism.¹¹⁵⁾ Yet, none of them is inferior to the old Asian religions or culture, but unique with the creative individualism of cosmology.

Unlike the Chinese and Japanese new religions, the Korean Daesoon

115) Shamanism, Christianity, and Islam should also be considered in some perspectives of the East Asian religions.

movement has not spread globally yet. However, their teachings of *Sangje* and *Samkye* in the context of cosmology definitely demonstrate that the Daesoon God is the most active Supreme Being and the only one personally engaged in the process of reordering the former universe and destiny of human beings. The thought of *Daesoon* (the Great Itineration of Sangje) in the canon of *Jeongyeong* represents the new principle of the universe reformed. Further, the Daesoon cosmology of *Cheonji-Gongsa* affected the transformational status of human beings lifted up like divine sages even in the earthly paradise of the Post-World (*Hucheon*). The cosmological upward mobility of men is the ultimate purpose of *Sangje*'s divine performance as seen in the teaching of *Injon* thought.¹¹⁶⁾

116) The Daesoon *Injon* ideology is to enlighten the status of human beings above all the creatures in the case where one reaches the condition of *Dotongjinyeong* in the Paradise of the Post-World (*Hucheon*). It means the condition of understanding the true meaning of truth. *Kyobup* 2: 56. Dae-Jin Jung, "Realization of the Earthly Shin-Sun-On Human Remodeling," *Journal of the Daesoon Academy of Science* 14 (2002): 6-8. Lee, *Belief Theory of Daesoonjinrihoe*, pp.190-191. Lee, *Daesoon Chonghak Wonlon*, pp.314-321.

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▪ 국문요약 ▪

상제와 삼계: 대순진리회의 우주론과 동아시아신종교

데이비드 김(David W. Kim)

호주국립대학교

동아시아의 19세기는 근대화 물결 안에서 변화의 시대였다. 중국, 한국, 일본은 식민지적 압박가운데 정치적 위기를 대면하였고 선진 문물과 기독교는 사회, 문화, 종교, 사상의 변화를 가져왔다. 신종교운동도 각 나라에서 다양한 형태와 철학으로 등장하였다. 이들의 근본적인 사상은 일반적으로 불교, 유교, 도교, 신교, 샤머니즘과 연관되어 있었다. 근대한국이 정치적 혼란을 겪을 때 여러 신종교들이 1860년을 전후로 나타났다. 나중에 천도교가 된 동학, 증산계, 대종교, 원불교 가운데 증산계 계통의 대순진리회는 사회-종교적인 영향력 차원에서 한국에서 가장 성공적인 신종교 운동이다. 그들은 상제가 스스로 구천에서 혼탁한 삼계를 회복하기 위해 직접 내려왔음을 따르고 있다. 그렇다면, 구천상제에 대한 가르침이 어떻게 이해되고 있을까? 대순진리회의 근본적인 우주관은 무엇일까? 또, 이것이 일본의 유명한 천리교와 중국(대만)의 대규모 일관도와 어떻게 구분될까? 이 논문은 청계탑의 상징적인 콘셉트 안에서 대순의 상제관과 우주관의 관계를 이해하고자 대순의 경전적인 전경, 현무경, 예화들인 심우도, 사신도, 12지신도 등을 탐구할 것이면 이 한국의 대표적인 신종교의 우주관을 천지공사와 후천의 가르침과 연관하여 논리적으로 접근해석 할 것이다.

주제어 : 대순진리회, 상제, 삼계, 청계탑, 우주론, 천도교, 일관도

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