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KANG JEUNG SAN: THE OBJECT OF BELIEF  
IN JEUNG SAN DO

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Introduction

One of the most well known religious facts of Korea is that it is the most Christianized country in Asia.<sup>1</sup> However, there is a nationalistic religious movement emerging in the country with the number of followers, according to some statistics, almost equivalent to that of Christianity.<sup>2</sup> Many citizens in Seoul have had an experience with someone approaching him or her and asking "would you be interested in the Tao?"<sup>3</sup> These people who come and ask such questions identify themselves as "the students of Tao." They are the followers of a nationalistic Korean religious movement of which the object of belief is the person of Kang Jeung San. While there are a number of different sects within the common faith of Kang Jeung San, the total number of believers, according to their statistics, is estimated to be over seven million.<sup>4</sup> In comparison, the estimated numbers of other religious adherents include: 10,321,012 Buddhists; 8,760,336 Protestant Christians; 2,950,730 Roman Catholics; and 210,927 Confucians.<sup>5</sup> The total population of Korea is about fifty million. Comparing the number of the followers of Kang Jeung San with these statistics suggests that

being familiar with this new religious movement is important for understanding the religious climate of Korea today.

Two among the different sects of Kang Jeung San deserve our attention. The largest is Dae Sun Jin Ri Hoe. They proclaim to have about six million followers. They are financially well equipped and own more than five high schools and one university.<sup>6</sup> They are certainly the majority within the faith in Kang Jeung San. The other sect that is the focus of this article is called Jeung San Do. They claim to have about one million followers.<sup>7</sup> Despite the fact that Dae Sun Jin Ri Hoe seems to outnumber Jeung San Do, there are reasons for discussing the latter instead of the former. First of all, Jeung San Do is more active in missionary work within universities than any other sects of Kang Jeung San, and they are involved in multiple club activities of many universities.<sup>8</sup> Secondly, they are more fervent in foreign missions, and have translated their sacred scripture ó the *Dojeon* ó into English. There are currently about seventeen *Dojangs* ó the place of their religious practice ó outside of Korea, and seven of them are in the U.S.<sup>9</sup>

### Jeung San Do

Both Jeung San Do and Dae Sun Jin Ri Hoe share a monotheistic faith in the person of Kang Jeung San as the incarnate god of the universe.<sup>10</sup> It is safe to say that knowing about Kang Jeung San is the key factor for understanding both Dae Sun Jin Ri Hoe and Jeung San Do. The modern form of Jeung San Do was founded in 1974.<sup>11</sup> The headquarters of Jeung San Do is located in *Dae-Jeon*, a city in Chung-Chong Province, the mid-western part of South Korea. Interestingly, Jeung San Do followers refuse the name of the city *Dae-Jeon* (meaning óthe big fieldö) and claim that it should be called *Tae-Jeon* (meaning óthe supreme fieldö). According to their belief, *Dae-Jeon* is going to be the



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new capital of Korea, which is going to be the leading country of the world ó a nationalistic idea which will be discussed in this essay.

The Two Grand Masters in Jeung San Do:  
Ahn Un San and Ahn Gyeong Jeon

Among other important materials, there are three crucial sources that form the current teachings of Jeung San Do. First, Ahn Un San, whose title is called Jong Do Sa, is almost equivalent to the Pope in Roman Catholicism in his authority. He was born in 1922, and his parents were devoted followers of Kang Jeung San teachings. When he reached the age of twelve, he was enlightened and realized that his destiny was to spread the teachings of Kang Jeung San. After the Japanese occupation of Korea had ceased, Ahn Un San established the religious movement *Jeung San Gyo* (öThe Teachings of *Jeung San*ö), but soon had to retreat from his activities due to the Korean War. In 1974, he and his son reestablished their religion with a slightly different name: *Jeung San Do* (öThe Way of Jeung Sanö).<sup>12</sup> Ahn Un San's teachings are taken by Jeung San Do followers with the highest authority; he is referred to with öhis holiness.ö Second, one of the major sources of his teachings is the book *Sang Seng* which records his lectures for new believers. Third, Ahn Gyeong Jeon, who is the son of Ahn Un San, holds the title *Jong Jeong*, which also seems to be of high authority, but lesser in degree than his father. One of his main contributions to Jeung San Do is his writings, which outnumber his father's. One of Jeung San Do's most important books, *Jeung San Do's Truth*,<sup>13</sup> written by Ahn Gyeong Jeon, is a book that categorizes doctrinal teachings according to various subjects.

The *Dojeon*: The Sacred Text of Jeung San Do

While many traditional religious practices in Korea do not seem to adhere to set standards such as written texts or doctrines, for they are mostly influenced by ritual-based shamanism,<sup>14</sup> what is central to the Jeung San Do followers is their sacred book: the *Dojeon* (literally meaning 'the Scripture of the Way'). The *Dojeon* is said to be written and compiled by multiple disciples of Kang Jeung San and the descendants of those disciples. The year in which the *Dojeon* was first published is quite recent: 1992.

The *Dojeon* consists of eleven chapters and is a collection of Kang Jeung San's life and teachings in a narrative form. Starting from chapter one, a brief background of his incarnation is provided. Kang Jeung San is the ruling deity of the universe and all other religions were given to humanity prior to his birth in preparation for him to come on earth. From chapter two, after becoming an adult, he travels around Korea and is joined by people who would become his disciples. During his travel, he offers teachings, miracles, and most importantly, conducts his 'ministry,' which is a concept that shall be discussed later in this article. After eight years of the journey, the account of Kang Jeung San ends in chapter ten with his death and ascension. The last chapter of the *Dojeon* uses the same format, yet in a much shorter length. It is the story of Go Su Bu; a lady who is worshiped along with Kang Jeung San in Jeung San Do, yet not identified as an incarnate god.<sup>15</sup> She is the one designated to become Kang Jeung San successor after his death. Overall, the largest part of the *Dojeon* – from chapter two to chapter ten – records the accounts of Kang Jeung San itinerary. It does not record the teachings of Kang Jeung San followers. Excluding the narrative descriptions, all of the actual teachings come directly from Kang Jeung San himself (apart from for the teachings in the last chapter which come from Go Su Bu).



Kang Jeung San Life: Biography and  
Some Significant Episodes

Kang Jeung San was born in 1871 to extremely poor parents. Despite economically difficult circumstances, he is said to have been very wise. He was able to study the texts of Confucianism, Buddhism, and Taoism. When he reached the age of twenty-four, the Dong-Hak revolution<sup>16</sup> broke out in his hometown. After turning thirty-one years old, he started to proclaim that he is the incarnate god. From that point on, he traveled around the Korean peninsula and continuously practiced meditation, disciplining his followers, and conducting what he calls the *Cheon Ji Gong Sa*, the necessary ritual of òministryö that must be performed in order to òsave the world.ö He died in 1909 and after his death many of his disciples claimed to have seen the òresurrectedö Kang Jeung San. However, this was not a physical resurrection. The *Dojeon* records that Kang Jeung San body was buried and no mention of the body missing or being removed is written,<sup>17</sup> yet the witnesses could see him. During his life, though, Kang Jeung San passes on his divine authority to a woman whose name is Go Su Bu.<sup>18</sup>

Many of the episodes in Kang Jeung San life involve miracles. For example, in one episode Kang Jeung San goes to the home of one of his followers to heal a tumor. The follower himself does not know that he has a tumor inside his body. Kang Jeung San tells him to go out to buy some noodles and boil them. Without being convinced that he is sick, the follower obeys his master, boils the noodles and eats them. After eating the second bowl, the follower feels sour in his stomach. òGo have a bowel movement and examine your stool,ø Sahng-jeh-nim

instructed. Wun-il found that his excrement was all pusö (*Dojeon* 3:191:6).

Some of the miraculous incidents are for healing his followers, while others are for condemning those who enrage him. While there are many more interesting episodes, one story is notable. In this episode, Kang Jeung San walks into a church. After the pastor's sermon is over, Kang Jeung San is enraged by the õwrongö teachings of the pastor and causes thunder and insects to fall down from the sky. The people in the church became terrified.<sup>19</sup> The purpose of this incident was to show that Kang Jeung San himself was the true god the Christians were seeking.

#### Kang Jeung San Teachings

This leads us to Kang Jeung San actual teachings on himself, the universe, and humanity. These are the crux of Jeung San Do's beliefs.

#### On Himself and His õMinistryö

The term Ohk-hwahng Sahng-jeh, or simply Sahng-jeh, refers to the highest heavenly deity in the Chinese Religion.<sup>20</sup> Kang Jeung San was clearly convinced that he was this Ohk-hwahng Sahng-jeh. õIn a thunderous voice, Jeung-san proclaimed, ÆHeaven and earth belong to Me! I am Ohk-hwahng Sahng-jeh.ø Then, He laughed loudlyö (*Dojeon* 2:10:12). Regardless of the concept of the deities in Taoism, however, Ohk-hwahng Sahng-jeh is the only ruling deity who is to be worshiped in Jeung San Do. In this sense, we can say that Jeung San Do is a monotheistic religion.<sup>21</sup>

So why did Kang Jeung San say that he had to come on earth? As many *Dojeon* passages suggest, Jeung San Do recognizes that there is a predicament in this world; there is suffering. õSahng-jeh-nim stated, ÆThe whole world is suffering from a monstrous disease. I am using my



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authority over the three realms and the power of creative change to open a new heaven and a new earth. I will build a world of immortality in which all will live long without aging. I am Ohk-hwahng Sahng-jehö (Dojeon 2:12:1-3). Kang Jeung San analysis of what causes this suffering, and how we fix it is, as Jun Shik Choi, the professor of Korean Studies at Ehwa Women's University observes, very Korean.<sup>22</sup> There are so many people in history who were treated unjustly and died; the ögrudgesö of their souls are causing this world suffering.<sup>23</sup> What Kang Jeung San did on the behalf of humanity was the mysterious *Cheon Ji Gong Sa* (literally meaning öthe renewal of heaven and earthö):<sup>24</sup> gathering souls, solving their problems and soothing their grudges. His process of *Cheon Ji Gong Sa* is, in its appearance, shamanistic. It largely consists of symbolic performances such as writing amulets and then burning them, reciting mantras, and singing and dancing.<sup>25</sup> While the *Cheon Ji Gong Sa* is mainly about solving the problem of grudges of the past, its ultimate goal is also geared towards the future, for its consequences would be bringing in the ideal future age.

However, this does not mean that humans have no roles. *Cheon Ji Gong Sa* is believed to be still in process.<sup>26</sup> What we must do is believe in what Kang Jeung San has done for us and continue the work by ancestral veneration.<sup>27</sup> Also, we must stop treating people unjustly, for it will cause grudges again. This prohibition of unjust treatment of others serves as the foundation of Jeung San Do's ethics.

### On the Universe and Humanity

According to Jeung San Do, the lifespan of the universe goes through continuous cycles. Each cycle ö one Cosmic Year ö has four

seasons: Spring, Summer, Autumn, and Winter. The characteristics of this cycle are analogous to the change of seasons in nature. Spring is birth, Summer is growth, Autumn is harvest, and Winter is rest. Thus, the Spring of the Cosmic Year is equivalent to the birth of human civilization, and in the Summer, human civilization experiences growth; we are currently at the end of Summer. In Autumn, human civilization reaches its pinnacle of maturity. Winter is when the civilization gets into a resting mode and prepares for the next Cosmic Year.<sup>28</sup>

According to Jeung San Do's interpretation, Winter is the Ice Age, and we are now at the door of Autumn. However, right before we move into Autumn, there will be a catastrophic change called Gae Byuk. This catastrophe will be caused by the shifting of the axis of the Earth. The axis, which is now believed to be tilted at twenty three and a half degrees, will move to become zero. After settling into the completely new environment of Autumn, the human race will enjoy the maximum capacity of technology and civilization.<sup>29</sup>

At this point, it would be relevant to note that Jeung San Do's teaching on spiritual entities is relatively complex. Gim Sohng-hwahn asked what happens after death. Sahng-jeh-nim explained, "Everyone has a heavenly soul (*hohn*) and an earthly soul (*nuk*). After death, the heavenly soul goes up to heaven and becomes a spiritual being (*shin*). After receiving ancestral memorial rites from four generations of descendants, it becomes either a brilliant being (*yung*) or an immortal being (*sun*). The earthly soul returns to the earth, and four generations later, it becomes a ghostlike being (*gwee*).ö (*Dojeon* 98:1-4)

This concept has similarities to the understanding of humans as existing in trichotomy. Kang Jeung San also taught that if one is not faithful to his or her duties, their souls can disappear. Only the souls of those who are faithful will survive.<sup>30</sup> These duties include faith in Sahng Jeh Nim<sup>31</sup> and participation in the *Cheon Ji Gong Sa* by good deeds and rituals including ancestral veneration and *Chi Seong*: a ritual



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mainly dedicated to Kang Jeung San while also venerating the ancestors.<sup>32</sup> In addition to these rituals, there are also other practices to be followed, including reciting certain mantras. In the Later Heaven, these spiritual beings (of those whose bodies have died yet whose souls have not disappeared) and humans (those who will still be alive at the time) will be living together.<sup>33</sup> The environment of this future age will be beyond our imagination.

#### On Korea

The followers of Jeung San Do believe that 1) Korea is the root of human civilization, 2) Being born a Korean is one of the most blessed things one can imagine, and 3) in the future (the Later Heaven), Korea will become the leading nation on earth, and all the rest of the world will look up to her.<sup>34</sup> Ahn Un San wrote *õí* in the future, the whole world will cling to this tiny country.<sup>35</sup> Jeung San Do's account of why this has to be so comes from their interpretation of topography. According to Grand Master Ahn Un San, Korea is physically at the center of the world. This is explained in detail by using the world map. Japan, which is right next to Korea, is what he calls the *õinner dragon.õ* The North and South American continents combined together is the *õouter dragon.õ* To the left of Korea, all the way up from inland China down to India and Indonesia is the *õinner tiger.õ* All the way from the western Russia through Europe and down to Africa is the *õouter tiger.õ* Australia is the *õmountainõ* that supports and upholds Korea.<sup>36</sup> Why is Korea located in such a spot as the center of human civilization, surrounded by dragons and tigers and upheld by a mountain? According to Jeung San Do, Tae Ho Bok Hi (pronounced as Tai Hao Fu Xi in

Chinese), who is known to be the founder of the Chinese civilization and the inventor of the Eight Trigrams, was a descendant of Korea.<sup>37</sup> It all began in Korea, and everything will become renewed in Korea as well. That is why Ohk-hwahng Sahng-Jeh had to be incarnate in Korea.

### On Religions

Having laid the very simplified foundations of Jeung San Do's beliefs, we now turn our attention to their views on other religions. Jeung San Do sees the emergence of all the three major Asian religions — Buddhism, Taoism, and Confucianism — as well as Christianity as preparatory processes for the incarnation of Kang Jeung San. However, whenever there are truth claims in those religions that clash with Jeung San Do's teachings, they should be corrected for Kang Jeung San is the true ruling god, the Ohk-hwahng Sahng-Jeh or the Sahng Jeh Nim.<sup>38</sup> For example, Confucians had it right about ancestral veneration, but missed the true identity of who they call Shang Di (the Chinese way to call Sahng Jeh).<sup>39</sup> Taoists know about Tae Ho Bok Hi, but they were ignorant of the fact that he was Korean.

What Jeung San Do has to say about Christianity is very interesting. Jesus is the one who points us to the Father, and this Father is *Sahng Jeh Nim*. The one who is sitting on the "Great White Throne"<sup>40</sup> is Kang Jeung San.<sup>41</sup> It is also interesting that Matteo Ricci, the Jesuit missionary to China, is considered one of the most important figures in history: the one who has done the greatest good for humanity.<sup>42</sup> The *Dojeon* depicts Matteo Ricci as the one who pleaded to *Sahng Jeh Nim* to come down to earth to save humanity since we are helpless by ourselves.<sup>43</sup>



### Brief Analysis of Jeung San Do's Faith in Kang Jeung San

Jun Shik Choi refers to Kang Jeung San as a "religious genius."<sup>44</sup> He clearly acknowledges that Jeung San Do can be such an attractive religion to the Korean patriotic young intellectuals. A Korean religion that incorporates the Korean shamanistic worldview, which takes its origin from Korea, and values itself over all foreign religions, can be an attractive religious choice for Koreans. In light of the history of Korea, which is full of invasions and abuses by surrounding nations, it is hard to deny the fascination with a worldview that has the highest view and centrality on Korea.

Contrary to relativists, Harold Netland agrees with other religious scholars, such as Ninian Smart and Keith Yandell, that there are context independent criteria for evaluating religious worldviews, and he suggests two of such criteria: first, *logical consistency*, which may also include consistency with known historical events; and second, *moral criterion*, in which we ought to seek whether a worldview adheres to at least fundamental moral rules.<sup>45</sup> When applying the second criterion to evaluate Jeung San Do, it seems that this religious worldview qualifies for their reason that moral behaviors is based upon preventing grudges, a concept that looks into the deepest level of the human heart that causes all the hatred, malice and selfishness.

Those who are familiar with the world's major religions can recognize how much Jeung San Do seems to borrow from various religious traditions. Christians will recognize more than just the monotheistic faith. The concept of the one ruling deity being incarnate into a form of man on behalf of humanity would be the clearest similarity. There are also similarities between the narratives of the

Christian Gospels and the *Dojeon*. For example, Kang Jeung San rebukes the religious leaders, performs miraculous healings and even brings the dead back to life as Jesus Christ did in the Gospels.<sup>46</sup> Contrastingly, however, Kang Jeung San's life does not seem to be a completely vicarious sacrifice of himself on behalf of the world.

Aside from a Christian perspective, those who are involved in other religions will recognize parts of their beliefs in Jeung San Do as well. Confucians would certainly find the ancestral veneration familiar, and Taoists would definitely notice the Eight Trigrams and the concept of the Cosmic Year. The terms used in Jeung San Do also appears to be borrowed from other religions. Although they may have different implications, Jeung San Do uses such terms as *Sahng Jeh*, Holy Spirit, the Tao,<sup>47</sup> the mantra and many more.

It might be easy to argue that Jeung San Do is too syncretistic: a combination of multiple incompatible religions made into a form that satisfies the desires of some Korean nationalists.<sup>48</sup> Jum Shik Ahn also criticizes this faith as a nationalistic movement that has typical characteristics as a new religion; for there are already many new religious movements presenting their faith as the final and ultimate form of truth that unifies all other religions.<sup>49</sup> Choi also carefully questions how convincing the idea of saving the world through the Cheon Ji Gong Sa can be.<sup>50</sup> Of course, Jeung San Do has a way to explain all. They argue that, since Korea is where religion began, it is obvious that incomplete bits and pieces of the original and complete truth can be found in many religions of the world. They argue that, the fact that Jeung San Do appears to have borrowed enormously from many religions can actually prove their claims. Nonetheless, their alleged history seems to put a great burden of proof on their shoulders. For example, the idea of Tae Ho Bok Hi being Korean and Korea being the root of human civilization can bring about objections from historians



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around the world who adhere to the more widely accepted history of China that cannot be compatible with Jeung San Do's view.<sup>51</sup>

### Conclusion

If the Ultimate in Christianity is God, and if Brahman is the Ultimate in most schools of Hinduism, then Kang Jeung San, the *Ohk-hwahng Sahng-Jeh*, surely deserves to be taken as the Ultimate in Jeung San Do. The grudges accumulated throughout the history is the cause of the human predicament, and therefore, salvation, which solves all the problems of grudges and brings in the Later Heaven, is achieved only through faith and practices instructed by Kang Jeung San.

After being informed of the current status of this religious movement, we have first identified some of the crucial sources and backgrounds for understanding Jeung San Do. Then we have seen the life and core teachings of Kang Jeung San, including his view on himself as the Ultimate, and on the universe and humanity. His unique views of the nation of Korea and other religions were also briefly discussed. Although there are much more to this faith in Kang Jeung San ó which involve the points of divisions among the different sects such as Dae Sun Jin Ri Hoe ó and many more Korean terms they use that can help us understand their worldview much further ó the backgrounds and concepts provided by this essay should help us begin to understand this religious movement.

It is not hard to see that one of the major motives in Jeung San Do and Kang Jeung San teachings is the Korea-centric mentality. Although there are traditionally Korean myths on the founding of the country,

Korea has always adopted religions from other nations in order to set up its major ideology. Yes, these religions usually did become Koreanized,<sup>52</sup> but they still originated from the influences by bigger nations. Besides, in many cases, these adoptions were the results of foreign invasions. In the early history of Korea, Buddhism was the national religion. In the Chosun dynasty,<sup>53</sup> Confucianism was the foundation of the social order. In regards to Christianity, the Korean churches are known to have experienced the most rapid growth in history. As a small country that always had to struggle with the physical and cultural invasions by surrounding nations, it is not hard to understand the desire for some spiritual originality.

The fact that this kind of religious movement is emerging has some notable implications. I believe it is plain to see that such nationalistic movements reveal that there are people who are not satisfied with the past and present relationship between Korea and other countries. To be more specific, the way Korea was and is treated by the more powerful nations in the political, economical, and cultural realms is viewed by these people as something to be fixed; ideally, to be subverted and have Korea be the most powerful nation on earth. The Korean media today shows us that there is a growing anti-Western (particularly anti-American) mentality among the younger generations. While many conservatives say that this is so because these young people have not experienced the Korean War,<sup>54</sup> such a hostile view against America among the younger people does not seem to be losing popularity. In the midst of these circumstances, it is possible that religious movements like Jeung San Do do not only speak of the existing nationalistic trends but also intensify them. In order to understand how the nationalistic population thinks and what they desire, looking into these religious followers must be seriously considered. All in all, for religious and other purposes, Kang Jeung San is worth paying attention to.



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<sup>1</sup>John L. Esposito, Darrell J. Fasching, and Todd Lewis, *World Religions Today*, (New York: Oxford University Press, 2006), 459. However, the Christian population in Korea today is decreasing, and the percentage is much less (20%) than the numbers suggested by Esposito, Fasching, and Lewis (32%). See also Jun Shik Choi, *Reading Korean Religions Culturally* (in Korean), (Paju: Sakyejul), 24.

<sup>2</sup>Jun Shik Choi, *Reading Korean Religions Culturally* (in Korean), (Paju: Sakyejul, 2004), 176-179. See also 24.

<sup>3</sup>Ibid, 173.

<sup>4</sup>While the Korea National Statistical Office (KNSO) provides a much lower number, slightly over sixty eight thousand, Jun Shik Choi, the professor of Korean Studies at Ehwa Women's University, suggests that the method used by KNSO to get the statistic includes only a small portion of the total number of believers. Notice, however, that even following the low number of KNSO suggests that this religion is the sixth largest religion in Korea today. See Choi, *Reading Korean Religions Culturally*, 173-180.

<sup>5</sup>Ibid., 24

<sup>6</sup>Ibid., 176

<sup>7</sup>Ibid., 179

<sup>8</sup>Ibid., 178

<sup>9</sup>Some of the addresses of these *Dojangs* in the U.S. include: 51-11, 199 St. Fresh Meadows, NY 11365; 936 S. Crenshaw Blvd. #307, Los Angeles, CA 90019; 3322 High Vista Dr. Dallas, TX 75234; 5795 N.

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Elston Ave. Chicago, IL 60646; and 4351 Gina Court, Lilburn, GA 30047. There are two more *Dojangs* in California. See Jeung San Do International Department. Jeung San Do *Dojeon: The Holy Scripture of Dao*. (Seoul: Daewon Publishing Co., 2005), 36-37.

<sup>10</sup>Regarding the monotheistic faith, note that the word *ōgodō* is never used to refer to Kang Jeung San. It is always *Sahng-Jeh* or *Ohk-hwahng Sahng-Jeh*. The word *shin*, which is most widely chosen for translating the word *ōgod,ō* can sometimes also mean *spirit* in general. Because of this linguistic complication, Jeung San Do and Dae Sun Jin Ri Hoe followers do not take Kang Jeung San as the only *shin*, for there are many *shins* (spirits). Nonetheless, Kang Jeung San is believed to be the only ruling deity of the universe, which is equivalent to the concept of the English word *ōgod.ō*

<sup>11</sup>*Ibid.*, 14.

<sup>12</sup>*Ibid.*, 17.

<sup>13</sup>*Ibid.*, 19.

<sup>14</sup>Choi, *Reading Korean Religions Culturally*, 137.

<sup>15</sup>One of the major differences between Dae Sun Jin Ri Hoe and Jeung San Do is that the former recognizes other additional figures to be worshiped.

<sup>16</sup>*Dong-Hak* (literally meaning *ōEastern Studyō*) was a Korean religious movement that was against the foreign (particularly western) religions, and the revolution caused by this religious mind occurred in 1894. Although it did not overturn the country, a small number of the descendants of the revolutionaries still follow the religion with a different name: Chon Do Gyo. See also Esposito, Fasching, and Lewis, *World Religions Today*, 460.

<sup>17</sup>*Dojeon* 10:47-72



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<sup>18</sup>Entire biography paraphrased from Sang Hwan Lee, "Why Did Kang Jeung San Come to this World?" (in Korean). *Shin Dong Ah* (October 2007), 349-354. See also Chung Lee, "Jeung San Do, The Religion of Our Own" (in Korean). *Monthly Chosun* (July 2007), 455-457.

<sup>19</sup>*Dojeon* 5:10:1-16. See also Byung Sup Ahn, *Who is Jeung San Sahng Jeh Nim* (in Korean), (Seoul: Daewon Publishing Co., 2005), 64-66.

<sup>20</sup>The name of the deity *Sahng-jeh* (*Shang-Di* in Chinese pronunciation, meaning the "Lord Above") comes from ancient China. *Ohk-hwahng Sahng-Jeh* (*Yu-Huang-Shang-Di* in Chinese, meaning the "Jade Emperor") is the highest deity in Taoism. However, unlike the Chinese understanding, Jeung San Do followers believe that *Ohk-hwahng Sahng-Jeh* is the only ruling deity of the universe. They use *Ohk-hwahng Sahng-Jeh* and *Sahng-Jeh* interchangeably. See also Esposito, Fasching, and Lewis, *World Religions Today*, 428 and 465.

<sup>21</sup>See note 10.

<sup>22</sup>What it means by being very Korean is that, as Jun Shik Choi observes, the shamanistic practice of dealing with the grudges of the dead is the foundation of the Korean people's religious thinking. See Choi, *Reading Korean Religions Culturally*, 149.

<sup>23</sup>Byung Sup Ahn, ed. *Sang Seng: the Words of Ahn Un San Jong Do Sa Nim* (in Korean), (Seoul: Daewon Publishing Co., 2004), 56-59.

<sup>24</sup>Gyeong Jeon Ahn, *Jeung San Do's Truth* (in Korean), (Seoul: Daewon Publishing Co., 2002), 239-256.

<sup>25</sup>Choi, *Reading Korean Religions Culturally*, 88.

<sup>26</sup>Sang Hwan Lee, 354.

<sup>27</sup>As discussed in note 22, and in addition to the discussion, the practice of ancestral veneration for the purpose of expressing thankfulness to the ancestors for their protection and guidance, and to prevent them from bringing grudge-caused calamities, is the root of Korea's religious background.

<sup>28</sup>Byung Sup Ahn, ed. *Sang Seng*, 52-53.

<sup>29</sup>Ibid., 106-110. See also 114-115.

<sup>30</sup>Chung Lee, "Jeung San Do, The Religion of Our Own," 463.

<sup>31</sup>The Korean word *Nim* follows the name or title of someone when addressing the person honorifically: for example, *Sun-Seng* literally means *teacher*, but people are expected to call their teachers *Sun-Seng-Nim*.

<sup>32</sup>Note that ancestral veneration in Jeung San Do is more than just to pacify the ancestors; these ancestors are believed to bring grace in return of the veneration. See Choi, *Reading Korean Religions Culturally*, 99.

<sup>33</sup>Byung Sup Ahn, ed. *Sang Seng*, 107-108.

<sup>34</sup>Ibid., 66-68.

<sup>35</sup>Translated from the original Korean statement. Chung Lee, "Jeung San Do, The Religion of Our Own," 455.

<sup>36</sup>Byung Sup Ahn, ed. *Sang Seng*, 80-81

<sup>37</sup>Ibid., 116-117. See also 176.

<sup>38</sup>See note 20 and 31.

<sup>39</sup>See note 20.

<sup>40</sup>Revelation 11:20



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<sup>41</sup>Byung Sup Ahn, *Who is Jeung San Sahng Jeh Nim* (in Korean), (Seoul: Daewon Publishing Co., 2005), 33.

<sup>42</sup>In the past, Matteo Ricci was once not taken as a positive example of Catholic missions in the history of Roman Catholicism, because he was condemned by the Pope for letting the Chinese people continue ancestral veneration. See also Jonathan D. Spence, *The Memory Palace of Matteo Ricci*, (New York: Viking Penguin, 1984).

<sup>43</sup>That is why Matteo Ricci assembled the spirits of sages, buddhas, and bodhisattvas. They came up to the ninth heaven to entreat Me to address the deep suffering of humans and spiritsö (*Dojeon* 2:27:3). See also Byung Sup Ahn, ed. *Sang Seng: the Words of Ahn Un San Jong Do Sa Nim* (in Korean), (Seoul: Daewon Publishing Co., 2004.), 105.

<sup>44</sup>Choi, *Reading Korean Religions Culturally*, 19.

<sup>45</sup>Harold A. Netland, *Encountering Religious Pluralism*, (Downers Grove: InterVarsity Press, 2001), 289-300.

<sup>46</sup>Choi, *Reading Korean Religions Culturally*, 64.

<sup>47</sup>They do not imply the Taoistsøconcept of Tao, which is the non-personal energy that governs the universe. The word Tao is simply used as a term to mean öthe truthö or öthe way.ö

<sup>48</sup>Sang Bok Kim, *Theology of Cults* (in Korean), (Bundang: Institute of Laypeople Ministry, 1995), 39.

<sup>49</sup>Jum Shik Ahn, *Worldviews and Spiritual Warfare* (in Korean), (Seoul: Joy Mission, 2007), 299.

<sup>50</sup>Choi, *Reading Korean Religions Culturally*, 161-164.

<sup>51</sup>Also note that Hwan Dan Go Gi, which records ancient Korean myths, is taken as non-factual by most Korean historians.

<sup>52</sup>Choi argues that the shamanistic religiosity of Korea has turned all of the foreign religions, including Christianity, into Korean shamanistic forms. See Choi, *Reading Korean Religions Culturally*, 137.

<sup>53</sup>from 1392 to 1910

<sup>54</sup>The conservative political parties in Korea are generally considered to be American-friendly, and the liberal parties, in general, are viewed to be more towards the opposite.

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