

A SHORT PRELUDE

THE GREAT RETURN

*A quiet introduction to a turning age
and the path back to life's original source*

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A Note to the Reader

This booklet does not ask you to adopt a new belief. It invites you to consider a way of understanding life rooted in Korean spiritual practice and shaped by more than thirty years of lived experience.

Some of the ideas in these pages may be unfamiliar. Take your time with them. Question them, reflect on them, and listen for what they awaken—not with fear or blind faith, but with sincerity and discernment.

Words such as Ki, Heaven, spirit-soul, and frequency carry specific meanings here. They are not borrowed from modern physics, nor are they promises of miraculous results. They belong to a spiritual vocabulary through which generations have tried to describe the living connection between the visible and the unseen.

Truth does not fear an honest question.

The experiences shared here are personal and spiritual in nature. They are not medical claims and should not replace appropriate professional care.

Preface

A Time Like No Other

Something is shifting—not only in our individual lives, but in the age itself.

Many people move through each day doing what must be done, yet still feel that something essential is missing. They rest, but the tiredness remains. They achieve what they once hoped for, yet fulfillment does not arrive. Beneath the noise of daily life, a quiet question continues to return: Is this all there is?

Such questions are not signs of personal failure. They may be invitations to look again at the life we have been given and at the source from which that life arises.

I first received this path through decades of spiritual practice in Korea. Later, I was sent to Japan, where I learned to live it not as theory, but through loneliness, hardship, service, and encounters with people carrying pain that words alone could not reach. The path Heaven had opened did not wait for me to feel ready.

Within this path, the 5,787-year cycle is understood as a law of nature revealed for this turning age through Cheonmo—not as a number calculated by human beings or reconstructed from an ancient record.

It is not given to provoke fear or predict catastrophe. It marks a change in the season of the cosmos, when an old order can no longer carry life forward and humanity is called to return to its original relationship with Heaven.

Whether or not that number is familiar to you, the question it raises is immediate: What happens when a civilization becomes rich in information, speed, and possessions, yet poor in inner direction?

The Great Return is not a journey backward. It is the recovery of a relationship we have forgotten—the relationship between Heaven, life, ancestors, and the responsibility of being human.

*Before we can return, we must first remember what has
always lived within us.*

Master Eun | Sakai, Japan

Words Used in This Book

Ki (氣)

Ki is the living energy through which life is sustained and experienced. In this book, Ki is not used as a scientific measurement. It names the felt condition and movement of life—its vitality, balance, clarity, and capacity to respond.

Heaven

Heaven does not refer only to a place after death. It points to the original order and living source from which life arises. The word may also carry a sense of moral direction: the greater order to which human life is called to become aligned.

Cheonjon (天尊)

Cheonjon is the honorific used in this path for the Supreme Divine One who makes known the law, timing, and purpose of Heaven. The name should not be reduced to an impersonal cosmic principle.

Cheonmo (天母)

Cheonmo is the one chosen and prepared to receive and transmit Heaven's work for this age. This role was not assumed by personal ambition.

It was accepted through a long path of practice, testing, sacrifice, and fidelity to Heaven.

Yeonghon — Spirit-Soul

Yeonghon refers to the enduring spiritual essence of a person. It carries the imprint of how one has lived and continues beyond the separation of the physical body.

Cheollyun — The Heavenly Bond

Cheollyun is the bond joining Heaven, ancestors, and descendants. It is understood not merely as bloodline, but as a living relationship of memory, energy, responsibility, gratitude, and love.

Il-Won — The Original Source

Il-Won names the undivided origin and living ground of existence—the One from which life unfolds. It is not merely an abstract idea of oneness. In this teaching, Il-Won is the source of original spirit and original Ki, and the return to Il-Won means recovering the order of life within the world rather than escaping from it.

Il-Won-Sang (一元上)

Il-Won-Sang means the highest realm or state within the world of Il-Won. The final character is 上, meaning “above” or “the highest”—not 相, meaning “image” or “form.”

At Spring of Life, the enshrined Il-Won-Sang is understood as a sacred embodied presence in which the heart of Il-Won has been planted, allowing human beings to receive and respond to the Ki of Il-Won under the guidance of the presiding master.

Sikshim (植心) — Planting the Heart

Sikshim is the rite performed when Il-Won-Sang is enshrined. It means “planting the heart”: the heart of Cheonjon is received into the consecrated presence. It is therefore more than a symbolic installation and should not be confused with private visualization.

Wonhwang Jeong-Ki (元皇正氣)

Wonhwang Jeong-Ki is the original life energy bestowed upon a human being at birth. Food, breath, and sleep provide acquired Ki for daily life, but Wonhwang Jeong-Ki is the living foundation that makes such renewal possible. It is personal and can be depleted; the Ki of Il-Won, its source, is not exhausted.

I · A Seed in Foreign Soil

When I first arrived in Tokyo, I carried little more than the address of a Ki healing center written on a sheet of paper.

Roppongi shone with neon light, yet the brighter the streets became, the deeper the shadow within me seemed to grow. Work on the center had stopped. The shower was unfinished, and the people who had been responsible for the site were already gone. In the early mornings, while unhoused people still slept nearby, I washed with cold water in a public restroom.

The water removed sweat and fatigue, but it could not wash away the emptiness of standing among thousands of people without a single person who knew me.

I had not come to Japan because I possessed a perfect plan. I came because my teacher had said that someone must go. Another disciple asked for conditions. As a full-time disciple, I could offer only one answer: yes.

That yes did not make me fearless. I was a father, a foreigner, and a disciple carrying a responsibility larger than my ability. When my daughter came to Japan during a painful time in her childhood, those roles collided. She once told me that she felt like a ping-pong ball, bounced from one place to another. I held her and promised that she had not been abandoned.

Then, one day in a park, she accepted bread from an unhoused man. Exhausted and careless, I told her not to eat it because it was dirty. She looked at me and answered, “You are a disciple doing Heaven’s work. You must not treat people differently.”

I had come to Japan believing that I must teach. Instead, I was taught by my own child.

A seed does not choose the soil in which it is asked to grow.

The center in Tokyo eventually closed. Yet the path did not end. It moved west—to Osaka, to Sakai, to a small tatami room rented for weekly practice. There, with no grand institution and no promise of success, a few people began to gather.

2 · What Experience Can and Cannot Tell Us

The people who came did not all share one belief. Some were curious. Some were skeptical. Some were exhausted by illness, family responsibilities, fear, grief, or experiences they could not explain.

During Cheonsu sessions, individuals described warmth, movement, deep rest, sudden emotion, or a sense that their breathing had opened. Others felt very little at first. These responses were not identical, and they should not be turned into promises. An experience is meaningful precisely because it belongs to the person who receives it.

Over time, three women—Takeuchi, Ujimarū, and Fujihara—continued to practice. They were not chosen because they already understood everything. Each entered through a different doorway.

Takeuchi learned through action. She often appeared resistant, yet when her heart was decided, she moved before anyone else. Ujimarū learned through quiet observation, especially during years of care work in which she stood close to both life and death. Fujihara carried many questions and an intense desire to remember what she believed was her calling.

Their paths were not smooth, but spiritual practice became real precisely where their ordinary lives resisted it.

This is an important distinction. A spiritual path is not proven by dramatic stories alone. Its deeper test is what kind of person one becomes: whether fear loosens its hold, whether responsibility deepens, whether one learns to act with greater sincerity, and whether love becomes less selective.

*The path of life begins not by escaping the world, but by
learning to live more truthfully within it.*

For this reason, the teachings in this booklet should not be approached as a collection of supernatural claims. They are better understood as a framework through which experiences are examined and a life is disciplined.

3 · The Visible and the Unseen

Most of us have been taught how to prepare for a career, a household, and old age. Few of us have been taught how to think about death.

We inherit images—Heaven, reincarnation, disappearance—but often hold them only as inherited words. When a man who had visited our center died suddenly, the question became immediate: What actually ends when a person dies?

In the understanding shared by my teacher, death is not the erasure of a person. It is the separation of the physical body and the spirit-soul—the division of what had lived together as yin and yang.

This teaching should not be confused with a scientific map of the afterlife. It is a spiritual account of why the way we live matters. The condition cultivated in life—our attachments, intentions, wounds, and capacity for light—does not simply become meaningless at death.

The visible and unseen worlds are described as differing in their condition of Ki, or in their “frequency.” Here, frequency is a spiritual metaphor for the quality and state of being. It does not claim that the unseen has been measured by laboratory instruments.

Such language can easily be used to create fear. That is not its purpose. The unseen is not introduced so that every hardship will be blamed on spirits, nor so that people will surrender judgment to an authority.

Its purpose is to widen responsibility. If life continues to bear the imprint of how we have lived, then the present moment carries greater value.

To be alive is to remain capable of change.

The teaching therefore returns us to life. While body and spirit-soul remain together, a person can reflect, apologize, forgive, practice, choose differently, and brighten the direction of the heart. The question of death becomes a question about how to live now.

4 · The Living Roots of Our Lives

Modern culture often teaches us to think of ourselves as isolated individuals. Yet none of us begins alone. Our bodies, language, habits, wounds, opportunities, and even our unanswered questions arrive through relationships that began before us.

Korean spiritual wisdom gives particular attention to ancestors—not as distant figures to be worshiped blindly, but as the roots through which life has reached us.

Some families carry visible inheritances: stories, customs, affection, property, conflict. Other inheritances are harder to name: patterns of fear, silence, anger, sacrifice, or grief that move from one generation to the next. Contemporary psychology may describe some of these patterns in one language; spiritual tradition describes them in another.

The language of ancestral resonance does not mean that every problem is caused by the dead. Nor should it be used to accuse a family or burden a descendant with superstition. It asks a more careful question: What remains unresolved in the stream of life that has reached me, and how can I respond with responsibility rather than blame?

Within this tradition, Jeryeong, Yeongsu, and Cheondo name sacred processes concerned with the bond between the living and the departed.

Jeryeong (除靈) — Release

Jeryeong begins the work of releasing an entangled spiritual bond. Its meaning is not rejection of the ancestor, but separation from a condition that prevents both the living and the departed from moving freely.

Yeongsu (靈修) — Spiritual Cultivation

Yeongsu is a period of prayer, discipline, and purification. The descendant does not control the departed; rather, the living person offers sincere practice so that a burden carried through the lineage may be met with light, order, and devotion.

Cheondo (薦度) — Guiding the Way Home

Cheondo is the act of guiding a purified spirit-soul toward its rightful path. It is understood as an expression of filial love: helping the roots of one's life find peace rather than using the ancestors as a source of fear.

Ancestral responsibility is not a sentence imposed by the past. It is love choosing not to pass unresolved darkness to the future.

5 · The Great Turning

Every age creates forms that once served life but eventually become unable to carry it. A society may become more powerful while its people become less certain why they are living. Knowledge expands, yet wisdom thins. Communication accelerates, yet genuine relationship weakens.

The 5,787-year cycle was made known within this path through Cheonmo for the needs of this age. It was not presented as a claim recovered from an earlier scripture. It describes a great turning in natural law: the transition into the time of Taegeuk, when divided forces are called toward a renewed harmony and life must be restored from its origin.

This teaching is not offered here as a date by which the world will end. Fear of catastrophe easily distracts us from the transformation that is already required. The more important question is not, “What event will happen to the world?” but, “What kind of human being is needed when the old way of living no longer brings life?”

The Great Return therefore has both a collective and an intimate meaning. Collectively, it names a movement away from a civilization governed only by material value. Intimately, it asks each person to recover Wonsim, the original heart, and to live again in alignment with Heaven, life, and the responsibility entrusted to human beings.

In the language of this teaching, original spirit and original Ki arise from Il-Won. As life takes form in the material world, spirit and Ki unfold through the yin-yang conditions of Jung, Ki, and Shin (精氣神)—the inner cosmos of essence, life energy, and spirit. Human transformation therefore concerns the whole person, not the mind alone.

To receive the power of Il-Won does not mean gaining a supernatural possession. It means allowing the original pattern of life to be restored within us. This is the deeper meaning of receiving a “new body”: not replacing the physical body, but being recreated inwardly—in body, heart, and spirit-soul—toward the form life was meant to carry.

In this tradition, resurrection is understood not only as an event after physical death, but as becoming new while alive: returning to Wonsim, the original heart, and allowing body, heart, and spirit-soul to be reordered from their source. This renewal requires sincerity and practice; it is not an automatic promise or a reward for outward appearance.

This return cannot be completed by ideas alone. A person may speak beautifully about unity while remaining ruled by resentment. One may collect spiritual knowledge while avoiding responsibility. The path becomes real only when it enters breath, conduct, relationship, and daily practice.

*A new age begins wherever a human being returns to the
original heart.*

6 · Practices of Return

Cheonsu — Heaven's Hand

Cheonsu, literally “Heaven’s Hand,” is a sacred Ki practice transmitted principally through the hands. The practitioner does not impose personal power. Through disciplined concentration, the practitioner empties the self, aligns the heart with the pure resonance of Heaven, shares in the recipient’s pain, and serves as a passage through which original life energy may be received.

Within the experience of this path, the recipient’s burden is understood to be met and purified through the practitioner’s body and heart, while clear life energy is offered to the recipient. For this reason, Cheonsu requires sustained spiritual discipline, compassion, and responsibility. People report different responses—warmth, rest, emotion, subtle movement, or sometimes no immediate sensation. These experiences should not be turned into guarantees, and Cheonsu does not replace appropriate medical diagnosis or care.

Haneul 12 Jinbup — Returning to the Original Pattern of Life

Haneul 12 Jinbup is a disciplined path composed of Cheonmun recitation, Ki movement, and seated Zen. exercise, or a form of medical treatment.

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This mutual movement is expressed as the reunification of Heaven, ancestors, and the self.

The goal is not spiritual power. It is not escape from ordinary life. It is to become a person through whom life can flow with less distortion—a person able to bring steadiness rather than fear, responsibility rather than blame, and light rather than confusion into the world.

*The Source is not far away. The path of return is already
present in the way we choose to live today.*

Afterword

Before the Dawn

Night can be deepest just before the first light becomes visible. Yet dawn does not begin when we finally see the sun. It has already begun beneath the horizon.

The confusion of our time may feel overwhelming. But a turning age is not only a time of loss. It is also a time in which forgotten questions return with new urgency.

Where does life come from? What do we owe to those who came before us? What are we passing to those who come after? What remains when achievement can no longer answer the heart?

This booklet offers no shortcut and asks for no blind agreement. It offers a signpost shaped by Korean spiritual teaching and tested through a life of practice in Japan.

If something in these pages has stirred a quiet recognition, do not hurry to name it. Let the question remain alive. Observe your life. Listen more carefully. Meet your responsibilities with sincerity. A true path does not make us less human. It teaches us to become fully human.

The new age does not wait somewhere in the future. It begins in the heart that remembers how to return.

The journey will continue in:

A SEED IN THE HEART

A Fragment of the Universe Within You

About Master Eun

Master Eun has followed a path of Korean spiritual practice for more than thirty years. After receiving training in Korea, he came to Japan and established a center in Sakai, Osaka, where he has worked with students and visitors through Cheonsu, Ki practice, prayer, and Haneul 12 Jinbup.

Spring of Life is a place of learning and practice dedicated to restoring the relationship between human life, its original vitality, and the greater order of Heaven.

This revised booklet is a prelude. It introduces the questions at the heart of Master Eun's work while leaving space for a fuller account of the journey from Korea to Japan.

www.mastereun.com/en/teachings

Written from lived experience. Offered as an invitation to reflect.

The path of return begins
with listening again
to the life within.

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