

**WORKBOOK**  
**The Magoist Cosmogony**  
**Volume 1 (Chapters 1-4)**

**The Budoji**  
**(Epic of the Emblem Capital City)**  
**in English and Korean**  
**Translations**

**With the Original Text**  
**in the East Asian Logographic Language**

**Translated and Noted by**  
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## MAGO BOOKS PUBLIATIONS

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*She Rises: What Goddess Feminism, Activism and Spirituality?* (Volume 3) coeditors include Deanne Quarrie and Helen Hye-Sook Hwang (2018).

*Mago Almanac: 13 Month 28 Day Calendar (Book B) Years 3, 5915-6 MAGO ERA, 2020-2021 CE* (2019).

*Goddesses in Myth, History, and Culture* coedited by Mary Ann Beavis and Helen Hye-Sook Hwang (2018).

*Celebrating Seasons of the Goddess* coedited by Helen Hye-Sook Hwang and Mary Ann Beavis (2017)

*She Rises: How Goddess Feminism, Activism, and Spirituality?* (Volume 2) coedited by Helen Hye-Sook Hwang, Mary Ann Beavis, and Nicole Shaw (June Solstice, 2016).

*She Rises: Why Goddess Feminism, Activism, and Spirituality?* (Volume 1) coedited by Helen Hye-Sook Hwang and Kaalii Cargill (June Solstice, 2015).

*The Mago Way: Re-discovering Mago, the Great Goddess from East Asia* (Volume 1) by Helen Hye-Sook Hwang (October 3, 2015).

## DEDICATION

To Sillan Magoists,  
To the authors of the *Jingsimrok* (*Literature of Illuminating Mind/Heart*)  
among whose 15 volumes the Budoji comes as the first volume,  
To our ancestors who read and preserved the Budoji,  
To Bak Geum, the modern scribe of the Budoji,  
Eunsu Kim who translated and published the Budoji in the mid-1980s.

Old Korean Magoist Ancestors,  
Our Grandmothers,  
Our Parents,

All Mothers and Sisters,  
All Fathers and Brothers,

Whales and All Terrestrial Species.

## ACKNOWLEDGMENTS

It has been 20 years since I first read the Budoji. I can't thank enough my friends, colleagues, and mentors who encouraged and supported me so that I can be the scholar of Magoism today. I am thankful for Dr. Sangil Kim who handed the copy of the Budoji to me in the summer of 2000. I am thankful for my advisors who allowed me to write about the topic of Mago the Creatrix based on the Budoji for my doctoral dissertation. I am thankful for many who have helped with my physical survival in various ways, so that I can dedicate my life to the study of Magoism. I am thankful for my parents and family members who have had trust in me and what I am doing. Last but not least, I am thankful for Matthew Kim Hagen who has been patient with me for all those years, while reading and copy-editing almost all of my writings including this volume. And I thank myself...

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## INTRODUCTION

It has been 20 years since I first read the Budoji (Epic of the Emblem Capital City), the principal text of Magoism, a term that I coined shortly after. The Budoji was, reappeared as a book in the 1980s in Korea, largely unknown among Koreans at that time. Primarily based on the Budoji, I wrote my doctoral dissertation on the topic of Mago, the Creatrix, in 2003 and 2004. I had gathered a large corpus of primary sources, researched extensively on the topic and its related themes as well as relevant interdisciplinary works. That was to verify and support the Budoji's validity as a reliable source. I knew that my dissertation marked the onset of my life's search and research on Magoism. I spent the following sixteen years expanding, deepening, and testing the premises that I posited in my dissertation. The subject of Mago became the axis of my life. I found myself a Magoist, following after my predecessors and contemporaries who are countless but mostly forgotten if ever known. I was finally home. The Budoji was at the root of my activities undertaken under the rubric of "The Mago Work" including teaching, publishing, and holding events like Mago Pilgrimages to Korea and Nine Mago Celebrations.

The Budoji is the Book of Mago, the Creatrix, written in a systematically cogent narrative. The Budoji testifies to the forgotten mytho-history of Magoism from which modern civilizations are derived. Without the Budoji, the Origin Story of the Creatrix, would have remained unknown today. Without the Budoji, Magoism, the Way of the Creatrix, would have remained unnamed. The Budoji teaches, guides, and awakens people to the metamorphic reality of WE/HERE/NOW. Alleged to have been written in the early 5th century of Silla (57 BCE-935 CE), the Budoji ripe with noble (read matricentric) terms and symbols is salvific, offering matricentric soteriology. My task is to make the Budoji known to the world so that we can discover the story of the Budoji as OUR STORY. In the Budoji, we are told why and how to live peacefully in harmony with all other people and all other species on earth and beyond. It is very slippery to write about it because of its multi-valent meaning, too bedazzling to articulate. Once told, however, the Budoji will begin to ferment something in your mind, something that has been with us all

along and everywhere but made unseen. The nine-volume workbook series is an effort to make the unseen seeable and palpable.

I must admit that my books, articles, essays, lectures, and events that I wrote and undertook with regards to Magoism for the last two decades are only the footnotes to the Budoji. I could not rely on traditional publications, journals, and educational institutes for my Magoist intellectual/spiritual productions. Out of necessity, I founded *Return to Mago E-Magazine*, Mago Books, and Mago Academy to build a wheel through which my scholarship on Magoism is interwoven and advocated. Synchronously, the birthing of my dissertation in a book form is approaching in support of the Budoji's workbook. This book, with a slightly revised title, *Seeking Mago, the Great Mother from East Asia: A Mytho-Historical-Theological Reconstruction of Magoism, an Archaically Originated Gynocentric Tradition of Old Korea* (forthcoming 2020 by Mago Books)<sup>1</sup>, is the thus-far available comprehensive source book to Magoism that I wrote. In 2015, I published *The Mago Way: Re-discovering Mago, the Great Goddess from East Asia Volume 1* (Mago Books, 2015), based on the first two chapters of the Budoji. Since 2017, I have published *Mago Almanac: 13 Month 28 Day Calendar* annually, based on the Budoji's Chapters 21-23. My other articles include "Mago, the Creatrix from East Asia, and the Mytho-History of Magoism,"<sup>2</sup> "Goma, the Shaman Ruler of Old Magoist East Asia/Korea, and Her Mythology,"<sup>3</sup> "Magos, Muses, and Matrikas: The Magoist Cosmogony and Gynocentric Unity,"<sup>4</sup> "Making the Gynocentric Case: Mago, the Great Goddess of East Asia, and her Tradition Magoism,"<sup>5</sup> "Issues in

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<sup>1</sup> The title of my dissertation is "Seeking Mago, the Great Goddess: A Mytho-Historic-Theological Reconstruction of Magoism, An Anciently Originated Gynocentric Tradition of East Asia" (Ph.D. Dissertation, Claremont Graduate University, 2005).

<sup>2</sup> See *Goddesses Myth, History and Culture* edited by Mary Ann Beavis and Helen Hye-Sook Hwang (Lytle Creek, CA: Mago Books, 2018), 4-31, in the color version ISBN 1976331021.

<sup>3</sup> See *Goddesses Myth, History and Culture* edited by Mary Ann Beavis and Helen Hye-Sook Hwang (Lytle Creek, CA: Mago Books, 2018), 251-275, in the color version ISBN 1976331021.

<sup>4</sup> See Gukhak Yeongu Ronchong (국학연구론총), Volume 14, 9-32.

<sup>5</sup> See *She is Everywhere* Vol. 3 edited by Mary Saracino and Mary Beth Moser. (Belladonna Publishing, 2012) 107-121.

Studying Mago, the Great Goddess of East Asia: Primary Sources, Gynocentric History, and Nationalism,”<sup>6</sup> and “The Female Principle in the Magoist Cosmogony.”<sup>7</sup>

### **What is the Budoji (Epic of the Emblem Capital City)?**

The Budoji (Epic of the Emblem Capital City), the principal text of Magoism, stands for a thus-far-unheard-of ancient matricentric story. In it, the Great Mother (the Female) and women (the female) represent the divine and the human in whom all (non-humans as well as humans) are found kindred. Testified to its compilation and authorship in the late 4th or early 5th century of Silla (57 BCE-935 CE), an ancient Korean state, *The Budoji* reappeared in the mid 1980s in Korea. It narrates, in an unbroken stroke, the mytho-history of ancient Magoists from the cosmogonic beginning of all beings from Mago, the Creatrix, and the trans-patriarchal mytho-history of Magoists. Its narrative is incomparable with any text thus-far known but relates with worldwide myths, cultures, and histories.

- The book that testifies to the Common Origin of All from Mago, the Creatrix, and the trans-patriarchal mytho-history of Silla Korean Magoists
- The matricentric text of ancient Korea
- Principal text of Magoism
- Originally written around the early 5th century of Silla (57 BCE-935 CE), ancient Korean state
- Authors: Bak Jesang also known as Gim Jesang and his son Bak Munryang (Baekgyeol) and/or Divine Mother Chisul (Triad Divine Mother) or Princess Chisul (Spouse of Bak Jesang and Queen of Nulji Maripgan) and her daughters

The unimpeded all-seeing view of the Budoji offers the following:

- The narrative of interconnectedness of all beings (the divine, the

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<sup>6</sup> *Constant and Changing Faces of the Goddess: Goddess Traditions of Asia* edited by Deepak Shimkhada and Phillis K. Herman (Newcastle, UK: Cambridge Scholars Publishing, 2008), 10-31.

<sup>7</sup> See *Ochre Journal of Women's Spirituality*, Spring 2007.

<http://www.ochrejournal.org/2007/scholarship/hwang1.html> (December 31, 2014)

human, and the natural);

- The metamorphic reality of WE/HERE/NOW;
- The cosmogonic force of sonic numerology (cosmic music and nine-numerology) that operates the mechanism of life and growth in all beings;
- Theoretical background for Magoist Cetaceanism: How whales are deemed as the non-human paragon of Magoists;
- The origin of totemism and animism: The seamless matricentric bond with the natural world;
- The Magoist Cosmogony: The Nine Mago Creatrix and Sonic Numerology;
- The Primordial Paradise, Mago Stronghold, its loss by early humans, and the Magoist mandate to Return to the Origin;
- How the human world underwent the two irreversible catastrophic incidents (explaining the root of today's veganism and feminism);
- How the human civilization was built and innovated by the Shaman Queens of Old Korean confederacies;
- The rise of patriarchy and the mistaken nature of patriarchal thinking and calendar;
- The Magoist Calendar of 13 months and 28 days;
- and many more.

In short, it defines the divine, the human and the natural world and tells the purpose of human lives from the perspective of ancient matricentric Koreans/East Asians.

## **Chapter Structure**

33 Chapters (Ch. 1-26 The Budoji and Ch. 27-33 The Little Budoji)

*Passage I The Beginning that Takes Place HERE/NOW and the Mythic Period*

1. The Magoist Cosmogony: The Paradise Home of Mago Stronghold, the Nine Mago Creatrix, and Sonic Numerology (Ch. 1-4)
2. First Tribulation and First Diaspora (Ch. 5-8)
3. The Mandate of Restoring the Origin and Shaman Queens (Chapters 9-10)

*Passage II Establishment Old Magoist Reigns that Embraced All Peoples*

4. Goma Hanung's Sinsi (Divine City) and Imgeom Dangun's Budo (Emblem Capital City) (Ch. 11-13)
5. Renewal of Sinsi: Celebrations of Budo (Ch. 14-16)

*Passage III Rise of Degenerative Patriarchal Rule and the Escalated Suffering of All*

6. Rise of Yo/Yao as Second Tribulation and the Establishment of Xia, Ancient China (Ch. 17-20)
7. Fallacy of Yao's Patriarchal Thinking and the Magoist Calendar (Ch. 21-23)
8. Destruction by the Patriarchal Rule, Second Diaspora, and Forgotten Magoism (Ch. 24-26)

*Passage IV Revival of Trans-patriarchal Magoism by Silla Koreans*

9. Formation of the Sillan Magoist confederacy, the Little Budo (Ch. 27-30)
10. Sillan Revival of Old Magoism (Ch. 31-33)

### **Characteristics of Gynocentric Words and Notions**

- Meaning is multivalent: A word or notion is multifaceted in meaning. Its meaning oscillates according to the context. For example, Mago Stronghold refers to the primordial home of the highest mountain range (the world center) and the primordial earth. In the course of history, a word has accumulated new and similar meanings, as i.e. "stronghold," which means a stonewall or earthen-wall, a celestial body, and province or city.
- A meaning is conveyed through association and story (a symbol, contextual) rather than segregation and analysis (a solipsistic reasoning, acontextual). Thus, it is important to assess its meaning within the context.
- Meaning is organic, holistic, and metamorphic. Meaning interacts with its listener and guides the latter to a personalized knowing. The listener is led to new insights over time available through a multi-layered meaning system.

### **Sonic Numerology: The Organizing Force of Life**

- The Budoji ascribes Sonic Numerology (the cosmic music or the interplay of nine numbers) to the principal dynamic of cosmogonic

metamorphosis. In the Budoji, Sonic Numerology is referred to as the cosmic music of Palryeo (Eight Tones), Yulryeo (Rhythms and Tones), the Heaven Music, and the Heavenly Numbers.

- All beings are born through the cyclic movement of Sonic Numerology (Palryeo and Yulryeo). And all beings that are brought into existence embody Sonic Numerology. Ultimately, the very existence of all beings presupposes Sonic Numerology at work.
- The divine is perceived as the Nine Mago Creatrix, the Mago Triad and Eight Daughters. The evolution of the divine realm is perceived through Nine Numerology.
- The Magoist Calendar, 13 months for a year and 28 days for a month, represents the cultural establishment of Sonic Numerology on earth.

### **How to Use the Budoji Workbook?**

The multivalent meaning of the Budoji's verses will unravel gradually. At first, you may find the Budoji's verses too dense or too technical to follow. Even in that case, I encourage you to keep reading the next chapters and the next volumes. Like a night dream, the text of the Budoji will grab your attention. However, its meaning will be slowly unfolding and unveiling in your mind. You may have more questions, as you continue to read. For the Budoji instills in the reader the deepest and broadest vision of the Great Mother, largely forgotten to moderns. The Budoji's matricentric meaning system (the Way of Mago) takes all into consideration to awaken you including your experience, your interest, your passion, and your intellectual/spiritual aptitude. This workbook aims at initiating the process of knowing the Great Mother, Mago, and the mytho-history of Magoism (pre-patriarchal and trans-patriarchal) from within. In that sense, the Budoji Workbook is a manual with which one learns how to ignite the spark of Life that is inextinguishable and inexhaustible in the mind/heart.

The Budoji Workbook allows you to interact with the verses of each chapter. You can take notes, draw images and symbols, or compose songs in the worksheets included after each chapter and in the Appendix. Personalized worksheets can serve as milestones as you proceed in the reading. Ultimately, the Budoji Workbook invites you to write, draw, or sing the storyline of each chapter in your own words and means. No preparation is required to read the Budoji. Once read, the Budoji will begin to speak to you and guide you from within.

As the Budoji's verses are richly charged with symbols and imagery as well as noble maricentric terms, the Budoji Workbook can be used as a daily reading book. Users determine the speed and the dosage. Or it can be used as the guiding text for your self-directed "retreat" practice.

Technically, the Budoji Workbook is designed to be an interactive book and a building block for Magoists to self-discover and stay animated in the wake of the covid19 pandemic. Simply put, the Budoji Workbook is here for you to regain the unsullied joy of knowing the Great Mother of All amidst the escalating chaos in the world. All verses of a chapter are numbered. For example, Budoji 1:10 indicates the 10th verse in Chapter 1. Each chapter includes two worksheets. The Worksheet 1, listing all verses of the chapter in the first column of a table, allows you to use the second column for your associations, songs, or imaginations, invoked by the verse. The Worksheet 2 provides a space for your creative activity including writing the storyline of the whole chapter of a salient theme from the chapter in your own words or illustrate in place of writing. The activity can be conducted with your child or within a circle of friends. By all means, the Budoji Workbook encourages children and the youth to read along.

Last but not least, the Budoji Workbook asks readers to complete the two worksheets of a chapter or multiple chapters and submit them to Dr. Helen Hye-Sook Hwang electronically ([return2mago@gmail.com](mailto:return2mago@gmail.com)) or by snail mail (785 Melody Ln, Lytle Creek, CA 92358). You may like to print out the worksheet pages in Appendix to write or draw on them in person. Dr. Hwang will respond to your materials and may suggest some creative ideas. Anyone who submit their worksheets will be awarded the PDF version of the forthcoming Budoji Workbook volume and a participation in the Reading the Budoji online course for free hosted by Mago Academy ([www.magoacademy.org](http://www.magoacademy.org)). Also you may be invited to the discussion forum of the Budoji illustration book project. Your materials will be credited to you, when mentioned and/or published by Dr. Hwang in *Return to Mago E-Magazine* ([www.magoism.net](http://www.magoism.net)) or another space of the Mago Work. Foremost, it is an opportunity for you to submit your own storytelling of a Budoji's Story for publication. Mago Books seeks writers and illustrators for the

Budoji illustration book project that involves nine volumes ([www.magobooks.com](http://www.magobooks.com)).

# INTRODUCTION TO VOLUME 1

## THE MAGOIST COSMOGONY

### (CHAPTERS 1-4)

The Magoist Cosmogony recounted in the Budoji's first four chapters presents Our Story of Mago, the Creatrix, the Story of All in Mago Stronghold, the Earth. The Origin Story of Mago is a soteriological kit for humans to remember, verify, and pass it to forthcoming generations.

The eponymous world-center, Mago Stronghold, referring to the primordial earth and the primordial home of human ancestors, indicates that the Earth is the Land of Mago, the Creatrix. The primary aim of these chapters is to narrate how all things began and how and why humans were born on earth.

The Magoist Cosmogony chapters concern the Magoist worldview and cosmology. The universe is open-ended and constantly unfolding. There is neither the ultimate beginning nor the ultimate ending. And the beginning is not the event that took place in the past once and for all. A beginning is ever happening HERE/NOW. And a beginning is only part of the Life's cyclic process followed by growth and transformation. Time and space are inseparable not only from each other but also from its medium, WE; the All that are summoned to partake of the Life's cycle HERE/NOW. The universe is structured as inextricably interdependent spirals on all levels from the microcosmic to the macrocosmic. All beings are seamlessly interconnected, from the divine to the natural and to the human. The spiral process proceeds by the principle of causality. An input results in the effect. In this worldview, there is no room for dualistic, hierarchical, and monolithic thinking. All participates in the metamorphic reality of WE/HERE/NOW.

The Magoist Cosmogony attributes Sonic Numerology (the heavenly music and the heavenly numbers) to the ultimate life force that creates, grows, and transforms. All beings are born through this organizing force, Sonic Numerology, termed as Palryeo (Eight Tones) or Yulryeo (Rhythms and Tones) in the Budoji. Put differently, the singing and dancing of the universe form, nurture, and transform beings. Even the

divine, Mago, is born through the cyclic movement of Palryeo, the cosmic music. The Nine Mago Creatrix or Nine Magos (Mago and HER eight daughters) is a numerological expression of the Creatrix brought forth by the metamorphic force of Sonic Numerology. Accordingly, humans, the progeny of the Nine Mago Creatrix, are born to tune the terrestrial resonance, Hyangsang (Echo Representation), with the cosmic music. The residents of Mago Stronghold are called Seons (the perfected Magoist persons). Eight Daughters are known as the eight shaman progenitors in folk traditions.

The Budoji's cosmogonic chapters are ripe with such numerologically charged words as the Heavenly Emblem or the Three Seals of the Heavenly Emblem, the three-cosmic period (the Former Heaven, Jimse, and the Latter Heaven), the Mago Triad (Mago and HER twin daughters), Oeum Chiljo (Five Notes and Seven Tunes) and Palryeo (Eight Tones). The triad as an epitome of Nine Numerology ( $3 \times 3 = 9$ ) represents the organizing force of Sonic Numerology.

I have rearranged the summary of the four chapters according to the three-fold cosmic period (the Former Heaven, Jimse, and the Latter Heaven), as follows:

In the Former Heaven:

- In the beginning of our universe, the cosmic ray shines and warms the sphere.
- Palryeo (Eight Notes), the cosmic music, the metamorphic force of the universe rises periodically.
- Stars are born.
- Mago and Mago Strongholds with two satellite celestial bodies (Sildal Stronghold and Heodal Stronghold) are born.
- Mago Stronghold has two satellite celestial bodies, Sildal Stronghold, (the animate celestial body) and Heodal Stronghold (the unanimated celestial body).
- As Palryeo and Yulryeo (Rhythms and Tones) rises and falls periodically, celestial bodies are continuously born.

In Jimse (Mago's World):

- Mago embraces Mago Stronghold, as the cosmic period of Jimse runs its cyclic course.
- Mago gives birth to two twin daughters, Gunghui and Sohui parthenogenetically.
- Mago assigns Gunghui and Sohui to the task of managing the bar of Oeum Chiljo (Five Tones and Seven Tunes).
- Mago Stronghold, referring to the highest mountain plateau of the primordial earth, springs up earth-milk at its central location.
- Gunghui and Sohui each give birth to four twins (the Hwangung, the Cheonggung, the Baekso, and the Heukso), the total of Eight Heavenly Mothers, and raised them with earth-milk.
- The Mago Triad (Mago and Her two daughters) assigns Eight Daughters to the task of managing Yulryeo (Rhythms and Tones). Four Heavenly Beings are in charge of Yul (Rhythms), and Four Heavenly Women are in charge of Ryeo (Tones)
- Four (pairs of eight) Heavenly (twin) Beings in the four directions of Mago Stronghold induce and tune the cosmic music.

In the Latter Heaven:

- A. Evolution of the Primordial Earth, Commencement of Calendric Numbers, and Biodiversity
  - As the cosmic music of Yulryeo rises periodically, the cosmic period of the Latter Heaven unfolds.
  - Mago pulls Sildal Stronghold (the animated celestial body) and drops it into the region of Heavenly Water. The collision of Sildal Stronghold into the region of Heavenly Water initiates the process of evolution in the primordial earth.
  - The gi (氣 airy vital force) of Sildal Stronghold ascends to form the atmospheric layer of the earth.
  - The body of Sildal becomes the land amidst the frozen Heavenly Water.
  - Mago Stronghold is spinning and rotating to form mountains and rivers.
  - Finally the earth is stabilized in her rotation and revolution. Calendric numbers commences.

- As the four elements interact, the sun light demarcates day and night, and four timing scales.
- Biodiversity takes place on earth. Plants, tress, birds, and animals are nourished abundantly. There is so much work to be done in Mago Stronghold.
- Four Heavenly Beings divide themselves to manage the original music. The Hwang (Yellow) is assigned to the element of earth. The Cheong (Blue) is assigned to the element of water. The Baek (White) is assigned to the element of gi (airy vital force). And the Heuk (Black) is assigned to the element of fire. They are the origin of clan-names.
- The primordial earth is stabilized. As gi and fire balance against each other, the atmosphere is rid of darkness and coldness. As water and earth interact below on the ground, the earth is rid of atrocity and disorder.
- Mago Stronghold is protected by the cosmic music from above and the terrestrial resonance from below.

#### B. Birth of Human Ancestors

- While the cosmic music is managed by Eight Mothers in the heavenly realm, the terrestrial sound is left out of control on the earthly realm. As the terrestrial sound is out of control, things are born and perished instantly.
- Mago commands Eight Mothers to procreate by opening their sides. Eight Mothers are known as Mu (𪛗 母) or Mudangs (Magoist Shamans) in folk traditions.
- Four Heavenly Beings date and mate with Four Heavenly Women. Each pair give birth to three sons and three daughters, the total of 24 children. They are the first human ancestors appeared on earth.
- These sons and daughters date and mate. Each clan reaches 3000 in population, a total of 12,000 people in Mago Stronghold.
- Twelve human ancestors each guard the atmospheric gates of the earth. Each of four clans is represented by three ancestors. The rest of the descendants divide themselves to manage the terrestrial sound.
- Calendric numbers regulated.

### C. The Paradise of Mago Stronghold

- Mago Stronghold has become the paradise for the Mago Decent. Residents in Mago Stronghold are called Seons (仙 仙) or Seonins (the perfected Magoist persons).
- Seons have pure and sincere disposition.
- Seons are fully capable of knowing cosmogonic metamorphosis. Because they consume and drink earth-milk, their blood gi is clean and clear.
- Seons have the dark gold in their ears through which they hear the Heavenly Music.
- As they can act by running and walking, Seonins come and go freely.
- At the death of a physical life, the gold on her ears turns into dust. And the elemental nature of his body is preserved. As the intelligence of *hon* (soul) rises, Seons are able to speak through the submerged sound. Moving the the element of *baek* (breath), Seonins are able to act through the submerged shape.
- Seons live dispersed amidst the earthly gi without a limit in lifespan.

## CHAPTER ONE

<sup>1</sup>Mago Stronghold is the highest Great Stronghold on earth. <sup>2</sup>Venerating and guarding the Heavenly Emblem, it succeeds the Former Heaven. <sup>3</sup>There are four offices of Heavenly Beings at the four directions of the Stronghold who build tubes and tune music. <sup>4</sup>The first is called the Hwanggung (Yellow Gung), the second the Baekso (White So), the third the Cheonggung (Blue Gung), and the last the Heukso (Black So). <sup>5</sup>Mother of two Gungs is Gunghui (Gung Maiden) and the mother of two Sos is Sohui (So Maiden). <sup>6</sup>Gunghui and Sohui are the daughters of Mago. <sup>7</sup>Born in Jimse (Mago's World), Mago has no emotion of pleasure or resentment. <sup>8</sup>Rendering the Former Heaven male and the Latter Heaven female, S/HE gives birth to Gunghui and Sohui without spouse. <sup>9</sup>Also Gunghui and Sohui each, without spouse but by receiving the essence, bear two heavenly beings and two heavenly daughters. <sup>10</sup>Hence, they are the Four Heavenly Beings and the Four Heavenly Daughters.

<sup>1</sup>麻姑城은 地上最高大城이니 <sup>2</sup>奉守天符하야 繼承先天이라 <sup>3</sup>成中四方에 有四位天人이 堤管調音하니 <sup>4</sup>長曰黃穹氏오 次曰白巢氏오 三曰靑穹氏오 四曰黑巢氏也라 <sup>5</sup>兩穹氏之母曰穹姬오 兩巢氏之母曰巢姬니 <sup>6</sup>二姬는 皆麻姑之女也라 <sup>7</sup>麻姑 | 生於朕世하야 無喜怒之情하니 <sup>8</sup>先天爲男하고 後天爲女하야 無配而生二姬하고 <sup>9</sup>二姬 | 亦受其情하야 無配而生二天人二天女하니 <sup>10</sup>合四天人四天女라

<sup>1</sup> 마고성은 땅 위에서 가장 높은 대성이다. <sup>2</sup> 천부를 기리고 수호하여 선천을 계승하였다. <sup>3</sup> 성 안 사방에 천인 신분의 4인이 있어 피리를 만들어 음을 조절하였다. <sup>4</sup> 첫째는 황궁씨요, 둘째는 백소씨요, 셋째는 청궁씨요, 넷째는 흑소씨다. <sup>5</sup> 두 궁씨의 어머니는 궁희이고, 두 소씨의 어머니는 소희이다. <sup>6</sup> 두 희는 모두 마고의 딸들이다. <sup>7</sup> 마고는 짐세에 태어나, 기쁨이나 분노의 감정이 없다. <sup>8</sup> 선천을 남자로 후천을 여자로 삼아 배우자 없이 두 희를 낳는다. <sup>9</sup> 두 희 역시 그 정을 받아 배우자 없이 각각 두 명의 천인과 두 명의 천녀를 낳는다. <sup>10</sup> 합해서 모두 사천인과 사천녀이다.

## Summary

Mago Stronghold refers to the highest place on Earth. Mago Stronghold succeeds the Former Heaven by venerating and guarding the Heavenly Emblem. In the four directions of the Mago Stronghold, there are four heavenly beings. They make flutes and tune music. The first are the Hwanggung (Yellow Vault), the second are the Cheonggung (Blue Vault), the third the Baekso (White Tower), and the fourth the Heukso (Black Tower). The two Gungs are the progeny of Gunghui (Vault Maiden), the two Huis are the progeny of Sohui (Tower Maiden). Gunghui and Sohui are the daughters of Mago. Born in the cosmic period of Jimse (Mago's World), Mago has no emotion of pleasure or resentment. S/HE gives birth to the twins of Gunghui and Sohui without a spouse but rendering the Former Heaven as male and the Latter Heaven as female. Also two Huis each, without spouse but by receiving the essence, bear two heavenly beings and two heavenly women. This makes four heavenly beings and four heavenly women.

## Keywords

- Mago Stronghold
- The Heavenly Emblem
- The Former Heaven
- The Latter Heaven
- Jimse
- Four Heavenly Beings
- Hwanggung
- Cheonggung
- Baekso
- Heukso
- The Gung
- The Hui
- Gunghui
- Sohui
- Mago
- Four Heavenly Women

## Guiding Questions

- What is Mago Stronghold?

- How is the Cosmic Time/Space composed of?
- What is the Heavenly Emblem?
- Who are the four heavenly beings?
- Who are the four heavenly women?
- Who are the two daughters of Mago?
- What is Mago?
- How does Mago procreate?
- How do Gunghui and Sohui procreate?
- Who are the eight granddaughters of Mago?

### Central Themes

- The metamorphic reality of WE/HERE/NOW, all verbs in present tense
- Three-fold Time/Space in Magoist Cosmology
- The Primordial Home of Mago Stronghold as the highest mountain range
- Sonic Numerology (Music and Numerology)
- Parthenogenesis
- The Mago Triad
- The Nine Mago Creatrix
- Mago Stronghold as the Reign of Mago

### The Nine Mago Creatrix

Mago				Mago Triad
Gunghui		Sohui		
Hwanggung	Cheonggung	Baekso	Huekso	Four Heavenly twin Beings or Eight Daughters

## Worksheet 1

### Chapter One

Verse	Budoji Text	Your Associations
1	Mago Stronghold is the highest Great Stronghold on earth.	
2	Venerating and guarding the Heavenly Emblem, it succeeds the Former Heaven.	
3	There are four offices of Heavenly Beings at the four directions of the Stronghold who build tubes and tune music.	

4	<p>The first is called the Hwanggung (Yellow Gung), the second the Baekso (White So), the third the Cheonggung (Blue Gung), and the last the Heukso (Black So).</p>	
5	<p>Mother of two Gungs is Gunhui (Gung Maiden) and the mother of two Sos is Sohui (So Maiden).</p>	
6	<p>Gunhui and Sohui are the daughters of Mago.</p>	

7	Born in Jimse (Mago's World), Mago has no emotion of pleasure or resentment.	
8	Rendering the Former Heaven male and the Latter Heaven female, S/HE gives birth to Gunghui and Sohui without spouse.	
9	Also Gunghui and Sohui each, without spouse but by receiving the essence, bear two heavenly beings and two heavenly daughters.	

10	Hence, they are the Four Heavenly Beings and the Four Heavenly Daughters.	
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**Worksheet 2**

## Chapter One

Tell the story of Chapter 1 in your own words or expressions below.



## CHAPTER TWO

<sup>1</sup>In the time of the Former Heaven, the Great Stronghold was above the Sildal (Animated Landmass) Stronghold and side by side with the Heodal (Unanimated Landmass) Stronghold. <sup>2</sup>The blazing sun warmed and shined. <sup>3</sup>There was nothing that had a form. <sup>4</sup>Only the Music of Palryeo (Eight Tones) existed and heard from Heaven on its own. <sup>5</sup>Both Sildal and Heodal emerged amidst this music. <sup>6</sup>The Great Stronghold and Mago were also born from it. <sup>7</sup>That is called Jimse (Mago's World). <sup>8</sup>As Yulryeo (Rhythms and Tones) revived several times prior to Jimse, many stars emerged. <sup>9</sup>As Jimse completed periodically, Mago bore two Huis and had them manage the bar of Oeum-chiljo (Five Pitches and Seven Tunes). <sup>10</sup>Earth-milk began to spring amidst the Stronghold. <sup>11</sup>Two Huis also bore Four Heavenly Beings and Four Heavenly Women and raised them with earth-milk. <sup>12</sup>Four Heavenly Women managed Ryeo and Four Heavenly Beings managed Yul.

<sup>1</sup>先天之時에 大成이 在於實達之上하야 與虛達之城으로 並列하니 <sup>2</sup>火日暖照하고 <sup>3</sup>無有具象하야 <sup>4</sup>唯有八呂之音이 自天聞來하니 <sup>5</sup>實達與虛達이 皆出於此音之中하고 <sup>6</sup>大城與麻姑ㅣ 亦生於斯하니 <sup>7</sup>是爲朕世라 <sup>8</sup>朕世以前則律呂幾復하야 星辰已現이러라 <sup>9</sup>朕世幾終에 麻姑ㅣ 生二姬하야 使執五音七調之節하다 <sup>10</sup>城中에 地乳始出하니 <sup>11</sup>二姬又生四天人四天女하야 以資其養하고 <sup>12</sup>四天女로 執呂하고 四天人으로 執律이러라

<sup>1</sup>선천시기에 대성은 실달성 위에 있었고 허달성과 나란히 함께 있었다. <sup>2</sup>타오르는 태양이 따뜻하게 비추었다. <sup>3</sup>구체적인 형상을 가진 물체는 없었다. <sup>4</sup>오직 팔려의 음이 있어서 하늘로부터 들렸다. <sup>5</sup>실달과 허달 모두 이 음 가운데서 출현하였다. <sup>6</sup>대성과 마고 또한 거기서 나왔다. <sup>7</sup>이것이 짐세이다. <sup>8</sup>짐세 이전에 울려가 여러 번 되살아나자, 많은 별들이 출현하였다. <sup>9</sup>짐세가 주기적으로 완성되자, 마고가 두 희를 낳아서 오음칠조의 음절을 조절하게 했다. <sup>10</sup>성 안에서 지유가 솟아나기 시작했다. <sup>11</sup>두 희도 사천인과 사천녀를 낳아서 지유를 먹여 길렀다. <sup>12</sup>사천녀는 러를 사천인은 율을 맡아 보았다.

## Summary

In the cosmic time of the Former Heaven, the Great Mago Stronghold (Primordial Earth) was above the Sildal (Animated Landmass) Stronghold and side by side with the Heodal (Unanimated Landmass) in tandem. The blazing sun warmed and shined. There was nothing that had a form. Only the Music of Palryeo (Eight Tones) existed and heard from Heaven on its own. Both Sildal and Heodal emerged from this music. The Great Stronghold and Mago were born from it. That took place in Jimse (Mago's World). Prior to Jimse, when Yulryeo (Rhythms and Tones) revived several times, many stars emerged. As Jimse ran its cyclic course, Mago gave birth to two Huis. And S/HE had them manage the bar of Oeum Chiljo (Five Pitches and Seven Tunes). Earth-milk began to spring amidst the Stronghold. Two Huis gave birth to Four Heavenly Beings and Four Heavenly Women and raised them with earth-milk. Four Heavenly Women managed Ryeo, while Four Heavenly Beings managed Yul.

## Keywords

- Sildal (Animated Landmass) Stronghold
- Heodal (Unanimated Landmass) Stronghold
- Palryeo (Eight Tones)
- Yulryeo (Rhythms and Tones)
- Oeum Chiljo (Five Pitches and Seven Tunes)
- Earth-milk
- Four Heavenly Women
- Four Heavenly Beings

## Guiding Questions

- What does the Great Mago Stronghold mean in this chapter?
- What are the Sildal Stronghold and the Heodal Stronghold?
- How does the word, "Mago Stronghold," refer to in this chapter?
- What was it like in the time of the Former Heaven?
- What is the given in the Magoist Cosmogony?
- How did the creation take place?
- What are Palryeo (Eight Tones) and Yulryeo (Rhythms and Tones)?

- How did stars come into being?
- What happened in Jimse?
- What is earth-milk?
- What musical part are Gunghui and Sohui entrusted to manage?
- What musical part are Four Heavenly Women entrusted to manage?
- What musical part are Four Heavenly Beings entrusted to manage?

### **Central Themes**

- A beginning for the Mago Stronghold
- The Magoist Cosmogony of WE/HERE/NOW
- The blazing sun and the cosmic music vs “from nothing” in the beginning
- Primordial earth and two moons (or one moon and one comet)
- Cosmic Music of Palryeo and Yulryeo
- Jimse and the Nine Mago Creatrix
- Earth-milk
- Twins of Gunghui and Sohui
- The Nine Mago Creatrix and cosmic musical entities

## Worksheet 1

### Chapter Two

Verse	Budoji Text	Your Associations
1	In the time of the Former Heaven, the Great Stronghold was above the Sildal (Animated Landmass) Stronghold and side by side with the Heodal (Unanimated Landmass) Stronghold.	
2	The blazing sun warmed and shined.	
3	There was nothing that had a form.	

4	Only the Music of Palryeo (Eight Tones) existed and heard from Heaven on its own.	
5	Both Sildal and Heodal emerged amidst this music.	
6	The Great Stronghold and Mago were also born from it.	

7	That is called Jimse (Mago's World).	
8	As Yulryeo (Rhythms and Tones) revived several times prior to Jimse, many stars emerged.	
9	As Jimse completed periodically, Mago bore two Huis and had them manage the bar of Oeum-chiljo (Five Pitches and Seven Tunes).	

10	Earth-milk began to spring amidst the Stronghold.	
11	Two Huis also bore Four Heavenly Beings and Four Heavenly Women and raised them with earth-milk.	
12	Four Heavenly Women managed Ryeo and Four Heavenly Beings managed Yul.	

**Worksheet 2**

Chapter Two

Tell the story of Chapter 1 in your own words or expressions below.



## CHAPTER THREE

<sup>1</sup>As the Latter Heaven moved and unfolded, Yulryeo (Rhythms and Tones) was revived once again. <sup>2</sup>Soon Hyangsang (Echo Representation) was formed. And sound and music were intermingled. <sup>3</sup>Mago drew the Great Sildal Stronghold and dropped it into the region of Heavenly Water. <sup>4</sup>Gi (氣 airy vital force) of the Great Sildal Stronghold ascended and formed an atmospheric layer above the Water Cloud. <sup>5</sup>When the body of Sildal spread out evenly, there became land amidst the frozen water. <sup>6</sup>Land and sea lay in tandem. And mountains and rivers stretched far. <sup>7</sup>Then, the region of Heavenly Water turned into land and they overlapped. <sup>8</sup>Water and land alternated from top to bottom and spun in rotation and revolution. <sup>9</sup>Whence calendric numbers commenced. <sup>10</sup>As gi (airy vital force), fire, water, and earth were mutually enhanced in combination and affinity. <sup>11</sup>Light demarcated day and night as well as four timing scales. <sup>12</sup>Plants, trees, birds, and animals were raised in abundance. <sup>13</sup>There was so much work to be done everywhere on earth.

<sup>14</sup>Thereafter, Four Heavenly Beings each manage the essential music of all things. <sup>15</sup>One who manage earth is called Hwang (Yellow), and one who manage water is called Cheong (Blue). <sup>16</sup>They each build their vaults and carry out their responsibilities. <sup>17</sup>One who manage gi is called Baek (White) and one who manage fire is called Heuk (Black). <sup>18</sup>They each build their towers and carry out their responsibilities. <sup>19</sup>They are the beginning of gentes (clan-names). <sup>20</sup>Thereupon, there is no darkness or coldness in heaven, as gi and fire repel each other. <sup>21</sup>There is no atrocity or disorder on earth, as water and earth are corresponded. <sup>22</sup>That is because Eumsang (Music Representation) from above reflects and shines all the time and because Hyangsang (Echo Representation) from below levels out hearing and awakening.

<sup>1</sup>後天運開에 律呂再復하야 <sup>2</sup>乃成響象 聲與音錯이라 <sup>3</sup>麻姑 | 引實達大城하야 降於天水之域하니 <sup>4</sup>大城之氣 | 上昇 布幕於水雲之上하고 <sup>5</sup>實達之體 | 平開하야 闢地於凝水之中하니 <sup>6</sup>陸海列하고 山川이 廣圻이라 <sup>7</sup>於是에 水域이 變成地界而雙重하야 <sup>8</sup>替動上下而斡旋하니 <sup>9</sup>曆數始焉이라 <sup>10</sup>以故로 氣火水土 | 相得混和하야 <sup>11</sup>光分晝夜四時하고 <sup>12</sup>潤生草木禽獸하니 <sup>13</sup>全地

多事라<sup>14</sup>於是에 四天人이 分管萬物之本音하니<sup>15</sup>管土者爲黃하고 管水者爲靑하야<sup>16</sup>各作穹而守職하고<sup>17</sup>管氣者爲白하고 管火者爲黑하야<sup>18</sup>各作巢而守職하니<sup>19</sup>因稱其氏라<sup>20</sup>自此로 氣火共推하야 天無暗冷하고<sup>21</sup>水土感應하야 地無凶戾하니<sup>22</sup>此는 音象이 在上하야 常時反照하고 響象이 在下하야 均布聽聞故也라

<sup>1</sup> 후천이 움직여 열리니 울려가 다시 일어났다. <sup>2</sup> 곧 향상이 형성되어, 소리와 음이 섞였다. <sup>3</sup> 마고가 실달대성을 끌어서 천수지역에 떨어뜨렸다. <sup>4</sup> 대성의 기운이 상승하여 수운 위로 포막이 생겼다. <sup>5</sup> 실달의 몸체가 평평하게 되어 얼어붙은 물 가운데 땅이 생겼다. <sup>6</sup> 육지와 바다가 늘어서고 산과 강이 널리 뻗었다. <sup>7</sup> 바야흐로 물의 지역이 땅의 영역으로 변하여 두 지역이 합해졌다. <sup>8</sup> 또 상하가 바뀌면서 돌고 회전하였다. <sup>9</sup> 비로소 역수(曆數)가 시작되었다. <sup>10</sup> 그러므로 기, 불, 물과 흙이 상호적으로 향상되어 서로 섞여 화합하였다. <sup>11</sup> 빛이 밤과 낮, 네 시각을 구분하였다. <sup>12</sup> 초목과 금수가 살지게 길러졌다. <sup>13</sup> 모든 땅에 일이 많아졌다.

<sup>14</sup> 이에 사천인이 각각 만물의 본음을 관장한다. <sup>15</sup> 흙을 맡은 자는 황이라 불리고, 물을 맡은 자는 청이라 불린다. <sup>16</sup> 이 둘은 각각 궁을 지어서 직무를 수행한다. <sup>17</sup> 기를 맡은 자는 백이라 불리고 불을 맡은 자는 흑이라 불린다. <sup>18</sup> 이 둘은 각각 소를 지어서 직무를 수행한다. <sup>19</sup> 이것이 씨명의 기원이다. <sup>20</sup> 이로부터 기와 불이 서로 밀어내 하늘은 어둡거나 차지 않다. <sup>21</sup> 물과 흙이 감응하여 땅에는 흥악함과 어그러짐이 없다. <sup>22</sup> 그것은 음상이 위에서 향상 반사하여 비추어 주고, 향상은 아래에 있어서 이해하고 듣는 것을 고르게 해주기 때문이다.

## Summary

As the Latter Heaven cycled and unfolded, Yulryeo (Rhythms and Tones) was revived again. Soon Hyangsang (Echo Representation), terrestrial resonances or seismic waves, was formed. And sound (terrestrial acoustics) and music (cosmic tunes) were intermingled. Mago drew the Great Sildal Stronghold and dropped it into the region of Heavenly Water. Gi (氣 airy vital force) of the Great Sildal Stronghold ascended

and formed an atmospheric layer above the Water Cloud. When the body of Sildal spread out evenly, there became land amidst the frozen water. Land and sea lay in tandem. And mountains and rivers stretched far. Then, the region of Heavenly Water turned into land and they overlapped. Water and land alternated from top to bottom and spun in rotation and revolution. Whence calendric numbers began. As gi, fire, water, and earth were mutually enhanced in combination and affinity. Light demarcated day and night as well as four timing scales. Plants, trees, birds, and animals were raised in abundance. There was so much work to be done everywhere on earth.

Thereafter, Four [pairs of] Heavenly [twin] Beings each manage the essential music of all things. One who manage earth is called Hwang (Yellow), and one who manage water is called Cheong (Blue). They each build their vaults and carry out their responsibilities. One who manage gi is called Baek (White) and one who manage fire is called Heuk (Black). They each build their towers and carry out their responsibilities. They are the beginning of gentes (clan-names).<sup>8</sup> Thereupon, there is no darkness or coldness in heaven, as gi and fire repel each other. There is no atrocity or disorder on earth, as water and earth are corresponded. That is because Eumsang (Music Representation) from above reflects and shines all the time and because Hyangsang (Echo Representation) from below levels out hearing and awakening.

### Keywords

- Latter Heaven
- Yulryeo (Rhythms and Tones)
- Hywangsang (Echo Representation)
- The Great Sildal (Animated Landmass) Stronghold
- Calendric numbers
- Gi (氣 airy force), fire, water, earth
- Four timing scales

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<sup>8</sup> Jeonghyeon Kim, “What, how, and why are the surname and the clan-names are different? (성명과 씨氏は 뭐가 어떻게 왜 다른가?)” in *Playground for Sensible Intellectuals* (감각적 지성인의 생각 놀이터) (October 17, 2015).

<http://pub.chosun.com/client/news/viw.asp?cate=C01&nNewsNumb=20151018550&nidx=18551/> (May 31, 2020)

- Vaults and towers
- Eumsang (Music Representation)

### **Guiding Questions**

- What does the Latter Heaven stand for?
- What is Hyangsang (Echo Representation) in relation to Eumsang (Music Representation)?
- What did Mago do to initiate the evolution of the primordial earth?
- What is the role of the Great Sildal Stronghold in initiating the evolution process of the earth?
- How did the earthly environment get stabilized?
- What is the relation between calendric numbers and the process of creation?
- What are the task of Four pairs of twin Heavenly Beings (Eight Daughters of the Mago Triad)?
- What is the significance of the number four in four Heavenly Beings, four colors, four clan-names, four directions etc.)?
- How does the sonic environment stabilize the earth?

### **Central Themes**

- The cosmic period of the Latter Heaven
- Yulryeo, Mago, and the Great Sildal Stronghold
- Evolution of the primordial earth
- Genesis of non-human beings
- Eight Daughters (four pairs of twin Heavenly Beings) of the Mago Triad and their tasks
- Vaults and towers
- Eumsang and Hyangsang
- The origin of clan-names

## Worksheet 1

### Chapter Three

Verse	Budoji Text	Your Associations
1	As the Latter Heaven moved and unfolded, Yulryeo (Rhythms and Tones) was revived once again.	
2	Soon Hyangsang (Echo Representation) was formed. And sound and music were intermingled.	
3	Mago drew the Great Sildal Stronghold and dropped it into the region of Heavenly Water.	

4	Gi (氣 airy vital force) of the Great Sildal Stronghold ascended and formed an atmospheric layer above the Water Cloud.	
5	<sup>5</sup> When the body of Sildal spread out evenly, there became land amidst the frozen water.	
6	Land and sea lay in tandem. And mountains and rivers stretched far.	

7	Then, the region of Heavenly Water turned into land and they overlapped.	
8	Water and land alternated from top to bottom and spun in rotation and revolution.	
9	Whence calendric numbers commenced.	

10	As gi (airy vital force), fire, water, and earth were mutually enhanced in combination and affinity.	
11	Light demarcated day and night as well as four timing scales.	
12	Plants, trees, birds, and animals were raised in abundance.	

13	There was so much work to be done everywhere on earth.	
14	Thereafter, Four Heavenly Beings each manage the essential music of all things.	
15	One who manage earth is called Hwang (Yellow), and one who manage water is called Cheong (Blue).	

16	They each build their vaults and carry out their responsibilities.	
17	One who manage gi is called Baek (White) and one who manage fire is called Heuk (Black).	
18	They each build their towers and carry out their responsibilities.	

19	They are the beginning of gentes (clan-names).	
20	Thereupon, there is no darkness or coldness in heaven, as gi and fire repel each other.	
21	There is no atrocity or disorder on earth, as water and earth are corresponded.	

22	That is because Eumsang (Music Representation) from above reflects and shines all the time and because Hyangsang (Echo Representation) from below levels out hearing and awakening.	
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**Worksheet 2**

Chapter Three

Tell the story of Chapter 1 in your own words or expressions below.



## CHAPTER FOUR

<sup>1</sup> Although there were Eight Beings who managed and administered the Original Music, there was no one to cultivate-verify Hyangsang (Echo Representation). <sup>2</sup> Because of that, things were out of control and born and perished instantly. <sup>3</sup> Upon this, Mago commanded Four Heavenly Beings and Four Heavenly Women to give birth by opening their axillae. <sup>4</sup> Four Heavenly Beings dated and mated with Four Heavenly Women and each bore three sons and three daughters. <sup>5</sup> They were the human progenitors who were born on earth for the first time. <sup>6</sup> The sons and the daughters also dated and mated. <sup>7</sup> Throughout many generations, each clan grew to 3,000. <sup>8</sup> From this time on, the twelve human ancestors each guarded the gates of the Stronghold. <sup>9</sup> The rest of the descendants divided themselves to manage and cultivate-verify Hyangsang. <sup>10</sup> Calendric numbers began to be regulated.

<sup>11</sup> All people in the Stronghold are pure and sincere in disposition. <sup>12</sup> They are fully capable of knowing cosmogonic metamorphosis. <sup>13</sup> Because they consume and drink earth-milk, their blood gi is clean and clear. <sup>14</sup> They have the dark gold in their ears through which they hear the Heavenly Music. <sup>15</sup> As they can act by running and walking, they come and go at their will. <sup>16</sup> Upon completing one's duty, the gold turns into dust. And the elemental nature of one's body is preserved. <sup>17</sup> As the intelligence of *hon* (soul) rises, they are able to speak through the submerged sound. <sup>18</sup> Moving the the element of *baek* (breath), they are able to act through the submerged shape. <sup>19</sup> They live dispersed amidst the earthly gi without a limit in lifespan.

<sup>1</sup>是時에 管攝本音者 | 雖有八人이나 未有修證響象者故로 <sup>2</sup>萬物이 閃生閃滅하야 不得調節이라 <sup>3</sup>麻姑 | 乃命四天人四天女하야 辟脇生産하니 <sup>4</sup>於是에 四天人이 交娶四天女하야 各生三男三女하니 <sup>5</sup>是爲地界初生之人祖也라 <sup>6</sup>其男女 | 又復交娶하야 <sup>7</sup>數代之間에 族屬이 各增三天人이라 <sup>8</sup>自此로 十二人祖는 各守城門하고 <sup>9</sup>其餘子孫은 分管響象而修證하니 <sup>10</sup>曆數始得調節이라

<sup>11</sup>城中諸人이 稟性純精하야 <sup>12</sup>能知造化하고 <sup>13</sup>飲啜地乳하야 血氣清明이라 <sup>14</sup>耳有烏金하야 具聞天音하고 <sup>15</sup>行能跳步하야 來往自

在라<sup>16</sup> 任務已終則遷化金塵而保己性體하야<sup>17</sup> 隨發魂識而潛聲能  
言하고<sup>18</sup> 時動魄體而潛形能行하야<sup>19</sup> 布住於地氣之中하야 其壽  
無量이러라

<sup>1</sup>이때 본음을 관리하고 다스리는 자가 8인이 있었으나, 향상을  
수련검증하는 자가 없었다. <sup>2</sup>이 때문에, 만물이 찰나에  
생겨났다가 찰나에 소멸하여 조절이 되지 않았다. <sup>3</sup>마고가  
사천인 사천녀에게 명하여 옆구리를 열어 출산하게 하였다.  
<sup>4</sup>이어서 사천인이 사천녀와 사귀고 합방하여 각각 삼남삼녀를  
낳았다. <sup>5</sup>이가 지상 세계에 처음 나타난 인간의 조상들이었다. <sup>6</sup>그  
아들들과 딸들이 사귀고 합방하였다. <sup>7</sup>수 세대가 지나는 동안  
족속이 각각 3 천명이 되었다. <sup>8</sup>이로부터 열 두 명의 인간  
조상들은 각각 성문을 수호하였다. <sup>9</sup>나머지 자손들은 나누어서  
향상을 관리하고 수련검증하였다. <sup>10</sup>비로서 역수가 조절되기  
시작했다.

<sup>11</sup>성 중의 모든 사람들은 품성이 순수하고 깨끗하다. <sup>12</sup>그리하여  
능히 창조변화를 안다. <sup>13</sup>땅의 젖을 마시고 섭취하기 때문에  
혈기가 깨끗하고 맑다. <sup>14</sup>귀에는 오금이 있어 하늘의 음악을 들을  
수 있다. <sup>15</sup>뛰거나 걸어 능히 행할 수 있으며, 자유롭게 오고 간다.  
<sup>16</sup>임무를 마치자 금은 변하여 먼지가 되지만 육신의 성체는  
보존된다. <sup>17</sup>영혼이 깨어나 일어나고 소리 속에 잠겨서 능히  
말한다. <sup>18</sup>백체가 움직여서 형상 속에서 잠겨서 능히 행한다. <sup>19</sup>땅  
기운 중에 퍼져 살며 그 수명이 한이 없다.

### Summary

Although there were Eight Beings who managed and administered the Original Music, the heavenly music, there was no one to cultivate-verify Hyangsang (Echo Representation), the terrestrial sound or seismic waves. Because of that, things were out of control and born and perished instantly. Upon this, Mago commanded Four Heavenly Beings and Four Heavenly Women to give birth by opening their axillae. Four Heavenly Beings dated and mated with Four Heavenly Women and each bore three sons and three daughters, a total of 24 children (12 pairs) from four couples. They were the human progenitors who were born on earth for the first time. The sons and the daughters also dated and mated.

<sup>7</sup>Throughout many generations, each clan grew to 3,000, a total of 12,000 for four clans. From this time on, the twelve human ancestors each guarded the atmospheric gates of the Stronghold (each of four clans is represented by three ancestors). The rest of the descendants divided themselves to manage and cultivate-verify Hyangsang. Calendric numbers began to be regulated.

All people in the Stronghold are pure and sincere in disposition. They are fully capable of knowing cosmogonic metamorphosis. Because they consume and drink earth-milk, their blood *gi* is clean and clear. They have the dark gold in their ears through which they hear the Heavenly Music. As they can act by running and walking, they come and go freely. Upon completing one's duty, after the death of a physical life, the gold on one's ears turns into dust. And the elemental nature of one's body is preserved. As the intelligence of *hon* (soul) rises, they are able to speak through the submerged sound. Moving the the element of *baek* (breath), they are able to act through the submerged shape. They live dispersed amidst the earthly *gi* without a limit in lifespan.

### Keywords

- Eight Beings
- The Original Music
- To cultivate-verify
- Dated and mated
- Three sons and three daughters
- Human ancestors
- The gates of the Stronghold
- Cosmogonic metamorphosis
- Intelligence of *hon* (soul)
- Element of *baek* (breath)

### Guiding Questions

- What are the relation between the Heavenly Music and Hyangsang (Echo Representation), the terrestrial sound?
- Who is accountable for the Heavenly Music?
- Who is accountable for Hyangsang?
- How did humans come to be born and what are their tasks?

- What are the primordial beings in the Mago Stronghold like?
- What is it like to be after the physical death for the primordial beings in Mago Stronghold?

### Central Themes

- The cosmic period of the Latter Heaven
- Yulryeo, Mago, and the Great Sildal Stronghold
- Evolution of the primordial earth
- Genesis of non-human beings
- Eight Daughters (four pairs of twin Heavenly Beings) of the Mago Triad and their tasks
- Vaults and towers
- Eumsang and Hyangsang
- The origin of clan-names

### The Nine Mago Creatrix and the Birth of Human Beings

The Mago Triad	Mago			
	Gunghui		Sohui	
Four twin clans, Eight Beings	Hwanggung	Cheonggung	Baekso	Heukso
24 human ancestors or 12 twin ancestors (12 sons and 12 daughters)	3 sons and 3 daughters or 3 twin pairs	3 sons and 3 daughters or 3 twin pairs	3 sons and 3 daughters or 3 twin pairs	3 sons and 3 daughters or 3 twin pairs
12,000 for four clans	3,000	3,000	3,000	3,000

## Worksheet 1

### Chapter Four

Verse	Budoji Text	Your Associations
1	Although there were Eight Beings who managed and administered the Original Music, there was no one to cultivate-verify Hyangsang (Echo Representation).	
2	<sup>2</sup> Because of that, things were out of control and born and perished instantly.	
3	<sup>3</sup> Upon this, Mago commanded Four Heavenly Beings and Four Heavenly Women to give birth by opening their axillae.	

4	Four Heavenly Beings dated and mated with Four Heavenly Women and each bore three sons and three daughters.	
5	They were the human progenitors who were born on earth for the first time.	
6	The sons and the daughters also dated and mated.	

7	Throughout many generations, each clan grew to 3,000.	
8	From this time on, the twelve human ancestors each guarded the gates of the Stronghold.	
9	The rest of the descendants divided themselves to manage and cultivate-verify Hyangsang.	

10	Calendric numbers began to be regulated.	
11	All people in the Stronghold are pure and sincere in disposition.	
12	They are fully capable of knowing cosmogonic metamorphosis.	

13	Because they consume and drink earth-milk, their blood gi is clean and clear.	
14	They have the dark gold in their ears through which they hear the Heavenly Music.	
15	As they can act by running and walking, they come and go at their will.	

16	Upon completing one's duty, the gold turns into dust. And the elemental nature of one's body is preserved.	
17	As the intelligence of <i>hon</i> (soul) rises, they are able to speak through the submerged sound.	
18	Moving the the element of <i>baek</i> (breath), they are able to act through the submerged shape.	

19	They live dispersed amidst the earthly gi without a limit in lifespan.	
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**Worksheet 2**

## Chapter Four

Tell the story of Chapter 1 in your own words or expressions below.



# APPENDIX

## Worksheet 1

### Chapter One

Chapter One		
Verse	Budoji Text	Your Associations
1	Mago Stronghold is the highest Great Stronghold on earth.	
2	Venerating and guarding the Heavenly Emblem, it succeeds the Former Heaven.	
3	There are four offices of Heavenly Beings at the four directions of the Stronghold who build tubes and tune music.	

4	<p>The first is called the Hwanggung (Yellow Gung), the second the Baekso (White So), the third the Cheonggung (Blue Gung), and the last the Heukso (Black So).</p>	
5	<p>Mother of two Gungs is Gunghui (Gung Maiden) and the mother of two Sos is Sohui (So Maiden).</p>	
6	<p>Gunghui and Sohui are the daughters of Mago.</p>	

7	Born in Jimse (Mago's World), Mago has no emotion of pleasure or resentment.	
8	Rendering the Former Heaven male and the Latter Heaven female, S/HE gives birth to Gunghui and Sohui without spouse.	
9	Also Gunghui and Sohui each, without spouse but by receiving the essence, bear two heavenly beings and two heavenly daughters.	

10	Hence, they are the Four Heavenly Beings and the Four Heavenly Daughters.	
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**Worksheet 2**

## Chapter One

Tell the story of Chapter 1 in your own words or expressions below.



## Worksheet 1

### Chapter Two

Verse	Budoji Text	Your Associations
1	In the time of the Former Heaven, the Great Stronghold was above the Sildal (Animated Landmass) Stronghold and side by side with the Heodal (Unanimated Landmass) Stronghold.	
2	The blazing sun warmed and shined.	
3	There was nothing that had a form.	

4	Only the Music of Palryeo (Eight Tones) existed and heard from Heaven on its own.	
5	Both Sildal and Heodal emerged amidst this music.	
6	The Great Stronghold and Mago were also born from it.	

7	That is called Jimse (Mago's World).	
8	As Yulryeo (Rhythms and Tones) revived several times prior to Jimse, many stars emerged.	
9	As Jimse completed periodically, Mago bore two Huis and had them manage the bar of Oeum-chiljo (Five Pitches and Seven Tunes).	

10	Earth-milk began to spring amidst the Stronghold.	
11	Two Huis also bore Four Heavenly Beings and Four Heavenly Women and raised them with earth-milk.	
12	Four Heavenly Women managed Ryeo and Four Heavenly Beings managed Yul.	

**Worksheet 2**

## Chapter Two

Tell the story of Chapter 1 in your own words or expressions below.



## Worksheet 1

### Chapter Three

Verse	Budoji Text	Your Associations
1	As the Latter Heaven moved and unfolded, Yulryeo (Rhythms and Tones) was revived once again.	
2	Soon Hyangsang (Echo Representation) was formed. And sound and music were intermingled.	
3	Mago drew the Great Sildal Stronghold and dropped it into the region of Heavenly Water.	

4	Gi (氣 airy vital force) of the Great Sildal Stronghold ascended and formed an atmospheric layer above the Water Cloud.	
5	<sup>5</sup> When the body of Sildal spread out evenly, there became land amidst the frozen water.	
6	Land and sea lay in tandem. And mountains and rivers stretched far.	

7	Then, the region of Heavenly Water turned into land and they overlapped.	
8	Water and land alternated from top to bottom and spun in rotation and revolution.	
9	Whence calendric numbers commenced.	

10	As gi (airy vital force), fire, water, and earth were mutually enhanced in combination and affinity.	
11	Light demarcated day and night as well as four timing scales.	
12	Plants, trees, birds, and animals were raised in abundance.	

13	There was so much work to be done everywhere on earth.	
14	Thereafter, Four Heavenly Beings each manage the essential music of all things.	
15	One who manage earth is called Hwang (Yellow), and one who manage water is called Cheong (Blue).	

16	They each build their vaults and carry out their responsibilities.	
17	One who manage gi is called Baek (White) and one who manage fire is called Heuk (Black).	
18	They each build their towers and carry out their responsibilities.	

19	They are the beginning of gentes (clan-names).	
20	Thereupon, there is no darkness or coldness in heaven, as gi and fire repel each other.	
21	There is no atrocity or disorder on earth, as water and earth are corresponded.	

22	That is because Eumsang (Music Representation) from above reflects and shines all the time and because Hyangsang (Echo Representation) from below levels out hearing and awakening.	
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**Worksheet 2**

Chapter Three

Tell the story of Chapter 1 in your own words or expressions below.



## Worksheet 1

## Chapter Four

Verse	Budoji Text	Your Associations
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19	They live dispersed amidst the earthly gi without a limit in lifespan.	
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**Worksheet 2**

## Chapter Four

Tell the story of Chapter 1 in your own words or expressions below.



## ABOUT THE AUTHOR

**Helen Hye-Sook Hwang, Ph.D.** is scholar, activist, and advocate of Magoism, anciently originated tradition that venerates Mago as the Great Goddess. She earned her MA and Ph.D. in Religion with emphasis on Feminist Studies from Claremont Graduate University, CA. She also studied toward an MA degree in East Asian Studies at UCLA, CA. Hwang has taught for universities in California and Missouri, U.S.A. Since 2012, Dr. Hwang has founded, directed, co-edited, written for the Return to Mago E-Magazine (<https://magoism.net>), Mago Academy (<https://magoacademy.org>), and Mago Books (<https://magobook.com>). She authored Seeking Mago, the Great Mother from East Asia: *A Mytho-Historical-Theological Reconstruction of Magoism, an Archaically Originated Gynocentric Tradition of Old Korea* (forthcoming, 2020). *The Mago Way: Re-discovering Mago, the Great Goddess from East Asia* (Mago Books, 2016), *Mago Almanac: The 13 Month 28 Day Calendar* (Mago Books, 2018 and 2019). Dr. Hwang leads Mago Pilgrimage to Korea annually and gives lectures internationally. Also she has co-edited and published *Goddesses in Myth, History, and Culture: Celebrating Seasons of the Goddess* (Mago Books, 2018), *She Rises: Why Goddess Feminism, Activism, and Spirituality?* Volume 1 (Mago Books, 2015), *She Rises: How Goddess Feminism, Activism, and Spirituality?* Volume 2 (Mago Books, 2016), and *She Rises: How Goddess Feminism, Activism, and Spirituality?* Volume 3 (Mago Books, 2019).