**EXPLORING CAO DAI HOLY BOOKS AND LITERATURES :**

**A BRIEF OVERVIEW**

Mohammad Jahangir Alam

Associate Professor

University of Dhaka

E-mail:alam9363@gmail.com

**ABSTRACT**

*The title of this article may sound pretentious and raise hopes which cannot be fulfilled. The intention implicit in it is not to make a comparative study between Caodai Holy Books and World Literatures. The aim is rather to briefly characterize the Holy Books of Caodaism and the pattern of Caodai literatures. As Caodaism is a great synthesis of Eastern and Western traditions, its literatures mostly encompass the elements of three Oriental religions (Taoism, Buddhism and Confucianism), Christianity and Genii (folk traditions) in particular. Therefore, the synthesis of Caodai literatures has assumed different ways of development in relation to the mood of both Eastern and Western canonical literatures. Thus understood Caodai literatures more or less resemble world canonical literatures. It is to this purpose that I hope to contribute.*

***Key Words:*** *Caodaism – spiritism – séance – hermeneutical – Septuagint – Jing – Thanh Ngon - Luat – apocalyptic - metapsychic*

Introduction

Holy books occupy an important position in the discussion of world literatures. No doubt, the creation of world literatures relevant to the holy books is the result of literary scholarship. It explains how a particular work may appeal to the people in very different social, political, cultural, and historical conditions beyond its national origin.[[1]](#endnote-1) In reality, there is so much we do not know and we are missing so much of the best literary works that could have made our world and our lives spiritually and intellectually so much richer and so much more enjoyable. Thus, a wide range of activity can be anticipated in circulating World literatures on the basis of the Holy Books. And it is the task of literary scholars everywhere to introduce and present the canonical works they know best to the world beyond the culture of their origin. In his research paper, “The Bible and Inter-Scriptural Dialogue”, M.D. Thomas points out that the *Holy Books* are considered sacred by people of different faiths. As he examines, “although they may have originated in any language, geographical area or cultural context, they demand universal applications. Thus, they cannot be considered the private property of any given community. Rather, they are the common property of the human society”.[[2]](#endnote-2) The twentieth century, as Chatterji observes, shows a strong and widespread interest in the different aspects of religion.[[3]](#endnote-3)He holds that contemporary religious literature falls into three main classes: a) Propaganda literature, b) Missionary literature, and c) Scientific and philosophical literature.[[4]](#endnote-4) However, as far as Caodai religious literatures are concerned, the characteristics of its propaganda literatures like other religious literatures may make exaggerated claims of Caodaism. As the missionary literature is sometime considered as propaganda literature[[5]](#endnote-5) there is also a possibility to ask question to its authenticity too. However, missionary literatures of Caodaism very clearly present an account of the activities of its mission, articulate the social function of Caodaism. Now the question is: Do the Caodai Sacred Scriptures i.e., the Holy Books give the scholars or researchers authentic freedom towards new directions in fulfilling the hermeneutic task? In fact, the approach of the cultural beginnings of the Cao Dai Holy Books and the orientation of religious literatures propose a new hermeneutical order. Thus understood, hermeneutical approaches in terms of their literary, historical, social, philosophical, theological works on Caodaism respond to affective and constructive results in relation to other religions in and outside Vietnam. No doubt, a wide range of religious literatures on Caodaism has already been produced since its origin in 1926. Now we may have some understanding of the Holy Books and canonical literatures of Caodaism.

Concept of Canon or the Holy Books

The word canon comes from the Greek *Kanon*, which means "a straight rod," or "a standard” that was used by scholars in the Alexandrian library in the third and second centuries BC to refer to a list of exemplary books "as guidelines for student readers”.[[6]](#endnote-6) The *Septuagint*, the Greek translation of the Jewish Bible, according to the classicist George Kennedy, is "also a product of the Alexandrian library," and therefore "the concept of a biblical canon was perhaps influenced by the existence of a literary canon".[[7]](#endnote-7) From such close connection with the library and a reading list, as Zhang Longxi argues, shows that the concept of canon has already been pedagogical from the very beginning.[[8]](#endnote-8) He notes that in East Asia, the term *jing* appeared as a similar concept that designates a limited number of exemplary books for education in the early 4th century BC.[[9]](#endnote-9) With special reference to the *Collection of Masters Writings*[[10]](#endnote-10), he elucidates that Confucius used the term *jing* as the six classics (Poetry, Documents, Rites, Music, Changes, and the Spring and Autumn Annals).[[11]](#endnote-11) Finally, in order to understand the clear meaning of the term *jing*, he borrows the argument of Jiang Boqian from *A General Discussion of the Thirteen Classics* where Boqian argues that the word *jing* refers to tying things together with braided silk, just like what the Sanskrit word sutra means in India.[[12]](#endnote-12) In ancient China, silk threads were used to tie bamboo or wooden slips together to make a scroll as a book, so as the word *jing* came to mean book. In Sanskrit, the word sutra etymologically comes from *siv* to sew, to thread, to string together," thus a Buddhist text written on palm leaves strung together with a thread is called a sutra.[[13]](#endnote-13) Historically speaking, when Buddhist texts were introduced to China in the first century and later, the Chinese word *jing* was used to translate the Sanskrit sutra, and later, the Chinese word *jing* was used to translate the Western term canon or classic. Jing as book is thus also comparable to the word Bible, which is derived from "the Greek *ta biblia*, "the books", and came into use during the early part of the Christian era.[[14]](#endnote-14)As Longxi concludes, though etymologically different from one another, the several terms mentioned here-canon, *jing*, sutra, Bible, and the classic-all share the core meaning of the best and most important books in a particular literary, cultural, or religious tradition. These terms are more or less equivalent, synonymous, and thus translatable.[[15]](#endnote-15) However, the overall conceptof *Kanon, Septuagint, Jing, Siv, Ta Biblia, Sutra* etc., also proposes the Cao Dai religious scriptures *Thanh Ngon*, *Tan Luat* etc., as the Holy Books of Caodaism.

A Brief Description of Cao Dai Holy Books

There is a body of scriptures which regulates and instructs Caodaists. The Sacred Sayings or the *Thanh Ngon* *Hiep Tuyen* or *The Collection of Spirit Messages* is considered to be the key revelation of Caodaism.[[16]](#endnote-16) Caodaist Canonical scriptures are consisted of a collection of spirit messages that cover a wide range of religious discourses–Caodaist doctrine and particular mode of worship, institutionalization of rituals, and veneration to the Divine eye. The daily practices followed by the religious scriptures of Caodaism further reflect the importance of spiritism in the religion.[[17]](#endnote-17) Spiritism is actually the main source of Cao Dai doctrine and religious canon because these Holy Books are compiled from many spirit messages.[[18]](#endnote-18) Two major Cao Dai scriptures were compiled from messages from the spirit world received in séances (direct communication with the spiritual realm)[[19]](#endnote-19) in Saigon and Tay Ninh mostly in the late 1920s.[[20]](#endnote-20) It should also be noted that five extended Canonical Texts are also treated as important textual materials in Cao Dai Church. They are: (1) *The Religious Constitution of Cao Dai Religion* or *Phap Chanh Truyen,* (2) *The Laws about Secular Life* or *The Luat,* (3) *The Religious Laws* or *Dao Luat,* (4)The Eight Decree Laws or Nghi Dinh, and (5) *Tinh That* or *Laws on the Organization of Temple Worship.*[[21]](#endnote-21) They are basically compiled and written in classical Vietnamese, high classical Vietnamese, and hybrid forms of Sino-Vietnamese. However, most of the rituals, ceremonies, symbols, organization, terminology, and rules on priestly attire, and religious codes in the belief system were also revealed during these séances, convened by the early disciples of the religion.[[22]](#endnote-22) They focus on the meaning and value of the whole development of religion. It can be generally characterized that these scriptures are the foundation stones of Caodai teachings and literatures. As Blagov more specifically characterizes, the earlier messages of Caodaism became the cornerstone of Caodaists doctrine and cult.[[23]](#endnote-23) His close observation makes it clear that Caodaist canonical scriptures seem to be formed along around the institutionalizing nexus.[[24]](#endnote-24) Thus understood they seem to have partly maintained the unity and harmony of Vietnamese culture and life for a remarkably long period since the very beginning of their origin.

Features of Two Major Scriptures or Holy Books

1. *Thanh Ngon Hiep Tuyen* (The Collection of Spirit Messages)

The earlier spirit messages in the collection received from 1925 to 1935 deal with how the religion was revealed and founded, how it was to be organized. Its aims, eschatology, and religious teachings are characterized by the direct expression of strong commitment.[[25]](#endnote-25) As Archbishop Tran Quang Vinh, a Cao Dai prominent leader from 1941-45 and head of the Cao Dai army from 1945-1951, has aptly remarked, the themes in these messages, selected from a collection of spirit messages translated into French, also demonstrate some of the intellectual and emotional reactions of the founders of the sect to Westernization, the religious concerns important in their conception of Caodaism, and the apocalyptic visions held by the founders.[[26]](#endnote-26) These messages call for a new religion to save humanity, end dissension and discord, and bring peace and harmony.[[27]](#endnote-27)The first revelation of *Thanh Ngon* is received with the celestial sovereignty and the names of twelve earliest disciples of God.[[28]](#endnote-28) In addition, Tay Ninh Holy See also published the second volume of “Sacred Sayings” i.e., the *Thanh Ngon* vol. 2, in 1970.

1. *Tan Luat* ( The New Code)

This scripture was compiled in the late 1920s that deals with rules for dignitaries and adherents, including five Buddhist interdictions, rules regarding the preaching of Cao Dai doctrine, punishment, and the promulgation of the laws. The *New Law* or *New Code* forbids the traditional custom of polygamy and counsel against lavish funeral arrangements. It should be mentioned that *Phap Chanh Truyen* or the *Rules of the Inviolable Constitution* is a commentary on the text of the *New Law* (*Tan Luat*). It should be mentioned that in order to introduce Caodaist hierarchy alongside the *New Law* or *Tan Luat,* the *Religious Code* or *Phap Chanh Truye*n is given an extraordinary importance.

A Brief Introduction to Caodai Literary Works

Written literature of Caodaism is one of the more venerable of literary traditions of Vietnam. Moreover, the previously existing works in the standard canon provide a strong ground for Caodai canonical works. Contact with three Oriental religious literatures and the Western Christian sources became increasingly close since the emergence of Caodasim. By the late 1920s or early 1930s a small number of Vietnamese Caodaists had gained an incipient mastery in receiving spirit messages and had developed the rudiments of a new belief system. The pervasive influence of old canonical literatures persisted for a long time. Consequently, over the course of around one hundred years a vast number of works on Caodai Holy Books have already been written specially in Vietnamese, French, Chinese and English. The works mentioned here are simply illustrative-they illustrate different types of work in the field of Caodaism, which contribute to a persistent growth of Caodai literatures. These, as well as writings in high-classical Vietnamese and hybrid forms, are all considered to be elements borrowed from both from the Western and Eastern canonical literatures. All of these works, therefore, give insights and information that are valuable for a better understanding of the current research. It is noteworthy to mention that almost all writers i.e., research scholars prefer to quote relevant and important passages from the sacred scriptures of Caodaism. This type of approach has the advantage of offering to the readers a firsthand acquaintance with the Caodai Scriptural texts within a short compass. Alongside the Holy Books, however, collection of myths, genealogies, legends of folk heroes and other records there appear a number of religious hymns-largely irregular in meter and written in Chinese characters representing Vietnamese words or syllable-that offer insight into the nature of preliterate Vietnamese verse.

Initiation

1.

It may be said to have begun with Ho Phap Pham Cong Tac’s wide range of works on almost all aspects of life of the faithful which rigorously focused on religious beliefs and practices. He made original contributions in his long series of preachments. Tac’s influence is long dominant among most of the Caodaists of Tay Ninh church. Although primarily religious, his voluminous works contained many socio-economic, political and philosophical ideas and did much to increase the validity of religious experience. His *Methods of Practicing the Great Way*, *Methods of Training the Self*, *The True Path of Peace*, *The Teachings on Virtues*, *The Divine Path to Eternal Life* etc. are a few of his wide range of works. He composed a lot of poems in high classical Vietnamese with only the rare intrusion of Chinese characters.[[29]](#endnote-29) His works provide in poems ample evidence of standard canonical literature of Caodaism. Indeed, the account of his historic works has been crowned by his brilliant contribution entitled *Phap Chanh Truyen*. This is the major authority for the organization of the Cao Dai church and duties of dignitaries. These rules are derived from spirit messages received by Ho Phap Pham Cong Tac.[[30]](#endnote-30) Attention that has been called to the subject matters of this canonical text is largely a history of attempts to deal with Power of Executive Body or Cuu Trung Dai, Religious Vestments of the Dignitaries of the College of Men of Cuu Trung Dai, Dignitaries of the College of Women, Law for the Election of the Dignitaries of the Cuu Trung Dai, Powers of the Legislative Body or Hiep Thien Dai, Ceremonial Dress of the Dignitaries of the Hiep Thien Dai, and Samples of Ceremonial Headdress of the Dignitaries. Notably, he is reported to have explained and annotated all religious and constitutional laws in this scripture that dictate the organizational and doctrinal framework of Caodaism.[[31]](#endnote-31) In addition, as Warner remarks, Pham Cong Tac seems to have been responsible for the *Eight Decree Laws* that concerns with the functions of dignitaries and prohibition to abstain from the creation of dissident sects.[[32]](#endnote-32) Thus, these commentaries are officially considered to be inspired. In sum, all of his works offer a profound interpretation of all aspects of life i.e., both religious and secular life.

2.

The year 1930 saw a second brilliant Caodai contributor from France. The credit for initiating an intensive research on Caodaism goes to Gabriel Gobron (1895-1941).[[33]](#endnote-33)Gobron continues his literary works in the beyond. Being an eminent linguist and his tireless inquiry into the Spirit and spirits made him more curious. He tries to discover a spiritual beauty through a philosophical and religious truth on the basis of Caodaism. After a period of his intensive study and research he discovers certain essential features of Caodaism. From the very beginning of 1930s, he had a great opportunity for knowing the fundamentals of Caodaism and so his was naturally well-developed works on Caodai literatures. Thus, his work on spirit messages on Caodaism surpasses literature. His contributions and endless efforts to Caodai world literatures show his strong moral position against tyranny and oppression commonly associated with religious bigotry. At a certain stage in Caodai history he appears as a convinced propagator, a well informed and officially accredited interior of Caodaism in the West and more particularly in France.[[34]](#endnote-34) His serene, sober and harmonious literary works on Caodaism first drew the attention and curiosity of more Western academics and researchers to work on Caodaism on the basis of its *Spirit Messages*. His posthumous work, the *History and Philosophy of Caodaism* actually presents a *metapsychic testimony*.[[35]](#endnote-35) This book has no doubt been appeared as a precious testimony, spiritual repercussions, and a fundamental document both to the Caodai world and to the scholars of world literatures. In addition, his lectures, articles and observations on this new tradition succeeded one another and in fact constitute an authentic message from the beyond. In and through voluminous literatures, produced by Gobron in terms of History and Philosophy of Caodaism, we find him to have made an attempt to expound the essence of the religion. In doing so he took into account spirit messages of from the Holy Books of Caodaism.

Few Examples of Literary Works in Vietnamese

A few examples among more recent voluminous writings relevant to Caodai literary works may be given as follows: The major Vietnamese sources on Cao Dai history, philosophy and theology are Tran Thai Chan’s two volumes on the history of Caodaism, Nguyen Thanh Xuan’s *Caodaism: History and Religion* (*Dao Cao Dai Hai Khia Canh Lich Su va Ton Giao*), Tran Van Rang’s *Portrait of Ho Phap Pham Cong Tac (Chan Dung Ho Phap Pham Cong Tac)*, three volumes of Cao Dai Dictionary (Tu Dien Dao Cao Dai), offer sufficient information to the Sacred Texts of Caodaism.

*The Book of Three Vehicles of Caodaism Doctrine* is another comprehensive and very useful work of Nguyen Kim Hung. He sincerely translated the set of the books that has appeared to serve the following with huge canonical literatures. The first book belonging to the Small Vehicle supply teachings on basic doctrine to conserve one’s Dao that each believer must have, so that worthy is an apostle in the Orthodoxy. The second book belonging to the Medium Vehicle concerns with teachings on main doctrine that controls oneself to be the upright and educates the people. The believers are encouraged with proper teachings and instructions so that they could be the Dignitaries, minor Dignitaries and thereby sacrifice their lives for putting into practice. The third book belonging to Superior Vehicle deals with the teachings about the mysterious providence of the secretly transmitting deliverance.[[36]](#endnote-36) Alongside a large number of literary works, Caodaists have also in the filed a well-known Encyclopedia of Caodaism that is also called Caodaipedia. This may be considered as the most comprehensive bilingual (Vietnamese-English) work of its kind. Notably, most readers, even contemporary Vietnamese, find it difficult to read Cao Dai books and scriptures, which are written in old Vietnamese. As old Vietnamese contains not only lots of modified Chinese roots but also highly confusing terms, this encyclopedia has the advantage of offering to the readers a clear understanding with the interpretation. There are also journals dealing with different contemporary issues with special reference to the Holy Books, commentaries and sub-commentaries of Caodaism.

Online Sources on Caodai Holy Books and Literatures

More importantly, www.daotam.info Centre for Studies in Caodaism, Sydney, Australia covers a wide range of literatures such as online full text books, articles, images, audio visual in English, French, Chinese, Japanese and Vietnamese that provides the readers with sufficient information on the history, organization, philosophy and practice of Caodaism.

**Conclusion**

The above is a short account of different kinds of work in the present-day field of Caodai literatures. These literary works on Caodaism have the effect of bringing different aspects of Caodai Canonical aspects to the forefront. As the works have been produced from diverse standpoints-anthropological, sociological, historical, philosophical, psychological etc., they enable the readers to understand Caodaism in all its manifold aspects. On the whole, the cumulative effect of these different types of work has been the creation of an atmosphere in which Caodaism has been granted recognition and in which the followers get an opportunity of understanding their religion in relation to others. It is in this way that the road to an increasing study of Caodaism has been well laid.

Nowadays quite a good number of Western and Eastern scholars are working in the more or less well-defined field of Caodaism. Different writers discuss their subject from different standpoints. To sum up: The works that have contributed to the increasing enrichment of Caodai literatures are of the following categories:

1. Survey-type of works making a general survey of different aspects of Caodaism,
2. Scientifically and philosophically oriented works e.g., works from anthropological, sociological, psychological approaches etc.,
3. Problem-centered works dealing with problems like those of toleration, conversion, propaganda etc.,
4. Online works, supplying various information,
5. Journals, Bulletins etc. issued by religious overseas mission and institutions developed into and outside Vietnam such as the US, Canada, Europe, Australia, Cambodia, Japan etc., and
6. Works with an ideal, e.g., the ideal of establishing unity of religions and mankind.

1. Notes and References

   Zhang Longxi, “Canon and World Literature”, in *Journal of World Literature*, 1, Brill, 2016, pp.119-127 available at Brill.com Retrieved 02/18/2019. [↑](#endnote-ref-1)
2. M.D. Thomas, “The Bible and Inter-Scriptural Dialogue”, in *Inter Textuality of the Holy Books*, eds. M.O. Oommen and Abraham Karickam, (Kerala: Alexander Marthoma Centre for Dialogue, 2004), p.48. [↑](#endnote-ref-2)
3. His observation presents the twentieth century as so called heretical character. Here he has identified that the progress of Anthropology, History, Archeology, Philosophy, sociology and allied sciences played vital role in the manifold development in the field of religious study. See, p.24. [↑](#endnote-ref-3)
4. Ibid., p.25. [↑](#endnote-ref-4)
5. Ibid. [↑](#endnote-ref-5)
6. George A. Kennedy, “Classics and Canons”, In *The Politics of Liberal Education*, eds. Darryl J. Gless and Barbara Herrnstein Smith. (Durham, NC: Duke University Press, 1992), p.225. [↑](#endnote-ref-6)
7. Ibid., p226. [↑](#endnote-ref-7)
8. Zhang Longxi, *op. cit*. [↑](#endnote-ref-8)
9. Ibid., p.120. [↑](#endnote-ref-9)
10. The original source is as: Guo Qingfan(1844-1895), *Zhuangzi jishi* (*The Variorum Edition of the Zhuangzi*), vol. 3 of Zhuzi jicheng (*Collection of Masters Writings*), (Beijing: Zhonghua, 1954), 1-481. [↑](#endnote-ref-10)
11. See Zhang Longxi, *op. cit*., p.120. [↑](#endnote-ref-11)
12. See Ibid. Original source is as: Jiang Boqian, Shisan jing gailun (A General Discussion of the Thirteen Classics), (Shanghai: Shanghai guji, 1983. [↑](#endnote-ref-12)
13. Soothhill, William Edward and Lewis Hodous, A Dictionary of Chinese Buddhist Terms, (Richmond, Surrey: Curzon Press, 1995) [1937]. [↑](#endnote-ref-13)
14. Gabel, John B. and Charles B. Wheeler, *The Bible as Literature: An Introduction*, Oxford: oxford University Press, 1990, p.73. [↑](#endnote-ref-14)
15. Zhang Longxi, *op. cit.*, p.120. [↑](#endnote-ref-15)
16. Sergei Blagov, The Cao Dai: A New Religious Movement, (Moscow: The Institute of Oriental Studies, 1999), p.23. [↑](#endnote-ref-16)
17. Jayne Susan Werner, *The Cao Dai: The Politics of a Vietnamese Syncretic Religious Movement*, Ph.D. thesis, Cornell Univrsity, 1976, p.42. [↑](#endnote-ref-17)
18. Thomas E. Dutton, “Caodaism as History, Philosophy and Religion” in *Cao Dai: A Collection of Various Papers from 1970 through 2011*, (California: Caodai Overseas Missionary, 2012), pp. 5-27. [↑](#endnote-ref-18)
19. In Caodaism séance is adopted as a method through which mediums can directly establish contact with the occult world. As far as the earlier séance is concerned, the earlier Caodai mediums would communicate with God and other Divine Spirits via séance with a view to receiving spirit messages. For a good discussion see Janet Hoskins, “The Personal Theological Imagination of Pham Cong Tac”, Ibid., pp.378-380. [↑](#endnote-ref-19)
20. Werner, *op. cit.*, p 48. [↑](#endnote-ref-20)
21. *Phap Chanh Truyen* (The Religious Constitution), *The Luat:* *compiled in the late 1920s, concerns with the rules pertaining to Cao Dai adherents. Nghi Dinh*: Laws compiled from the years 1930-34 actually pertain to the functions of dissident sects. *Dao Luat* or Caodaist Act 1938 was passed in 1938. For a good discussion, see Warner, *op. cit*., p.50, pp.110-11, also Appendix 5. [↑](#endnote-ref-21)
22. Ibid., p. 49. [↑](#endnote-ref-22)
23. Blagov, *op. cit*., p.23 [↑](#endnote-ref-23)
24. Ibid., p.27. [↑](#endnote-ref-24)
25. Werner, p.49. [↑](#endnote-ref-25)
26. Ibid. [↑](#endnote-ref-26)
27. Ibid., p.61. [↑](#endnote-ref-27)
28. Divine Teaching of the Jade Emperor announces the names of the twelve disciples on the Christmas Eve in1925. See *The Collection of Divine Messages* (Thanh Ngon Hiep Tuyen), Volume1. This announcement of Cao Dai Thuong De is cited by Tran Van Rang: “Dem nay, 24 December, phai vui mung vi la ngay cua Ta xuong tran day Dao ben Thai Tay (the continent of Europe)…See Trang Van Rang, *Chan Dung Ho Phap Pham Cong Tac*, (San Jose: Ban The Dao Hai Ngoai, 2011), p.43. Rang mentions the names of the 12 disciples of God in his book according to the order of the divine message, are 1. Ngo Van Chieu, 2. Vuong Quan Ky, 3. Le Van Trung, 4. Nguyen Van Hoai, 5. Doan van Ban, 6. Vol. Van Sang, 7. Ly Trong Qui, 8. Le Van Giang, 9. Nguyen Trung Hau, 10. Truong Huu Duc, 11. Pham Cong Tac, and 12. Cao Quynh Cu. See Ibid., p.55. Also available at: <http://thingsasian.com/story/vietnamese-zodiac>, Retrieved:15/1/2019, [↑](#endnote-ref-28)
29. Thiên Thai Kiến Diện, for example, is one of the hundreds of poetries composed in Sino-Vietnamese totally different from modern Vietnamese language. Probably it means “The opening of the heaven for humans to see”. [↑](#endnote-ref-29)
30. As it is remarked, in Caodaism “Ho Phap” is the title equivalent to the “Giao Tong”. Thus, Ho phap and Giao tong are of equal rank, both equivalents to the catholic Pope. See Nguyen Long Thanh, The Path of a Cao-Dai Disciple: An Outline of Cao-Dai Religious Life, (Tay Ninh: Phuong Dong Publishing House, 1970), p.45. [↑](#endnote-ref-30)
31. Dutton, *op., cit.,* p.21. [↑](#endnote-ref-31)
32. Warner, op. cit., p50. [↑](#endnote-ref-32)
33. Born at Bayonville (Meurthe-et-Moselle), July 5, 1895, Gobron quit the world and its sufferings at Rethel, July 8, 1941. For a good discussion, see History and Philosophy, p.7 [↑](#endnote-ref-33)
34. See Ibid. [↑](#endnote-ref-34)
35. Ibid., p.12. [↑](#endnote-ref-35)
36. The Central Holy See of Tam Quan, *The Book of Three Vehicles of Caodaism Doctrine* (Tay Ninh: The Sacerdotal Council of the Holy See, 1959), pp.7-10. [↑](#endnote-ref-36)