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Study on the relations between Kang Jeung-san and Cho Jeong-san described in the chapter two of 『Passing on of the Teachings』, 『Jeon-gyeong』

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Daejin University Ko Nam Sik

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I . Introduction

The foundation of Daesoon Thought was built by Kang Jeung-san's(1871-1909) nine years of the Work of Reordering of the Universe, Doju Cho Jeong-san's(1895-1958) 50 years of work on spreading Kang Jeung-san's teachings, and Dojeon Park Wudang's(1917-1996) work through the establishment of the Fellowship of Daesoon Truth.

This study has a purpose to find out how the relationship between Kang Jeung-san and Doju Cho Jeong-san is described as the bearer and successor of the religious orthodox in 『Jeongyeong』, the scripture of the Fellowship of Daesoon Truth, and discover its meaning.

Doju Cho Jeong-san was the one who received religious orthodox of Daesoon Thought after Jeung-san passed into Heaven. Following the Heavenly command of Jeung-san in 1909, Doju went to Bongcheon, Manchuria in China. This event is called "Serving the Heavenly Command of Jeung-san". And then, Doju began the work of spreading Jeung-san's teachings for 50 years.

The life of Doju is written in chapter two of 『Passing on of the Teachings』, 『Jeongyeong』. There are written occasions of Jeung-san hand down His religious orthodox to Doju Cho Jeong-san.

This writing tried to look into the connection between Jeung-san and Doju based on the record in 『Jeongyeong』. All achievements of Doju was unfolded by Jeung-san's Work of Reordering of the Universe and the Work of Chief Leader and his 50 years of work of spreading the teachings. These records can be found in chapter two of 『Passing on of the Teachings』.

Focused in those records, this study will have its significance in providing more objective view about the position of Doju, who received the religious orthodox from Jeung-san, in the history of the Fellowship of Daesoon Truth.

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V. Revealing the Status of Jo Jeong-san

II. Succession of Religious Lineage through revelation and 50-year Gongbu of spreading the teachings

Jo Jeong-san	Kang Jeung-san
<p>A-1</p> <p>Doju finished the 100-day work at Dojang(Temple complex) without break or sleeping. The work started from 11:00 AM on November 21th of Jeongyu Year(1897) and ended on March 3rd of Musul Year(1898). On March 5, He suffered greatly and a oriental doctor and western doctor were called on, but he said "the time is late". On the next day at 1 PM, Doju made all senior disciples stand outside his room, and had Dojeon Park Han-gyeong close to him and with his hand on the head of Dojeon, he commanded that all matter of Tao will be in charge of Dojeon and said, "My Gongbu completed in 50 years, and this is the year in the saying 'utmost energy comes in April'. I am leaving. Do not despair even for a moment and do the work as you always have been". Then he called out to the outside "Thief" for three times and passed into Heaven. It was March 6, 1898 and April 24, 1958 in solar month. His age was 64</p>	<p>One day in June Sangje finished work of reordering the universe, burned the paper written in "50 years of Gongbu finished,</p>
<p>The year 1958 was when Jo Jeong-san passed into heaven after saying that year is when his 50-year Gongu is completed. This time frame perfectly fits with what Kang Jeung-san had foretold about '50 years of completing Gongbu for spreading teachings' before passing into heaven. Jo Jeong-san spent 50 years of Gongbu for spreading Kang Jeung-san's teachings. The statement in 「Passing on of the teachings」 2:66 is the record of the last year of the 50 years. If 1958 was the completion year of the 50 years, the beginning of 50-year Gongbu will be 1909, which was the year when Kang Jeung-san passed into heaven. The record about this is as follows:</p>	

II. Succession of Religious Lineage through revelation and 50-year Gongbu of spreading the teachings

Jo Jeong-san	Kang Jeung-san
<p>A-2 Doju left homeland and went to the foreign land of Manchuria with his father on April 24 of Giyu Year(1909) when he was 15.</p>	<p>One day in June Sangje finished work of reordering the universe, burned the paper written in "50 years of Gongbu finished,</p>
<p>Giyu year is 1909, and the year after 50 years becomes 1958. This indicates that Jo Jeong-san carried on religious achievement in accordance with the foretelling preset by Kang Jeung-san, and the fact that Jo Jeong-san carried out the work of spreading the teachings of Kang Jeung-san for 50 years shows the connection made by the succession of Kang Jeung-san's Religious Lineage to Jo Jeong-san. In the following phrase, Jo Jeong-san received the divine revelation from Sangje Kang Jeung-san while he was working on his Gongbu in a mountain of Bongcheon, Manchuria.:</p>	

II. Succession of Religious Lineage through revelation and 50-year Gongbu of spreading the teachings

Jo Jeong-san	Kang Jeung-san
<p>A-3</p> <p>In the year of Jeongsa(1917) Doju was enlightened of Sangje's Daesoon Truth of Three Realms after nine years of Gongbu</p>	<p>One day in June Sangje finished work of reordering the universe, burned the paper written in "50 years of Gongbu finished,</p>

II. Succession of Religious Lineage through revelation and 50-year Gongbu of spreading the teachings

Jo Jeong-san	Kang Jeung-san
<p>A-4</p> <p>When Doju give all of his heart and strength to Gongbu in his Gongbu room some day, one divine man appeared and showed a Jumun, mantra of Daesoonjinri and said “If you chant this Jumun, you will save the world and relieve the people's suffering”. Doju try to greet formally the divine man, but the divine man disappeared. The Jumun is 「Sicheonju Johwajeong youngsebulmang mansaji jigigumji wonwidaegang(侍天主造化定 永世不忘萬事知 至氣今至願爲大降)」</p>	
<p>Doju was enlightened of Sangje's Daesoon Truth of Three Realms, so the divine man is Sangje Kang Jeung-san. For the sake of saving the world and relieving the people's suffering Kang Jeung-san and Jo Jeong-san made a meeting of minds and the result appeared as a Jumun. The above passage shows holy appearance of meetings between human and divine beings like Kang Jeung-san as Sangje and Jo Jeong-san as human.</p> <p>The divine revelation from Sangje Kang Jeung-san continued from then on, and next divine revelation is for Jo Jeong-san to go to Taein in Joseon and find Kang Jeung-san. The divine revelation has another message to especially find the site where Kang Jeung-san did work of reordering the universe.</p>	

II. Succession of Religious Lineage through revelation and 50-year Gongbu of spreading the teachings

Jo Jeong-san	Kang Jeung-san
<p>A-5</p> <p>In the year of Muo(1918) Doju arrived Guritgol pharmacy where Kang Jeung-san did work of reordering the universe. letting Lee Jeongryul and two other person precede. Doju said this passage followed the work course of reordering the universe by Sangje for 9 years old and obeyed the divine revelation to go to Wonpyoung.</p>	

II. Succession of Religious Lineage through revelation and 50-year Gongbu of spreading the teachings

Jo Jeong-san	Kang Jeung-san
<p>A-6</p> <p>Doju arrived Daewon Temple in Moak mountain followed by GwonTaero and some people. At that time Doju said “ After Great Opening is’t it a good thing that I enfold 50 thousand years of Heavenly Program and You made it</p>	<p>April someday in the year of Jungmi(1907) Sangje took one thousand nyang (Korea old dollar) from Baik NamSin and begin to build a pharmacy. At that time to furnish all the pharmacy equipments and furniture Sangje called carpenter Lee GyungMun and taught him</p> <p>Sangje went to Daewon Temple of Moak Mountain in Jeonju from the latter half of May in Shinchuk(1901) year to let Geumgok, a monk in executive chief, clean a silent room, to forbid other’s approach and to study without drink and eating anything, so that Geumgok got impatient after 49 days passed away. Finally, Sangje Cheonjidaedo on July 5th of lunar month</p>
<p>The place where Kang Jeung-san lived so Jo Jeong-san visited is Gimje Wonpyung , Guritgol pharmacy and Daewon temple . And Jo Jeong-san met sister of Kang Jeung-san through Lee Chi Bok and received the sealed letter. It is the first case Jo Jeong-san receive the revelation from the alive person.</p>	

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III . Spreading of the teachings in relation to the keepsake from Sangje

Jo Jeong-san	Kang Jeung-san
<p>A-7</p> <p>One day, Mrs. Seondol reported to Doju "The box in the pharmacy at Guri villiage is of the Box of Heavenly Harmony, so how is it that we restore it as soon as possible?".</p>	<p>Sangje had made two wooden Boxes and named the bigger one "Box of Heavenly Harmony and placed it in Donggok Pharmacy, and the small one "Box of Transformation(遁)", which Sangje used for his Heavenly Work of "72 transformations for 72sages" and placed it in the house of Shin Gyeong-seok</p>
<p>Jo Jeong-san took this Box of Transformation from Bocheon-gyo and used it for his work that continued without break or sleeping. This is meaningful in that Jo Jeong-san received a keepsake, which is related to some Heavenly Work, from Sangje and used it to achieve a series of heavenly achievement. It is different from his previous activities of spreading the teachings through the revelation of Sangje and some writings from certain people. Spreading and serving the Sangje's teachings through this actual keepsake from Sangje shows more clearly the will of Jo Jeong-san in realizing the Work in connection with Sangje. In addition, Jo Jeong-san gets to find the medicine chest, another keepsake of Sangje.</p>	

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IV . Jo Jeong-san's explanation about Tao and foundation of the religious order

Jo Jeong-san	Kang Jeung-san
<p>A-8</p> <p>Doju said "My Tao is the Tao that has never been told either in present or in the past, so it is difficult to believe and cultivate it", and in his preach of the Great Tao of Infinite Fortune and Resolution of Grudges for Mutual Beneficence, he clarified the Tao in detail.</p>	<p>"Now facing the end of age when Infinite Fortune is being opened, you shall be careful in all matter, do not cause Cheok to others, do away with committing any sin, and participate in the Heavenly Work with your purest mind"</p>
<p>Jo Jeong-san not only reveals his Tao, but goes further to serve the Work of Sangje Kang Jeung-san and, with his own ability, resolves the energy contained in Daewonsa Temple where Sangje Kang Jeung-san carried out His Heavenly Work.</p>	

IV . Jo Jeong-san's explanation about Tao and foundation of the religious order

Jo Jeong-san	Kang Jeung-san
<p>A-9 Doju Jo Jeong-san made the disciples to recite Chilseong Mantra(mantra of the Seven Stars) and went to Daewonsa Temple where he finished 100-day Heavenly Program. The final 100th day was the day of July 7th in the lunar of Sinnu Year(1921). Not until then did the disciples understand why they were reciting Chilseong Mantra. Doju said to them "This is where Sangje judged the deities of Heaven and Earth. Some of the energies were still tangled and attached here, so I resolved them."</p>	<p>When Hwang Eung-jong went into Sangje's room that seemed too quiet and found Sangje lying down quietly, he touched his cheek to Sangje's sacred face and realized He was so cold and already passed away into Heaven. The disciples used the money kept in the Box for His funeral and send the money left to His family.</p>
<p>Jo Jeong-san, as the successor of Sangje's Religious Lineage, carefully took the Sacred Bone of Kang Jeung-san to his place and performed Ritual Ceremony everyday and carried on his Gongbu(a spiritual or Heavenly work).</p>	

IV . Jo Jeong-san's explanation about Tao and foundation of the religious order

Jo Jeong-san	Kang Jeung-san
<p>A-10 In the year of Eulchuk(1925) when the Temple Complex was completed at Dochang-hyeon, Doju Jo founded Mugeukdo and enshrined Sangje in the name of Gucheon Eungwon Noeseong Bohwa Cheonjon Kangseong Sangje(九天應元雷聲普化天尊上帝)</p>	
<p>Jo Jeong-san goes further from just serving Sangje's Sacred Bone and performing ritual ceremonies, to establish a religious order that enshrined and served Kang Jeung-san as the God of the Ninth Heaven and the Object of Faith in the religious order Mugeukdo. This indicates that Doju Jo Jeong-san started the process for making the teachings of Sangje into a religion and popularize it to the public.</p>	

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V . Revealing the Status of Jo Jeong-san

Jo Jeong-san	Kang Jeung-san
<p>A-11 In March of Gabo Year(1894), Doju was accompanied by four disciples including An Sang-ik and went to Cheong-cheon to look around Mandongmyo Tomb where God of Hwang-geuk was enshrined. On the way back, it began to rain, and later at night, there was a big rain storm and thunder and lightening that was so big that it seem like all mountains were to collapse. On the next day, there was a saying that the stone door, which was closed on the left of the rock wall under Cheomseongdae that had engravings of "Yellow Emperor who serves the highest writes, 'do not move if it is against propriety'", was broken down into two to show the inside writings of four words of Okjo-bingho(玉藻冰壺) and another four words of Manryeok-eophil(萬曆御筆).</p>	<p>One day, Sangje arrived in Waryong-ri of Gubu and said to the disciples, "Now I need to move in the God of Hwang-geuk to straighten this world from chaos". "God of Hwang-geuk is staying as energy in Emperor Guāngxù of Qīng. The human connection that would bring God of Hwang-geuk in this land started when Song Wu-am build the Mandongmyo Tomb." And He made the disciples recite Sicheonju Mantra every night. When He was reciting the Mantra Himself, He said that the sound is equal to the sound heard during the moving of 'funeral bier'. Then added, "The sound sang during the moving of funeral bier is said to be 'the way for sedan chair' which is equal to the 'way of a King'. Now the God of Hwang-geuk has moved in". This was when Emperor Guāngxù of Qīng passed away.</p>
<p>Jo Jeong-san announced in the Poyumun Statement(Statement of Spreading Enlightenment) that he himself is the successor of Religious Lineage, who serves the will of Sangje Kang Jeung-san and lead humanity to eternal paradise. Also, there was a mysterious happening in Mahasa Temple at Busan where the Buddha statue lowered his head while Jo Jeong-san was carrying out his work. Jo Jeong-san goes on to unfold Heavenly Program in accordance with Sangje's Work of Reordering of the Universe, which is related to the God of Hwang-geuk.</p>	

V . Revealing the Status of Jo Jeong-san

Jo Jeong-san	Kang Jeung-san
<p>A-12</p> <p>On the next day after Doju came back from Haeinsa Temple, Doju gathered disciples and said to them "It is wrong to consider Haein as some object only because Sangje had said Haein is the Human Mark. Haein is not somewhere in the far but it is in the center of your hands. The basis of all principles for all matters of whole universe is in the sea. There is a saying "True man in the sea island". Look at the sea water. It is all electricity. Water goes down but has the nature of going upward. The root of all matters and forms come to life as they absorb the energy of water. Heaven has 36 levels, which Sangje takes control of their electricity to rule over and nurture all matters of Heaven and Earth. This makes Him Sangje of Thunder and Lightening who is the Highest Being that Forwards great love to Make everything exist into beings(雷聲普化天尊上帝).</p>	<p>Hyeong-ryeol followed the order of Sangje and gave Him the paper on which he pointed 64 trigrams and wrote down 24 directions. Sangje took the paper outside the door and burnt it to the direction of the Sun, and said "Stay with Me" and added looking back at Hyeong-ryeol "If you believe in Me well, I will bring you the Haein".</p> <p>Sangje said "I will send the line of Unification with Tao to the Great Leader. I will only have to inform the way how to be unified with Tao. When you become unified with Tao, all the gods of Confucianism, Buddhism, and Seon(Sharmanism) in charge of 'Unification with Tao' will gather together to realize humans' Unification with Tao according to each one's level of cultivation of Tao in their mind and body. Therefore, how could I be the only One to carry out the work of realizing Unification with Tao".</p>
<p>Haein since this is related to Jo Jeong-san being the Great Leader who is said, by Sangje Kang Jeung-san, to succeed the line of Unification of Tao.</p>	

Conclusion

The year 1958 was when Jo Jeong-san passed into heaven after saying that year is when his 50-year Gongu is completed. This time frame perfectly fits with what Kang Jeung-san had foretold about '50 years of completing Gongbu for spreading teachings' before passing into heaven. The place where Kang Jeung-san lived so Jo Jeong-san visited is Gimje Wonpyung , Guritgol pharmacy and Daewon temple. And Jo Jeong-san met sister of Kang Jeung-san through Lee Chi Bok and received the sealed letter. It is the first case Jo Jeong-san receive the revelation from the alive person.

Jo Jeong-san took this Box of Transformation from Bocheon-gyo and used it for his work that continued without break or sleeping. This is meaningful in that Jo Jeong-san received a keepsake, which is related to some Heavenly Work, from Sangje and used it to achieve a series of heavenly achievement. It is different from his previous activities of spreading the teachings through the revelation of Sangje and some writings from certain people. Spreading and serving the Sangje's teachings through this actual keepsake from Sangje shows more clearly the will of Jo Jeong-san in realizing the Work in connection with Sangje.

In the following statement, Jo Jeong-san goes further from just serving Sangje's Sacred Bone and performing ritual ceremonies, to establish a religious order that enshrined and served Kang Jeung-san as the God of the Ninth Heaven and the Object of Faith in the religious order Mugeukdo.

There was a mysterious happening in Mahasa Temple at Busan where the Buddha statue lowered his head while Jo Jeong-san was carrying out his work. Jo Jeong-san goes on to unfold Heavenly Program in accordance with Sangje's Work of Reordering of the Universe, which is related to the God of Hwang-geuk.

Furthermore, Jo Jeong-san explained about Haein(Mark in the Sea) in relation to Unification with Tao and interpreted the status of Godship of Kang Jeung-san. Sangje explains about Haein since this is related to Jo Jeong-san being the Great Leader who is said, by Sangje Kang Jeung-san, to succeed the line of Unification of Tao.

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(Preliminary version. Please do not reproduce or quote without the consent of the author)

Ko Namsik(Daejin University)¹⁾

I . Introduction

The foundation of Daesoon Thought was built by Kang Jeungsan's(1871-1909) nine years of the Work of Reordering of the Universe, Doju Cho Jeongsan's(1895-1958) 50 years of work on spreading Kang Jeungsan's teachings, and Dojeon Park Wudang's(1917-1996) work through the establishment of the Fellowship of Daesoon Truth.

This study has a purpose to find out how the relationship between Kang Jeungsan and Doju Cho Jeongsan is described as the bearer and successor of the religious orthodox in 『Jeongyeong』, the scripture of the Fellowship of Daesoon Truth, and discover its meaning.

Doju Cho Jeongsan was the one who received religious orthodox of Daesoon Thought after Jeungsan passed into Heaven. Following the Heavenly command of Jeungsan in 1909, Doju went to Bongcheon, Manchuria in China. This event is called "Serving the Heavenly Command of Jeungsan". And then, Doju began the work of spreading Jeungsan's teachings for 50 years.

The life of Doju is written in chapter two of 「Passing on of the Teachings」, 『Jeongyeong』. There are written occasions of Jeungsan hand down His religious orthodox to Doju Cho Jeongsan.

This writing tried to look into the connection between Jeungsan and Doju based on the record in 『Jeongyeong』. All achievements

1) Department of Daesoon theology.

of Doju was unfolded by Jeung-san's Work of Reordering of the Universe and the Work of Chief Leader and his 50 years of work of spreading the teachings. These records can be found in chapter two of 「Passing on of the Teachings」.

Focused in those records, this study will have its significance in providing more objective view about the position of Doju, who received the religious orthodox from Jeung-san, in the history of the Fellowship of Daesoon Truth.

II. Succession of Religious Lineage through revelation and 50-year Gongu of spreading the teachings

In this chapter, there are the phrases about Kang Jeung-san, which correspond to the phrases about Jo Jeong-san shown in 「Passing on of the teachings」 2 of 『Jeon-gyeong』 to define the meanings.

<A-1>2)

Doju finished the 100-day work at Dojang(Temple complex) without break or sleeping. The work started from 11:00 AM on November 21th of Jeongyu Year(1897) and ended on March 3rd of Musul Year(1898). On March 5, He suffered greatly and a oriental doctor and western doctor were called on, but he said "the time is late". On the next day at 1 PM, Doju made all senior disciples stand outside his room, and had Dojeon Park Han-gyeong close to him and with his hand on the head of Dojeon, he commanded that all matter of Tao will be in charge of Dojeon and said, "My Gongbu completed in 50 years, and this is the year in the saying 'utmost energy comes in April'. I am leaving. Do not despair even for a moment and do the work as you always have been". Then he called out to the outside "Thief" for three times and passed into Heaven. It was March 6, 1898 and April 24, 1958 in solar month. His age was 64.³⁾

The year 1958 was when Jo Jeong-san passed into heaven after saying that year is when his 50-year Gongu⁴⁾ is completed. This

2) From here, mark A is attached for statements regarding Doju Jo Jeong-san in 「Passing on of the teachings」 2 of 『Jeon-gyeong』

3) 『Jeon-gyeong』, 「Passing on of the teachings」 2:66.

4) One day in June Sangje finished work of reordering the universe, burned the paper written in "50 years of Gongbu finished"

time frame perfectly fits with what Kang Jeung-san had foretold about '50 years of completing Gongbu for spreading teachings' before passing into heaven. Jo Jeong-san spent 50 years of Gongbu for spreading Kang Jeung-san's teachings. The statement in 「Passing on of the teachings」 2:66 is the record of the last year of the 50 years. If 1958 was the completion year of the 50 years, the beginning of 50-year Gongbu will be 1909, which was the year when Kang Jeung-san passed into heaven. The record about this is as follows:

<A-2>

Doju left homeland and went to the foreign land of Manchuria with his father on April 24 of Giyu Year(1909, when he was 15.⁵)

Giyu year is 1909, and the year after 50 years becomes 1958. This indicates that Jo Jeong-san carried on religious achievement in accordance with the foretelling preset by Kang Jeung-san, and the fact that Jo Jeong-san carried out the work of spreading the teachings of Kang Jeung-san for 50 years shows the connection made by the succession of Kang Jeung-san's Religious Lineage to Jo Jeong-san.

In the following phrase, Jo Jeong-san received the divine revelation from Sangje Kang Jeung-san while he was working on his Gongbu in a mountain of Bongcheon, Manchuria.

<A-3>

In the year of Jeongsa(1923) Doju was enlightened of Sangje's Daesoon Truth of Three Realms after nine years of Gongbu.⁶)

<A-4>

When Doju give all of his heart and strength to Gongbu in his Gongbu room some day, one divine man appeared and showed a Jumun, mantra of Daesoonjinri and said “If you chant this Jumun, you will save the world and relieve the people's suffering”. Doju try to greet formally the divine man, but the divine man disappeared. The Jumun is 'Sicheonju Johwajeong

5)『Jeon-gyeong』, 「Passing on of the teachings」 2:4.

6) 『Jeon-gyeong』, 「Passing on of the teachings」 2:6.

youngsebulmang mansaji jigigumji wonwidaegang(侍天主造化定 永世不忘萬事知 至氣今至願爲大降)』⁷⁾

Doju was enlightened of Sangje's Daesoon Truth of Three Realms, so the divine man is Sangje Kang Jeung-san. For the sake of saving the world and relieving the people's suffering Kang Jeung-san and Jo Jeong-san made a meeting of minds and the result appeared as a Jumun. The above passage shows holy appearance of meetings between human and divine beings like Kang Jeung-san as Sangje and Jo Jeong-san as human.

The divine revelation from Sangje Kang Jeung-san continued from then on, and next divine revelation is for Jo Jeong-san to go to Taein in Joseon and find Kang Jeung-san. The divine revelation has another message to especially find the site where Kang Jeung-san did work of reordering the universe.

<A-5>

In the year of Muo(1918) Doju arrived Guritgol pharmacy where Kang Jeung-san did work of reordering the universe. letting Lee Jeongryul and two other person precede. Doju said this passage followed the work course of reordering the universe by Sangje for 9 years old and obeyed the divine revelation to go to Wonpyoung.⁸⁾

<A-6>

Doju arrived Daewon Temple in Moak mountain followed by GwonTaero and some people. At that time Doju said “ After Great Opening is't it a good thing that I enfold 50 thousand years of Heavenly Program and You made it ”⁹⁾

April someday in the year of Jungmi(1907) Sangje took one thousand nyang (Korea old dollar) from Baik NamSin and begin to build a pharmacy. At that time to furnish all the pharmacy equipments and furniture Sangje called carpenter Lee GyungMun and taught him¹⁰⁾

7) 『Jeon-gyeong』, 「Passing on of the teachings」 2:7.

8) 『Jeon-gyeong』, 「Passing on of the teachings」 2:10.

9) 『Jeon-gyeong』, 「Passing on of the teachings」 2:11.

10) 『Jeon-gyeong』, 「Gongsa」 2:7.

Sangje went to Daewon Temple of Moak Mountain in Jeonju from the latter half of May in Shinchuk(1901) year to let Geumgok, a monk in executive chief, clean a silent room, to forbid other's approach and to study without drink and eating anything, so that Geumgok got impatient after 49 days passed away. Finally, Sangje Cheonjidaedo on July 5th of lunar month¹¹⁾

The place where Kang Jeung-san lived so Jo Jeong-san visited is Gimje Wonpyung , Guritgol pharmacy and Daewon temple. And Jo Jeong-san met sister of Kang Jeung-san through Lee Chi Bok and received the sealed letter. It is the first case Jo Jeong-san receive the revelation from the alive person.

III. Spreading of the teachings in relation to the keepsake from Sangje

Here, Mrs. Seondol gives to Jo Jeong-san not only the sealed letter but the Box of Heavenly Harmony which belonged to Sangje.

<A-7>

One day, Mrs. Seondol reported to Doju "The box in the pharmacy at Guri villiage is of the Box of Heavenly Harmony, so how is it that we restore it as soon as possible?".¹²⁾

Sangje had made two wooden Boxes and named the bigger one "Box of Heavenly Harmony and placed it in Donggok Pharmacy, and the small one "Box of Thansformation(遁)", which Sangje used for his Heavenly Work of "72 transformations for 72sages" and placed it in the house of Shin Gyeong-seok.¹³⁾

Jo Jeong-san took this Box of Transformation from Bocheon-gyo and used it for his work that continued without break or

11) 『Jeon-gyeong』, 「chronicle」 2-12.

12) 『Jeon-gyeong』, 「Passing on of the teachings」 2:14.

13) 『Jeon-gyeong』, 「Work of Reordering of the Universe」 3:10.

sleeping. This is meaningful in that Jo Jeong-san received a keepsake, which is related to some Heavenly Work, from Sangje and used it to achieve a series of heavenly achievement. It is different from his previous activities of spreading the teachings through the revelation of Sangje and some writings from certain people. Spreading and serving the Sangje's teachings through this actual keepsake from Sangje shows more clearly the will of Jo Jeong-san in realizing the Work in connection with Sangje. In addition, Jo Jeong-san gets to find the medicine chest, another keepsake of Sangje.

IV. Jo Jeong-san's explanation about Tao and foundation of the religious order

Later, Jo Jeong-san reveals what his Tao is about. He goes on to preach the Truth of Daesoon, the Great Tao of Infinite Fortune and Resolution of Grudges for Mutual Beneficence enlightened by Sangje Kang Jeung-san.

<A-8>

Doju said "My Tao is the Tao that has never been told either in present or in the past, so it is difficult to believe and cultivate it", and in his preach of the Great Tao of Infinite Fortune and Resolution of Grudges for Mutual Beneficence, he clarified the Tao in detail.¹⁴⁾

"Now facing the end of age when Infinite Fortune is being opened, you shall be careful in all matter, do not cause Cheok to others, do away with committing any sin, and participate in the Heavenly Work with your purest mind".¹⁵⁾

Jo Jeong-san not only reveals his Tao, but goes further to serve the Work of Sangje Kang Jeung-san and, with his own ability, resolves the energy contained in Daewonsa Temple where Sangje Kang Jeung-san carried out His Heavenly Work.

14) 『Jeon-gyeong』, 『Passing on of the teachings』 2:18.

15) 『Jeon-gyeong』, 『Foreseeing of future』 17.

<A-9>

Doju Jo Jeong-san made the disciples to recite Chilseong Mantra(mantra of the Seven Stars) and went to Daewonsa Temple where he finished 100-day Heavenly Program. The final 100th day was the day of July 7th in the lunar of Sinnu Year(1921). Not until then did the disciples understand why they were reciting Chilseong Mantra. Doju said to them "This is where Sangje judged the deities of Heaven and Earth. Some of the energies were still tangled and attached here, so I resolved them." 16)

Also, Jo Jeong-san, as the successor of Sangje's Religious Lineage, carefully took the Sacred Bone of Kang Jeung-san to his place and performed Ritual Ceremony everyday and carried on his Gongbu(a spiritual or Heavenly work).

When Hwang Eung-jong went into Sangje's room that seemed too quiet and found Sangje lying down quietly, he touched his cheek to Sangje's sacred face and realized He was so cold and already passed away into Heaven.¹⁷⁾

The disciples used the money kept in the Box for His funeral and send the money left to His family.¹⁸⁾

In the following statement, Jo Jeong-san goes further from just serving Sangje's Sacred Bone and performing ritual ceremonies, to establish a religious order that enshrined and served Kang Jeung-san as the God of the Ninth Heaven and the Object of Faith in the religious order Mugeukdo.

<A-10>

In the year of Eulchuk(1925) when the Temple Complex was completed at Dochang-hyeon, Doju Jo founded Mugeukdo and enshrined Sangje in the name of Gucheon Eungwon Noeseong Bohwa Cheonjon Kangseong Sangje(九天應元雷聲普化天尊上帝)¹⁹⁾

16) 「Passing on of the teachings」 2:21.

17) 「chronicle」 5-35.

18) 「chronicle」 5-36.

This indicates that Doju Jo Jeong-san started the process for making the teachings of Sangje into a religion and popularize it to the public.

V. Revealing the Status of Jo Jeong-san

Then, Jo Jeong-san announced in the Poyumun Statement(Statement of Spreading Enlightenment) that he himself is the successor of Religious Lineage, who serves the will of Sangje Kang Jeung-san and lead humanity to eternal paradise. Also, there was a mysterious happening in Mahasa Temple at Busan where the Buddha statue lowered his head while Jo Jeong-san was carrying out his work. Jo Jeong-san goes on to unfold Heavenly Program in accordance with Sangje's Work of Reordering of the Universe, which is related to the God of Hwang-geuk.

<A-11>

In March of Gabo Year(1894), Doju was accompanied by four disciples including An Sang-ik and went to Cheong-cheon to look around Mandongmyo Tomb where God of Hwang-geuk was enshrined. On the way back, it began to rain, and later at night, there was a big rain storm and thunder and lightening that was so big that it seem like all mountains were to collapse. On the next day, there was a saying that the stone door, which was closed on the left of the rock wall under Cheomseongdae that had engravings of "Yellow Emperor who serves the highest writes, 'do not move if it is against

19) *Gucheon Eungwon Noeseong Bohwa Cheonjon Kangseong Sange*. The God of Ninth Heaven is Sangje, the Supreme God who commands all phenomena, including heavenly bodies, to come into beings; controls the becoming and changing of everything in Creation with lightening and thunder; forwards great love to make everything exist into beings tangible or intangible; and is the highest majesty of all creation; who descended into human incarnation in the first name Kang.

propriety", was broken down into two to show the inside writings of four words of Okjo-bingho(玉藻冰壺) and another four words of Manryeok-eophil(玉藻冰壺). 20)

One day, Sangje arrived in Waryong-ri of Gubu and said to the disciples, "Now I need to move in the God of Hwang-geuk to straighten this world from chaos". "God of Hwang-geuk is staying as energy in Emperor Guāngxù of Qīng. The human connection that would bring God of Hwang-geuk in this land started when Song Wu-am build the Mandongmyo Tomb." And He made the disciples recite Sicheonju Mantra every night. When He was reciting the Mantra Himself, He said that the sound is equal to the sound heard during the moving of 'funeral bier'. Then added, "The sound sang during the moving of funeral bier is said to be 'the way for sedan chair' which is equal to the 'way of a King'. Now the God of Hwang-geuk has moved in". This was when Emperor Guāngxù of Qīng passed away.

Furthermore, Jo Jeong-san explained about Haein(Mark in the Sea) in relation to Unification with Tao and interpreted the status of Godship of Kang Jeung-san.

<A-12>

On the next day after Doju came back from Haeinsa Temple, Doju gathered disciples and said to them "It is wrong to consider Haein as some object only because Sangje had said Haein is the Human Mark. Haein is not somewhere in the far but it is in the center of your hands. The basis of all principles for all matters of whole universe is in the sea. There is a saying "True man in the sea island". Look at the sea water. It is all electricity. Water goes down but has the nature of going upward. The root of all matters and forms come to life as they absorb the energy of water. Heaven has 36 levels, which Sangje takes control of their electricity to rule over and nurture all matters of Heaven and Earth. This makes Him Sangje of Thunder and Lightening who is the Highest Being that Forwards great love to Make everything exist into beings (雷聲普化天尊上帝).²¹⁾

20) 『Jeon-gyeong』, 「Passing on of the Teachings」 2:50.

Hyeong-ryeol followed the order of Sangje and gave Him the paper on which he pointed 64 trigrams and wrote down 24 directions. Sangje took the paper outside the door and burnt it to the direction of the Sun, and said "Stay with Me" and added looking back at Hyeong-ryeol "If you believe in Me well, I will bring you the Haein".²²⁾

Sangje said "I will send the line of Unification with Tao to the Great Leader. I will only have to inform the way how to be unified with Tao. When you become unified with Tao, all the gods of Confucianism, Buddhism, and Seon(Sharmanism) in charge of 'Unification with Tao' will gather together to realize humans' Unification with Tao according to each one's level of cultivation of Tao in their mind and body. Therefore, how could I be the only One to carry out the work of realizing Unification with Tao".²³⁾

Sangje explains about Haein since this is related to Jo Jeong-san being the Great Leader who is said, by Sangje Kang Jeung-san, to succeed the line of Unification of Tao.

IV. Conclusion

The year 1958 was when Jo Jeong-san passed into heaven after saying that year is when his 50-year Gongu is completed. This time frame perfectly fits with what Kang Jeung-san had foretold about '50 years of completing Gongbu for spreading teachings' before passing into heaven. The place where Kang Jeung-san lived so Jo Jeong-san visited is Gimje Wonpyung , Guritgol pharmacy and Daewon temple. And Jo Jeong-san met sister of Kang Jeung-san through Lee Chi Bok and received the sealed letter. It is the first case Jo Jeong-san receive the revelation from the alive person.

Jo Jeong-san took the Box of Transformation from Bocheon-gyo and used it for his work that continued without break or

21) 『Jeon-gyeong』, 『Passing on of the Teachings』 2:55.

22) 『Jeon-gyeong』, 『Passing on of the Teachings』 1:62.

23) 『Jeon-gyeong』, 『Passing on of the Teachings』 1:41.

sleeping. This is meaningful in that Jo Jeong-san received a keepsake, which is related to some Heavenly Work, from Sangje and used it to achieve a series of heavenly achievement. It is different from his previous activities of spreading the teachings through the revelation of Sangje and some writings from certain people. Spreading and serving the Sangje's teachings through this actual keepsake from Sangje shows more clearly the will of Jo Jeong-san in realizing the Work in connection with Sangje.

Jo Jeong-san goes further from just serving Sangje's Sacred Bone and performing ritual ceremonies, to establish a religious order that enshrined and served Kang Jeung-san as the God of the Ninth Heaven and the Object of Faith in the religious order Mugeukdo.

There was a mysterious happening in Mahasa Temple at Busan where the Buddha statue lowered his head while Jo Jeong-san was carrying out his work. Jo Jeong-san goes on to unfold Heavenly Program in accordance with Sangje's Work of Reordering of the Universe, which is related to the God of Hwang-geuk.

Furthermore, Jo Jeong-san explained about Haein(Mark in the Sea) in relation to Unification with Tao and interpreted the status of Godship of Kang Jeung-san. Sangje explains about Haein since this is related to Jo Jeong-san being the Great Leader who is said, by Sangje Kang Jeung-san, to succeed the line of Unification of Tao.

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