

23. *Divine Principle*, pp.550—552.  
 24. Genesis 1 : 27.  
 25. *Divine Principle*, pp.553—555.  
 26. *Ibid.*, pp.555—556.  
 27. *Ibid.*, pp.558—561.  
 28. In the Hegelian dialectic, the opposing conceptions of thesis and antithesis are grasped as mutually cooperative, not only in his theory of being (“Lehre vom Sein”), but also in the theory of essence (“Lehre vom Wesen”), or the theory of concept (“Lehre vom Begriff”). That is, in being (Sein), quality (Qualitat) and quantity (Quantitat) are held to be thesis and antithesis; in the notion (Begriff), essence (Wesen) and appearance (Erscheinung) are held to be thesis and antithesis; in the idea (Ideen), subjectivity (Subjektivitat) and objectivity (Objectivitat) are considered to be thesis and antithesis. There is no exception to this in his philosophy of nature or philosophy of the spirit. All of them exhibit their existing process, not collision process.

*Paper VIII*

## The Concept of an Asian Community and the Unity of Religions Seen from Dae Chong Kyo Scripture

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### A. A Brief History of Dae Chong Kyo

Dae Chong Kyo (literally meaning 'Great Religion') is a religion believing in Dan Kun, whom the Korean race has worshiped ever since its birth as a people, as he was supposed to have been its founder. According to the *Samkuk Yusa*, Hwan Ung, son of Hwan In, cherishing the ideal of the widespread welfare of mankind, descended on Mt. Paektu to establish a divine city, and married an earthling woman—a woman of the Bear tribe—to father Dan Kun, who founded Chosun, the first state of the Korean race.

Since Dan Kun was the offspring of God, to worship Dan Kun was to worship God, which took the form of worshiping Heaven. An awareness that they were God's own posterity caused the Korean people to start the ritual of worshiping Heaven from the dawn of its history. Ch'amsong Dan on Mt. Mari at Kanghwa Island is looked upon as one of the platforms for Heaven worship. This Ch'amsong Dan is reputed to have been the place where Dan Kun himself worshiped Heaven.

Later in the Puyo Era this ritual of Heaven worship was called

Dae Ch'on and was observed in the tenth lunar month under the ritual name of Yong Ko, when the whole people rallied to hold a nationwide festival accompanied by dancing, musicmaking and drinking. During the tribal period of the Three Hans it was observed under the ritual name of Kye Wum.

Further down in the Samkuk (Three-Country) Era, in Koguryo it was called Kyong Ch'on (literally meaning 'Reverence of Heaven') with the ritual name of Tong Meng; in Silla it was called Sung Ch'on, and in Paekche, Kyo Ch'on. Later on, during the Unified Silla dynasty, Heaven worship was conducted as a ritual of P'ungryu Tao; in the Koryo dynasty it was conducted as P'alkwan Hwe, and during the Yi Dynasty it was conducted under the name of Chong Kyo (literally meaning 'religion'). Chong originally meant 'an ancient god-man.'

As Confucianism was adopted as the state religion in the Yi Dynasty, however, the age-old ritual of Heaven worship was eventually abolished because it was regarded as unjustifiable for people of non-imperial nation (Korea) to worship heaven. Taoism had been introduced as far back as the Samkuk Era, and Taoists joined the ritual of Heaven worship, the tradition of which was kept on uninterruptedly through the Unified Silla and Koryo dynasties, the ritual taking place at Sokyok Chon. Again, during the Yi Dynasty the Taoists managed to revive the ritual at Sokyok Chon, only to be abolished when the dominant Confucianists took objection to it.

When King Kojong of the Yi Dynasty, managing to break away from being a tributary to the Ch'ing Dynasty, gave a title to his reign calling himself an emperor, he set up the Wonku Dan at Sokong Dong, Seoul, to worship Heaven himself, but it had to be torn down when Korea was annexed to Japan in 1910.

Though abolished for a few centuries, it was the Korean people's constant belief in God that made it possible for the ritual of Heaven worship to be continued as a regular national annual event for such a long time. Belief in God as a folk belief was handed down without interruption. The simple custom of peasants offering devoted prayers to God before a bowlful of the first clear water drawn from the well at home, or their Heaven worship at Ch'ilson Dan has been

prevalent among the people irrespective of the change of dynasties.

As Japan's invasion of Korea became increasingly blatant at the end of the Yi Dynasty however, Rah Ch'ol (1863—1910) revived Dae Chong Kyo on January 15, 1909, with the aim of resuscitating the Dan Kun cult. The Governor General of Korea, however, outlawed Dae Chong Kyo in 1915, and its followers had to flee to Manchuria to continue the independence movement, finally to return home in 1946 after the 1945 Liberation.

Foreseeing the tragedy of national ruin through the invasion of the Japanese imperialists, Rah Ch'ol had tried to circumvent it by reviving the traditional national religion. After the 1910 annexation, however, he died a martyr for his faith in 1916 at Mt. Kuwol in Hwanghae Province, where there was a shrine erected to the spirit of Hwan In, Hwan Ung and Dan Kun.

After the martyrdom of Rah Ch'ol, the second head of the sect, Kim Hon, moved the head temple to Manchuria in 1917. So Il declined to be the third head, having devoted his whole life to the independence movement. Yun Sae-Bok was appointed the third head, and moved the head temple back to Seoul in 1946. Back home, Yun Sae-Bok abolished the head succession system to adopt the scripture system, in which the elders have been taking over thus far.

## B. Scriptures of Dae Chong Kyo

### 1. The *Samil Shinko*

The basic scripture of Dae Chong Kyo is the *Samil Shinko* (literally meaning 'Three One Divine Message'). It is the record of the message of a God who incarnated in human form to descend on Mt. Paektu.

It says in the *Pong Jang Ki* that in the Kapja year of 366 a God who descended on Mt. Paektu to cultivate the land and grow all things, including man and animals, gave the divine message at the palace on October 3, 125. On that occasion P'eng O came followed by 3,000 people, Ko Shi brought a blue stone from the eastern shore, and Shin Ji inscribed a pictorial language on it.

Later, Ki Ja invited Wang Su Kung to have it translated into the letters of the Yin Kingdom on a birch bark. Legend has it that the

original stone inscription was kept in the coffers of the State of Puyo, and the birch bark original was preserved by Wiman Chosun, only to be lost in wars. The Chinese version, translated during the Koguryo Dynasty, was kept at Yongbokak by Dae Jo Yong, King Koh of Palhae, with his compliment added to it. King Mun again hid it in a stone hut of Pobon Dan on Mt. Paektu. Toward the end of the Yi Dynasty, so as to save the Korean people from ruin and bring peace to the world, God sent Paekbong, a supernatural being, to search for it. Having found it, Paekbong had Paek Jon and Tu Il-paek transmit it to Rah Ch'ol in 1905, so the legend goes. The following is a translation of the Samil Shinko.

#### Chapter 1 Precept on Heaven

God said, "Premier P'eng Ryo! That blue thing is not Heaven (Sky), nor is that black thing Heaven, either. Heaven has neither appearance nor foundation, neither beginning nor end, neither up nor down. It has no four sides (directions), has no place but is empty, nor is there any place but is surrounded by it.

#### Chapter 2 Precept on God

God sits on the unsurpassed foremost seat, has boundless virtue, wisdom, and power; gives birth to Heaven, rules over numberless worlds, creates all things in the universe, leaves out not an iota, is dazzlingly bright and so full of spirit that no man can dare give Him a name nor can he measure Him. When you pray aloud, He never turns up, but when you seek seed in your inner self, you will find he has descended on your mind.

#### Chapter 3 Precept on the Heavenly Palace

Heaven is God's Kingdom, where there is a palace with stone steps made of all good, gates made of all virtues. There is one God, surrounded by a host of angels and enlightened ones (sages). It is a place of the greatest felicity imaginable and of the brightest light possible. Only those who have attained spiritual enlightenment shall enjoy happiness up there for good.

#### Chapter 4 Precept on the World

You see the innumerable stars in the sky. Countless is their number, and unequal and various are their largeness and smallness, brightness and darkness, troubles and pleasures. One God created all

worlds and had the Sun God rule seven hundred worlds. Your world may look large by itself, but it is in fact no more than a grain of a world. The fire within burst out to form sea and land as you now see. God, having breathed down to the bottom of the Earth, and heated it with the sun's light and heat, there multiplied all things that walk, fly, transform and swim, and everything that is cultivated.

#### Chapter 5 Precept on Truth

Both man and things are endowed with three truths—nature, life, and spirit. While man is endowed with these three equally and wholly, things are provided with these three biasedly. Since true nature has neither good nor evil, the most enlightened master it. Since true life has neither purity nor turbidity, the medium-enlightened master it. Since true spirit is neither thick nor thin, the lowest enlightened preserve it. When you return to these truths, you become one with God.

Ever since he was born on earth man has been rooted in three illusions—mind, life energy, and body. Mind, as it depends on nature (character), has both good and evil. When you are good, you get blessing, when bad, trouble. Energy, as it depends on life, has either purity or turbidity. If you are pure, you have longevity; if turbid, you are short-lived. Body depends on spirit, and is either thick or thin. If it is thick, you are noble; when thin, you are mean.

The three truths and the three illusions meet and open Three Ways—feeling, breathing and touching, which in turn lead to eighteen different states.

Feeling has joy, fear, sorrow, anger, greed, and dislike. Breathing has fragrance, odor, coldness, heat, dryness and wetness. Touching has sound, colors, smells, tastes, lewdness and contact.

Most people are born into a troubled course of life where they grow, get old, fall ill and die, going through their lot mixed with good and evil, purity and turbidity, thickness and thinness.

The enlightened ones stop their feeling, regulate their breathing, and abstain from touching. They single-mindedly reform themselves, acting upon truths instead of upon illusions, thus giving full chance to God's will becoming manifest. It is they who have attained spiritual

enlightenment.

To summarize the *Samil Shinko*: The first message clarifies the amorphism and infinity of deep space. The second message is that God, the supreme superintendent of the cosmos, creates all things with His three big functions of virtue, wisdom and power, and that God may descend on our mind if we prove ourselves good enough. It is a teaching of the identity of God and man. The third message about the Heavenly Palace is a view of the Beyond. The Heavenly Palace, so full of blessings and supernal light and consisting of all good and all virtue, is where eternal happiness is lavished upon those who found their way unto truths through the right faith and self-discipline. The fourth message deals with the processes and phenomena of the creation of the cosmos. All phenomena in the universe were started by one God, who breathed life into them to multiply. The fifth message on truth says that all things are endowed with the three truths—nature (character), life and spirit. The higher enlightened master the true nature which has neither good nor evil, the medium enlightened master true life which has neither purity nor turbidity, and the lower enlightened master true spirit which has neither thickness nor thinness. When they return to the truth after attaining spiritual enlightenment, the enlightened ones turn God themselves.

Set up in opposition to the three truths are the three illusions—mind, life energy and body, where there is the distinction of good and evil, bliss and trouble, purity and turbidity, longevity and short life, thickness and thinness, nobility and meanness. Between these truths and illusions man is destined to make his way along the Three Ways of feeling, breathing and touching, which are sub-divided into 18 different states. Enlightened ones, however, pass on to the domain of truths through the three laws (or principles) of stopping feeling, regulating their breath, and abstaining from touch.

## 2. The *Ch'onpu Kyong*

The *Ch'onpu Kyong* was accidentally discovered by Kye Yon-Su, an herb collector, on a stone wall in the T'aepek Mountains in 1916,

eleven years after the *Samil Shinko* was shown. The *Ch'onpu Kyong* was first inscribed in ancient Chinese characters by Shin Ji on a monumental stone. Toward the end of Silla, philosopher Ch'oe Ch'i-Won deciphered and inscribed it on a stone wall in the T'aepek Mountains. Two years after the above-mentioned Kye Yon-Su discovered it, Chon Byong-Hun came by it and published it at Beijing in 1919 with his own commentary in a book entitled, *An Outline of Mental Philosophy*. This is how we came to have the *Ch'onpu Kyong* as we know it today. An interpretation of the 81-character *Ch'onpu Kyong* follows.

(1) One is beginning, but what is beginningless is also one. If split, it becomes three (i.e. Heaven, Earth, Man). The primary source, however, is infinite.

(2) The first (or beginning) of Heaven is one, the first (or beginning) of Earth is two, and the first (beginning) of Man is three. When one is piled up, it reaches ten, which always is to be divided into three.

The second of Heaven is three, the second of Earth is three, and the second of Man is also three poles (i.e. nature, life and spirit) is added up to six (i.e. good, evil, purity, turbidity, thickness, and thinness), giving birth to seven, eight and nine (i.e. feeling, breathing, and touching).

(3) Move three, and you get four, and five and seven form links.

One may spread itself mysteriously into myriad things, but the source is immovable, only the operation (use) changes.

(4) If you are rooted in the primary source of your mind, you will feel the sun rise resplendent in you, and you will find heaven and Earth become one in you.

(5) One is an end, but what is beginningless is also one.

To sum up, the *Ch'onpu Kyong* dwells so much on the principle of one and three that its contents may justly be called the Three-One Philosophy. One spreads into three, and three returns to one; one being subject and three, operation (use); one being One God and three, Heaven, Earth and Man.

Although one is One God, it being the first cause of the infinite

universe and infinity, it has neither beginning nor end. Although it splits into the three poles of Heaven, Earth and Man, it remains One God all the same. Since One God is our true mind, if you concentrate on it, you are illumined by the sun to find Heaven and Earth united in one in yourself.

### 3. The *P'alli Hun*

While the *Ch'onpu Kyong* consists of 81 Chinese characters and the *Samil Shinko* of 366 characters, the *P'alli Hun* (literally meaning "Eight Ideal Precepts") also consists of 366 precepts. This is the moral culture scripture of Dae Chong Kyo intended to cultivate good manners. It was compiled by Ul P'a-So, a premier of the Koguryo Dynasty, and was known to the Dan Kun sect even during the Japanese colonial days, but was not published. It was not until 1965 that Park No-Ch'ol first published it under the title of *A 360-item Scripture Regarding Dan Kun Courtesy*. Then again in 1972 the Dan Dan Academic Society published it under the title, *Samjon Kyekyong*.

The essential points of the *P'alli Hun* are largely the eight ideals of probity, faith, love, company, misfortune, bliss, recompense, and obligation. Each ideal fills several chapters (i.e. subject) and each chapter comprises several precepts (i.e. use), amounting to 46 chapters and 366 precepts in all.

### 4. The *Shinsa Ki*

The *Shinsa Ki* was transmitted to Rah Ch'ol by Pek Jon along with the *Samil Shinko*. It is another scripture of revelation.

The *Shinsa Ki* is composed of three scriptures—the Creation Chronicle, Enlightenment Chronicle, and Governance Chronicle.

The Creation Chronicle is the 'Genesis' of Dae Chong Kyo and tells how Hwan In, Creator of infinite love and virtue, opened Heaven, created stars and everything, assigned divine officials and generals their respective duties to take charge of the suns, rain, wind, thunder, lightning, etc., and sent down a man and woman on Mt. Paektu to be the progenitors of the human race.

The Enlightenment Chronicle tells how the great Hwan Ung descended upon the earth to establish the great Tao, preaching Dae

Chong Kyo and enlightening people with the five precepts of the *Samil Shinko*.

The Governance Chronicle tells how the great Hwan Kyom (i.e. Dan Kun) superintended agriculture, laws and regulations, diseases, punishment, good and evil, for the welfare of mankind at large. He had three legendary wizards and four spirits look after the 366 affairs of man. P'eng O took charge of forestry conservation, flood control, and house building; Ko Shi saw to agriculture and eating cooked food; P'isokap Shinmo taught handloom weaving, originating the customs of cooking and clothes wearing; Shin Ji invented letters and the teaching of ethics; Ak Tan looked after diseases; Ji Jae supervised racial customs; Suk Shin dealt with wicked things; Su Ki recommended good conduct, meeting out reward and punishment impartially, thus the system of man and wife, parents and children, king and subjects was established for the first time.

### 5. The *Shinri Daejon*

The *Shinri* (Divine Logic) *Daejon* is a scripture compiled by Rah Ch'ol through revelation after he attained spiritual enlightenment. It includes four chapters—the nature of God, God's Tao, God-man, and Religion, namely, God's logic.

The first chapter, the Nature of God, enunciates that there were three gods—Hwan In, Hwan Ung, and Hwan Kyom, who were the three operations of One God. Thus the three gods form a Trinity. Being omniscient and almighty, they are supreme, beginningless and unprecedented regarding Heaven, Earth and Man.

The second chapter, God's Tao, explains that God gives figuration without having a figure Himself, speaks without using words, does without doing anything, whereby all things in the universe are born, allowed to grow and fulfil themselves.

The third chapter, God-man, tells how the figureless God looked down at Earth to come down as God-man, a mere gesture of His verbalized enlightening teaching, and a simple movement signified governance. He brought up the five tribes, became the supreme king on earth, taught the five precepts of the *Samil Shinko*, and eventually

became the progenitor of mankind and a thousand religions.

The fourth chapter, Religion—God's Logic, enunciates the Samil (three-one) logic of Dae Chong Kyo that one without three means that there is no operation (use), and that three without one means there is no subject, one being three's subject and three being one's operation. If you master the logic of the one-three and three-one of Dae Chong Kyo, you return to God to become one with Him, turning yourself into a God-man who takes part in the Creation and movement of heavenly spheres.

#### 6. The *Hwoesam Kyong*

This is a scripture that So Il wrote through revelation after he attained spiritual enlightenment. It consists of nine chapters: Three Gods (Hwan In, Hwan Ung, Hwan Kyom), Three Enlightened Ones (higher, medium, lower), Three Illusions (mind, energy, body), Three Ways (feeling, breathing, touching), Three Selves (heavenly nature self, God's spirit self, religion's Tao self), Three Ethics (love, courtesy, Tao), Three Worlds (God, man, devil), Three Meetings (large, medium, small), Return to One (Three Truths return to One, i.e. Truths return to One God).

The *Hwoesam Kyong* is an exposition of the *Samil Shinko* in terms of Buddhist philosophy, the logic of the *I Ching* and Taoism. Master of Confucianism, Buddhism and Taoism that he was, So Il said the *Samil Shinko* is a synthesis of the essences of Confucianism, Buddhism, and Taoism. Confucianism, Buddhism and Taoism are, so to speak, Small Selves, these got together and became one. Their root is the Larger Self, and the Larger Self is the *Samil Shinko*.

#### 7. The *Sambop Hwoet'ong*

The *Sambop Hwoet'ong* (Mastering Three Laws) is a record of the way of ascetic practices of Dae Chong Kyo, namely the Three Laws. The *Sambop Hwoet'ong* was written by Yun Se-Bok, based on his 50-year-odd training in the Three Laws. It is made up of three chapters covering the three laws.

#### 8. The *Shindan Shilgi*

This book, written by Kim Hon, purports to an actual chronicle of the God-man Dan Kun, excerpting ancient documents at home and abroad, for the historical remains of Dan Kun and the traces of the religion peculiar to our race in an effort to trace the history of Dae Chong Kyo.

### C. The Ideology of Dae Chong Kyo

The most important of all scriptures of Dae Chong Kyo are the *Ch'onpu Kyong* and the *Samil Shinko*. The former is the subject and the latter is its operation, the two complementing one another. Let's survey the ideology of Dae Chong Kyo centering around these two scriptures.

#### 1. Dae Chong Kyo's View of the Universe

According to Dae Chong Kyo, the universe was made by God. As to the origin of the universe, there are the creation theory of Christianity, the spontaneous generation theory of Oriental philosophy, and the theory of universal evolution used by scientists. The first claims that the omniscient and almighty God created the universe and all things with his transcendent power. As to the evolution theory, Buddhists explain that all things in the universe came into being through the natural laws of cause and effect, while Confucianists insist that everything was born from the interaction of the primary cause, which is logic, and Yin and Yang, which is life energy. Scientists are of the opinion that there was a big explosion of energy—the Big Bang—and the evolution of stars and all things followed.

Dae Chong Kyo's generation theory of the universe somewhat resembles that of Christianity, with only this difference. The Christian idea of the Creator is a transcendent being far and away above man, but God in Dae Chong Kyo is at once transcendent and inherent in man, so that man can be one with Him if he concentrates on his true mind (larger self).

According to Dae Chong Kyo, the Heavenly God, Earth God and Man-god form a trinity. Although there is only one God, He has great

virtue (the principle of life), great wisdom (the principle of reformation), and great power (the principle of accomplishment). Life signifies creation; reformation signifies influence for good through teaching; accomplishment signifies governance. The one God has three capabilities, the manifestations of which are Hwan In (i. e. creation), Hwan Ung (i.e. reformation) and Hwan Kyon (i.e. governance), there being no separate three Gods. Thus God is defined as three in one, all things in the universe being created according to the separate aspects of one God. One is three's subject, and three is one's operations.

## 2. Dae Chong Kyo's Outlook on the World

According to Dae Chong Kyo, there are three worlds; upper, middle and lower, that is, the Divine Sphere, Man's world, and Hell (the Demon's world). The Precept on the Heavenly Palace of the Samil *Shinko* requires man to have attained spiritual enlightenment and fulfilled himself in order to be qualified to enter the felicitous sphere which God inhabits. Others are destined to go to Hell. Men inhabit the human world, an in-between world.

In Dae Chong Kyo, the El Dorado of the afterlife, such as the Pure Land in the West or Paradise, is called the Heavenly Palace in the widest sense of the term. It is also divided into three; (1) the Heavenly Palace in heaven, (2) Heavenly Palace on earth, and (3) Heavenly Place of human body. (1) is supposed to be in Heaven, (2) is located on Mt. Paektu (since that is supposed to have been the place where the human race started its life), and (3) dwells in the human brain.

The progenitors of mankind were Naban and Aman, who first inhabited the upper stream of the Songhwa River, that is, near Mt. Paektu. Their offspring were later divided into the five yellow, white, black, red and dark blue races.

## 3. Dae Chong Kyo's View of Mankind

Man and the whole creation are born with the three truths of nature, life and spirit, along with the three illusions of mind, life energy and body. Common man goes through hardships, being

fascinated by the three illusions. If you master by hard training the Three Laws of stopping feeling, regulating breathing, and abstaining from touching, however, you are sure to be led to the felicitous true state. When spiritually enlightened, you come to stick to the three truths of nature, life and spirit in preference to the three illusions, eventually to be united into one with God.

Dae Chong Kyo's view of man is well summed up in the chapter on the three selves—Heaven's nature self, God's spirit self, and religion's Tao self. Self signifies the seed inherited from Heavenly God and the Great Tao. Heaven's nature self is apt to incline toward self-respect, finally to reach vainglory; spirit self to incline toward self-love, finally to reach egocentrism, and Tao self to condescension, finally to reach utter self-effacement. Therefore, the three selves ought to be combined into a unified whole, which is none other than the larger self.

Heaven is one's self, God is one's soul, and religion is one's Tao, there being no such thing as one's own aspect by itself. One's self is born through the transformation of God's Tao, and it has to follow inevitable principles on the road to God. Hence the a priori self has no beginning, nor has the posteriori self any end. Self is not the first person pronoun merely limited to one individuality or person.

Viewed from a narrow point of view, one's own self may seem to be the only one, but from a larger standpoint, there are no other people but all are oneself. The larger self is realized only when you feel yourself, mankind, God, and the universe incorporated into one.

## 4. The Ideology of Trinity in Dae Chong Kyo

The doctrine of Dae Chong Kyo is characterized by its integration of Confucianism, Buddhism and Taoism. To illustrate from Dae Chong Kyo's methods of self-discipline: the law of stopping feeling is akin to seeing through things in tranquility as in Buddhism; the regulation of breathing is similar to that of cultivating life energy in Taoism, and the law of forbidding touch reminds us of the moral culture of Confucianism.

Similarly, nature self's vainglory, spirit self's egocentrism and Tao self's self-effacement correspond respectively to stopping feeling,

regulation of breathing and abstaining from touch, which are the laws of discipline common to Confucianism, Buddhism and Taoism.

#### D. The Possibility of Religious Unification by Dae Chong Kyo

##### 1. The Comprehensiveness of Dae Chong Kyo

Although founded only in 1909, Dae Chong Kyo is a revival of the almost 5,000-year-old Dan Kun cult. Since the Dan Kun cult is of a markedly synthetic nature, it is natural for Dae Chong Kyo to be comprehensive in its structure of ideology.

The extant records that mention the age-old Dan Kun cult are the *Samkuk Yusa* and the *Hwandan Koki*. According to the former, long, long ago there was the land of Hwankuk ruled by Hwan In, whose illegitimate son Hwan Ung longed to govern the human world. Aware of His son's earnest wish, the father gave him three heavenly signs and had 3,000 heavenly people escort and accompany him, sending him down below the Shindan tree on Mt. Paektu to build the Heavenly City and carry out the ideal of the widespread welfare of mankind.

As bears and tigers beseeched him to be elevated to the level of man, Hwan Ung put them to some tests. The bears proved equal to the tests and became men, while the tigers failed to do so. When a Nungyo (Bear woman) wished to conceive, Hwan Ung assumed human form and married her. She then gave birth to Dan Kun—the founder of the Chosun state.

While the *Samkuk Yusa* regarded Hwankuk as a kingdom in Heaven, Shinsi as a city that gods inhabited, and only Chosun as a kingdom on the earth, the *Hwandan Koki* (Vid. Chronicle of Three Holy Men) records that Hwankuk was not a heavenly kingdom, but a historical kingdom on the earth. Hwankuk is said to have been a large kingdom comprising 12 states located at the foot of Mt. Panaru,

50,000 ri (195,000km) from north to south by 20,000 ri (78,000km) from east to west. Hwankuk is recorded to have lasted 3,301 years, ruled by seven kings. As for Hwan Ung, the *Hwandan Koki* says that instead of descending from Heaven, he founded the Paetal Kingdom around the T'aepek Mountains toward the end of Hwankuk,

later to move to the Ch'ongku Kingdom, which lasted 1,565 years with 18 kings. Even the tenure of office and age of Hwan Ung is recorded in the same book.

The question of whether Hwankuk and Paetal were historical kingdoms has given rise to much controversy. Since not a few people regard descriptions of Dan Kun in the *Samkuk Yusa* as mere fiction, fewer people will take the Hwankuk and Paetal kingdoms mentioned in the *Hwandan Koki* as having been historical.

Assuming, however, that neither kingdom actually existed, we may as well admit them as a religious cult so long as we can find in the legend our forbears' idealized pattern of thinking. Inasmuch as Dae Chong Kyo is based on the doctrine that Heavenly God, Earth God, and Man-God form a trinity, it does not make much difference whether to take them as historical or not.

The philosopher Ch'oe Ch'i-Won of the Silla dynasty named the ancient native religion of Korea the 'P'ungryu Tao', pointing out that it embraced Confucianism, Buddhism and Taoism. The narrative of Dan Kun's foundation and moralistic government of people corresponds to Confucianism. Hwan In is compared to the Sakra devanam Indra, or Heavenly God in Buddhism. And the story of bears and tigers being put to tests in order to be turned into men may be compared to religious neophytes training and meditating to be enlightened enough to become Buddhas.

Further, the legend that Dan Kun later hid himself in the mountains to become the guardian god of mountains reminds us of the anchoritism of the Taoists. It is natural, therefore, that the doctrine of Dae Chong Kyo—a resuscitated form of the Dan Kun cult or the ancient P'ungryu Tao—should have the ideologies of Confucianism, Buddhism and Taoism inherent in it. In addition, Dae Chong Kyo's theory that the universe was created by God and its Trinitarianism closely resembles that of Christianity.

Of all the ideologies of Dae Chong Kyo, one that deserves our special attention is that of the Larger Self. Man consists of the nature self rooted in Heaven, spirit self rooted in God, and Tao self rooted in religion. Indulging in nature self, one is liable to lean toward vainglory; indulging in spirit self, one is apt to lean toward



egocentrism, and indulging in Tao self, one is in danger of leaning toward self-effacement. It is a balanced combination of the three selves that constitutes the Larger Self. The idea of great harmony, in which man should embody the Larger Self in co-operation not merely with the rest of mankind but also with all things in the universe, is characteristic of the comprehensive nature of Dae Chong Kyo. The idea that man's nature, spirit and Tao come not from man himself, but from Heaven, God and religion well represents the conformity of nature and Man, and the identity of Heaven and Man, which marks the inclusive Oriental philosophy that all things in the universe have one and the same root.

## 2. The Possibility of Religious Unification

Dae Chong Kyo points to the possibility of the unification of the world's religions without exciting conflicts with other religions, thanks to the comprehensive nature of its doctrine. Since Dae Chong Kyo's view of the universe and God is at once monotheistic and pantheistic, it can prevent controversies between monotheists and pantheists. Especially, its Trinitarianism and the idea of the union of God and man could be expected to play a significant role in adjusting the polarity between the monotheistic God-centered view and the humanistic man-centered way of thinking.

The idea of the Heavenly Palace is a happy expression of man's search for Utopia. What is impressive is that the Heavenly Palace is also expressive of the moral ideal.

So long as the moral ideal is realized, we need not necessarily count on the Paradise of the afterlife alone, because the Heavenly Palace, or an earthly paradise, is a positive possibility here below. Instead of choosing between this world; and the next, Dae Chong Kyo affirms both worlds; here and hereafter. In this respect also, Dae Chong Kyo is most promising in settling religious disputes, ultimately to lead to the unification of world religions.

To conclude, although it is a native Korean religion, Dae Chong Kyo is qualified to participate in unifying the world's religions in light of the comprehensive nature of its doctrine.

## Paper IX

# The Concept of an Asian Community and the Unity of Religions Seen from Tenrikyo Scripture

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corporation in 1888. In other words, the religion named Tenrikyo at its birth about 150 years ago has already had about one century's experience since its organization started its activity. Comparing it with so-called world religions, it still stands at an immature stage, having a career less than one tenth of theirs.

From the aspect of not only time length but also spacial expansion, this is clear. For the time being Tenrikyo is still a "religion of points and lines," and has not yet reached the level of a "religion of surface." As a community is to be created by a "religion of surface" with spending long time, Tenrikyo remarkably lacks a career of making concrete proposals concerned with the community.

However the present status may be, Tenrikyo cannot be said to have nothing to do with the ideology of the community, from the standpoint of its original primary mission. So let us reflect on the purpose of its establishment and its doctrine, to consider its basic attitude toward the future from there.

The originator of Tenrikyo was a very mediocre peasant housewife named Miki Nakayama, as shown in a revelation book later written. She lived in the last decades of the Edo period, the age of strong