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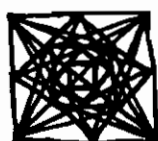


VIETNAMESE SYSTEMS OF THOUGHT AND CONDUCT

1. Animism
2. Taoism
3. Confucianism
4. Buddhism
5. Catholicism
6. Cao Daism



Jam Chao

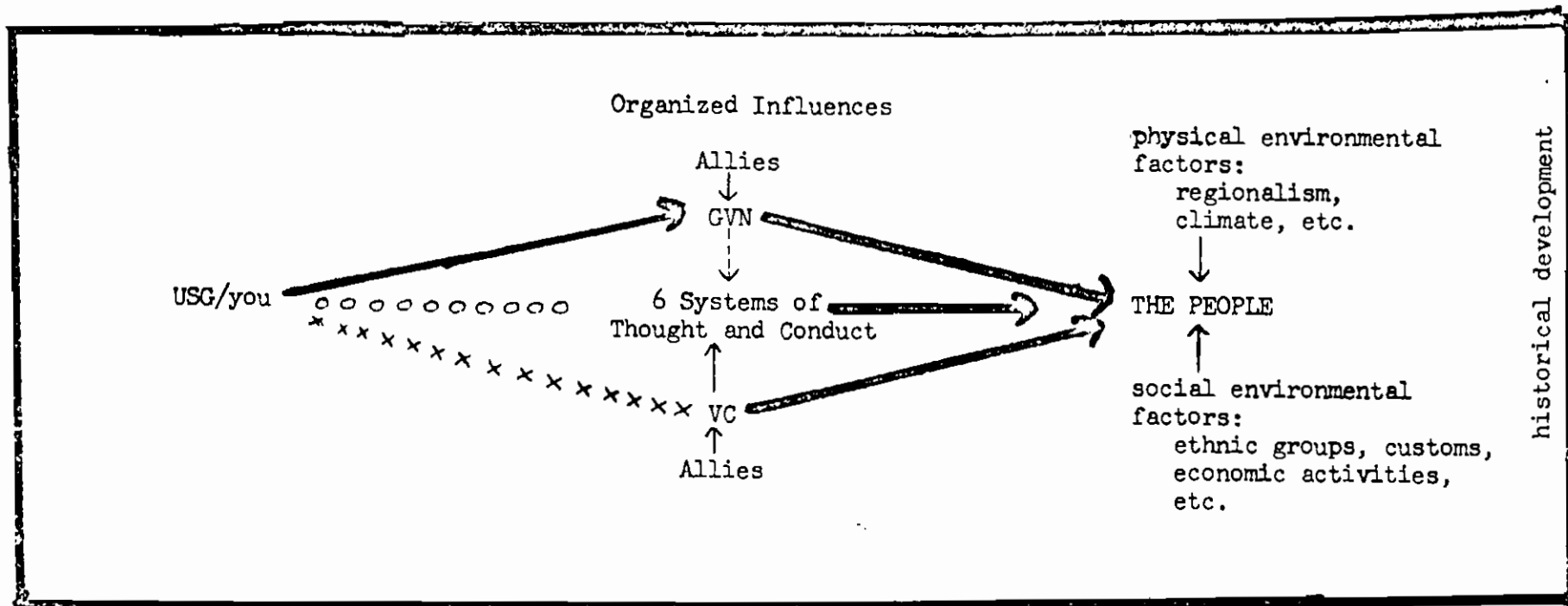


Washington Training Center
Richard A. Gard
(Rev. August 1969)



SITUATION

OPPORTUNITY



VIETNAMESE SYSTEMS OF THOUGHT AND CONDUCT

A. Importance: Society in South Viet-Nam has

1. Military organization (VC would revise)
2. Political organization (VC would revise)
3. Economic organization (VC would revise)
4. Social organization (VC would revise)
5. Instrumental organizations: Systems of thought and conduct (VC would replace)

B. Definition:

VIETNAMESE ethnic groups:	SYSTEMS "isms"*	OF THOUGHT (principle)	AND interrelated	CONDUCT (practice)
Vietnamese				
Cambodians				
Chinese	exposition	of what to think	+	what to do=what to be
Montagnards	method	of how to think	+	how to do=how to be
others				

*(triet-ly/hoc=philosophy and ton-giao=religion are late 19th century Westernized concepts)

C. Scope

SPECTRUM (INTERRELATED)	interrelated (cf. Dinh)	spectrum	1. Animism (by Vn, Cam, Chi, Mon, others)	
			folk beliefs	
			popular cults	
		national aims & organization	"natural" science/art	
			2. Taoism (Dao-giao by Vn, Chi)	waning
			philosophical views	
			religious practices	
			"natural" science/art	
			3. Confucianism (Khong-giao by Vn, Chi)	waning
			political principles	
			social ethics	
			family institution	
			4. Buddhism (Phat-giao by Vn, Chi, Cam)	
			Cambodian Theravada Groups	
			Chinese Mahayana groups	
			Vietnamese Theravada groups	
			Vietnamese Mahayana groups	
			Vietnamese Hoa Hao	
			other groups	
			5. Catholicism (Cong-giao by Vn)	
			Church hierarchy	
			6. Cao Daism (Dai-dao Tam-ky Pho-do by Vn)	
			several factions	

D. Historical Development

BC-AD 1969

1. Animism: Folk Beliefs, Popular Cults, "Natural" Science/Art

(A spectrum in itself and the popularized end of Vietnamese systems' spectrum) Various ethnic-derived forms, both elementary and sophisticated: Vietnamese, Montagnard, Cambodian, Chinese, and others. Still influential in varying degrees in Montagnard tribal life and in Vietnamese Taoism, Confucianism, Buddhism, and Cao Daism.

Spiritually based and pragmatically oriented: emphasis upon the correlation of human conduct with natural phenomena for human security (cf. Shamanism); hence, motivation and regulations/guidances (mores) for individual conduct and community life.

a. Basic beliefs:

(Considered rational according to established premises.)

(1) All existence is interrelated; there is no fundamental difference between animate existence (man, animal, plant life) and inanimate existence (material phenomena) since all possess and manifest natural forces or powers in varying degrees.

(2) All existences have a concentrated essence known as "spirit"; these spirits have relationships which are functional and balanced in Nature. Their imbalance, which sometimes happens in the natural and human orders of things, results in a "power struggle" of things or forces about which man must do something to preserve his own place and security in the total structure of existence. To do this, specialists perform prescribed ceremonies (often involving purification rites, sacrifices of valued objects, and accompanied by public festivals and feasts) which contact the natural order and help correlate the human order again with it.

The spirit world of Vietnamese peasant belief is peopled with a great variety of supernatural beings, most of them malevolent, and with a host of wandering souls of criminals, spinsters and the victims of accidents. Vietnamese villagers believe, for example, in a general category of entities which can be called spirits of nature. All are associated with topographic features, insects, birds or animals. The peasant believes that spirits reside in many rock formations, especially those of peculiar shape in grottoes or in front of temples, or rocks in river rapids or along the seashores which present particularly great hazards to vessels. Several varieties of trees, including the fig, are believed to be inhabited by the souls of young girls who like to appear on earth and torment young men. The dangerous entities are to be avoided, placated or otherwise circumvented, and the benevolent ones may be venerated or appealed to for help.

"Another spirit of nature is the Goddess of the Five Elements--metal, wood, fire, water and earth—who likes to start fires to show her power. In addition, there are spirits of mountains, rivers, stars, sun and moon, clouds, rain, wind, thunder, graves and tombs. Coastal dwellers worship the whale as their special protector; in a similar manner forest dwellers venerate the tiger."*

b. Basic practices:

(Are pragmatic according to established criteria and experiences.)

"Attaining the favor of good spirits and avoiding the malice of evil ones is a continuing preoccupation in Vietnamese life, characteristic of group as well as individual behavior. A multiplicity of local and regional cults exists, each devoted to the veneration of a protective deity or collection of deities associated with the well-being of a particular community. An important cult is that of founders of the crafts.

"Artisans of all types honor the so-called patron saint of their craft, who may be either the originator of the art or the first person to teach it to the people of a particular village or area. Guardian spirits preside over various occupations. Boat builders, for example, make offerings to their local guardian spirit in the ceremonies of the 'Squaring of the Wood,' when the first blow of the ax is struck; 'The Joining of the Mortises,' when the three pieces of the keel are joined; and 'The Placing of the Beam,' when the supports for the main mast are put in place.

"Villages, especially those in Central Viet-Nam, almost always have their own special deity, known as the Guardian Spirit of the Village, whose veneration is a focal point of community religious activity. To the villagers, the Guardian Spirit symbolizes their cultural uniqueness as well as their future hopes. He is a majestic figure of power, a spiritual bond that makes the village a cohesive unit. In most instances the Guardian Spirit was originally named centuries ago by the emperor. The choice usually fell on someone who in his lifetime had been a highly respected local dignitary, but some of the spirits worshiped in the communal temple (Dinh) of particular villages are legendary figures; others are celebrated national heroes or heroines, village fathers, children who died at a young age or victims of violence.

*U.S., Department of the Army, Area Handbook for South Vietnam (Washington, D.C.: U.S. Government Printing Office, April 1967) (DA Pamphlet No. 550-55), Chapter 11. Religion, section on "The Faiths," p. 179.

"The imperial document naming the Guardian Spirit is deposited in the inner sanctuary of the communal temple on the principal altar of the temple, dedicated to the Guardian Spirit. Images or tablets of the spirit, along with ritual articles, also are placed here. This room is usually closed to the public. Standing outside are altars dedicated to other spirits (such as the god of the soil), also revered by the whole community."*

". . . most Vietnamese, whatever their professed religion, place of residence, type of education or level of sophistication, are influenced at one time or another, by magic, fortunetelling and geomancy (the discovery of hidden knowledge through interpretation of figures or lines). Diviners and other specialists in the occult are in popular demand, diagnosing supernatural causes of illness, establishing lucky dates for personal undertakings, or predicting the future. They are most frequently resorted to by villagers and the urban poor.

"Many Vietnamese believe that individual destiny is guided by a particular star, and that the positioning of this star in the heavens on his birth date predisposes him to good or ill fortune at certain times. By consulting his horoscope, he can make the most of auspicious periods and avoid disaster during inauspicious periods. Traditionally, it was most unusual for any couple to marry without consulting an astrologer, who not only determined whether the potential partners were suitably matched on the basis of their individual horoscopes but fixed the date of the ceremony.

"Before building a house, some Vietnamese employ a geomancer to choose the site, hoping to avoid disturbing any potentially vengeful spirits. Selecting the proper site for family tombs is equally important."**

Program rapport prospects:

Consult a cooperative astrologer, fortune-teller, geomancer, or other specialist-practitioner in animism and popular cults in your area as to:

(1) The most appropriate time at which to begin your program or activities.

(2) The most suitable site/place to locate your program (facilities, equipment, etc., or construction) in the community.

*Ibid, pp. 178-179.

**Ibid, section on "Practices," pp. 188-189.

(3) The harmonious relationship between your program and the Guardian Deity in the village or community.

(4) How your program can contribute to "religious cooperation" in the community.

(Note: If your consultant presents too many obstacles, seek another!)

Basic procedure for developing program rapport with various "systems" leaders and proponents:

(1) Make a courtesy call soon after your arrival.

(2) Explain your program or job in terms they can understand and respect.

(3) Ask for their description of your program or work in their terms understandable to you.

(4) Ask about their own program (organizational activities) or needs in public welfare and GVN terms.

(5) If feasible and desirable, establish an arrangement for future consultations.

(If they truly approve of you and your work, they will endorse it to their followers.)

d. Selected Reading:

Leopold Cadiere. Croyances et pratiques religieuses des Vietnamiens. (A basic work, now difficult to obtain.) In 3 volumes as follows:
I. Saigon: Bulletin de la Societe des etudes indochinoises, Vol. XXXIII (1958), Parts 1-2. xiv, 243 pp., 8 plates. (A republication of his Croyances et pratiques religieuses des Annamites (Hanoi: Societe de Geographie de Hanoi, 1944).); II. Saigon: Ecole francaise d'Extreme-Orient, 1955. 343 pp., 58 figures; III. Saigon: Ecole francaise d'Extreme-Orient, 1957. 287 pp.

Gerald Cannon Hickey. Village in Vietnam. New Haven and London: Yale University Press, 1964.

Chapter 3. Religions and Popular Beliefs, pp. 55-81. Cosmological View, Catholicism, Buddhism (includes Table 5. Calendar of Buddhist Rituals, p. 60), Cao Daism (includes Figure 16. Cao Daist Sects: Branches of the Tam Ky Pho Do Sect of Tay Ninh (1926), p. 66; Table 6. Ban Chin Dao Rituals, p. 69; Table 7. Tien Thien Rituals, p. 71), Other Cults, Popular Beliefs and Practices, Healers. (Cf. related data in other chapters.)

Chapter 8. The Cult Committee, pp. 214-232. Composition of the Khanh Hau Cult Committees (includes Table 16. Cult Committees in Khanh Hau, p. 214), The Dinh (includes Figure 25. Floor Plan of the Ap Dinh-A Dinh, p. 219), Ritual Responsibility of the Cult Committee, The High Venerables.

Minority Groups in the Republic of Vietnam. Washington, D.C.: CRESS, 1966.

U.S. Army Ethnographic Study Series, Department of the Army Pamphlet No. 550-105.

See Section VI. Religion in Chapters 1-18 in Part One. Tribal Groups, which concern the following tribes: Bahnar, Bru, Cua, Halang, Hre, Hroi, Jarai, Jeh, Katu, Koho, Ma, M'nong, Muong, Raglai, Rengao, Rhade, Sedang, Stieng.

2. Taoism (Dao-Giao)

Chinese originated; introduced several centuries B.C., politically important occasionally until 19th century A.D. (often with Buddhism vs. Confucianism). Still religiously and psychologically influential in Vietnamese society, particularly among the ethnic Chinese and Vietnamese.

Naturally based and oriented: At first, Taoism was a philosophic naturalism for the individual and recluse; later, it became a religious cult for vocational groups through esoteric practices which correlate the natural and human orders.

a. Philosophical views:

Tao is the natural way—origin, aim, and functioning—of all things (which are interrelated). Those who possess and manifest it thereby have Teh (natural virtue=character=power).

Accordingly, the Taoist ideals are spontaneity and tranquillity in individual life, simplicity and sincerity in society and government, harmony and contentment between man and his environment. For example, water in itself is colorless, formless, unassuming, and quiescent, but in relation to others is powerful, persistent, life-sustaining and can rise above the highest mountains.

Everything is eternal and kept harmoniously balanced through the interaction of active and passive forces (cf. Yang-Yin) and the succession of the Five Agents/Elements (Metal, Wood, Water, Fire, and Earth) in rotation.

The wise man knows all this, lives accordingly, and as a specialist in Nature may help others to adapt themselves naturally to their environmental situation without conflict. Cf. modern organic farming.

b. Religious practices:

"The Taoist pantheon contains a multiplicity of gods; there are deities for animate and inanimate objects, for stars, even for parts of the body. Some contend that the highest of these is 'The Jade Emperor' (Yu Huang), the supreme god of the whole universe. The Taoists have a trinity, 'The Three Pure Ones' (San Ch'ing), although the individual members may vary—Lao Tzu, Yu Huang, and the mythical ruler P'an Ku are one combination. The 'Three Rulers' (San Kuan) is another trinity sometimes believed to comprise Heaven, Earth, and Water and the three (perhaps legendary) rulers Yao, Shun, and Yu. Temples are frequently erected to gods who are actually personified ideas, mythical beings, and deified human beings. There are three types of Taoist heavens—ten 'Heavenly Grottoes,' thirty-six subsidiary 'Heavenly Grottoes,' and seventy-two 'Blessed Places'—ruled by immortals.

"Among the primary objectives of Taoism are happiness, wealth, health, the bearing of children, and longevity. Those who truly wanted to follow the Tao, that is, to realize the Three Original Principles of Taoism--Essence, Vital Force, and Spirit, adhered to a regimen which included 'meditation on Taoist truths, the cultivation of such Taoist attitudes as inaction and placidity . . . carefully regulated breathing, diet, discipline, moral living, and partaking of ever-greens . . . products of such plants as the plum, and certain minerals and jewels--gold, jade, and the pearl.

"Alchemy and astrology are integral parts of Taoism. The true Taoist seeks to achieve immortality by means of magical practices and drugs. Not only are these drugs believed capable of prolonging life for centuries, but they rejuvenate the body and enable the immortal to walk through fire unharmed, walk on water without sinking, rise into the air, control the spirits, and revive the dead.

"Superstitions are also an important part of Taoism, as is shown by the belief in geomancy (divination by means of figures or lines), fortune-telling, divination, and the use of charms and amulets. Traditionally, Chinese scholars and the more educated classes scorned Taoism as the 'superstitious cult of the 'stupid people.' They also associated medicine with Taoism, and as a result neglected it. Science was considered the province of the 'ignorant and lowly' and was, therefore left to the Taoist priests.

"Taoist professionals are called tao shih. The tao shih are recluses seeking immortality by meditating and leading ascetic lives; celibates living in monasteries; or married people living at home but earning a livelihood by officiating at burials, writing charms, exorcising evil spirits, or communicating with the dead. A devotee of Taoism enters the professional ranks through an apprenticeship.

"In the past, Taoist belief was associated with secret societies which were instrumental in overthrowing Chinese dynasties. In Communist China, the Taoists have been persecuted as counter-revolutionaries."*

c. Program rapport prospects:

Consult a cooperative tao shih (Taoist professional) in your area as to:

*U.S., Department of the Army, Minority Groups in the Republic of Vietnam (Washington, D.C.: CRESS, 1966) (U.S. Army Ethnographic Study Series, D.A. Pamphlet No. 550-105). Part Two. Other Minority Groups, Chapter 22. The Chinese, Section VI. Religion, "Taoism," pp. 977-978; cf. Section V. Customs and Taboos, Subsection "Folk Beliefs," pp. 964-968.

- (1) The "natural way" to plan and establish your program.
- (2) The "simple way" to administer your program.
- (3) The "most appropriate/propitious time" to begin your program.
- (4) How your program can bring "happiness, wealth, health, family well-being, and longevity" to the community.

3. Confucianism (Khong-Giao)

Chinese originated; introduced several centuries B.C., politically important especially during Chinese domination (2nd-10th, early 15th centuries A.D.) and otherwise 13th to mid-19th centuries when supplanted by French colonial bureaucracy. Still socially influential in Vietnamese society, particularly among the ethnic Chinese and Vietnamese.

Metaphysically based and humanistically oriented: emphasis upon propriety and activity in social life.

a. Basic doctrines:

(Mostly applicable today to any society.)

The Heavenly Way (Chinese: T'ien-tao) is the morally operative principle by which society should develop and man should behave.

The Mean (Chung-yung) is that which is central and balanced; its adherence by man ensures the functioning of harmonious relationships in the human, natural, and cosmic orders.

Humanity (Jen) characterizes the true man and is expressed through his conscientiousness (chung) and altruism (shu).

The Superior Man (Chun Tzu) exemplifies Humanity and thus demonstrates the perfectibility of all men.

The Rectification of Names (Cheng-ming) is exercised by the Superior Man in governing others: be and do what you should in society. "This means not only that a name must correspond to its actuality, but also that rank, duties, and functions must be clearly defined and fully translated into action. Only then can a name be considered to be correct and rectified." (W.T. Chan)

Virtuous conduct exemplifies right knowledge and ensures stability in the human order in accordance with the natural order and thereby the cosmic order.

The past-present-future generations are interrelated and essentially one continuum of mankind; hence, the family is historically necessary and centrally important in society and for the well-regulated state.

b. Basic practices:

(Ethnic-customs distinguish various Chinese, Japanese, Korean, Vietnamese forms of Confucianism.)

"Placing great emphasis on the practice of religious ritual, Confucianism has always promoted such ancient rites as the worship of heaven, homage to ancestors, and the commemoration of great men. In the past, the Emperor, representing the people, performed annual rites at the Altar of Heaven to ensure cooperation between man and the universe, to give thanks, and to pray for a good year. Confucianism advocates the sincere performance of rites of ancestor worship, not because ancestors have power over the living, but rather to unify the dead and the living and so strengthen the family unit. To show respect for great men, Confucianists, as a matter of tradition, built temples in their honor and performed seasonal rites to them. The most respected of these was and is, of course, Confucius; temples in his honor have been erected in nearly all Vietnamese provinces. In general, however, Confucius has not been deified but has been given such titles as duke, king, 'Great Perfection, Ultimate Sage and Foremost Teacher.'

"Confucianism is not an institutional religion with a sacred scripture, clergy, or creed; it is, however, religious in its observance of traditional rites and in its philosophy. Confucianism does not teach immortality in the sense of the existence of a heaven and hell; it does teach immortality in the humanistic sense of virtue, wisdom, and achievement. Good and evil ensure their own consequences.

"Confucianist temples, located in the major towns of the Republic of Viet-Nam, contain only altars, honorary tablets, and maxims from Confucius carved on panels. Traditionally, Vietnamese, and perhaps the Chinese, Confucianists celebrated the festival of Confucius in the autumn, on a day designated by the astrologers. Offerings of flowers and rice wine were placed on the maxim altars and an invocation read before each one. The ritual was repeated before the altars of the four philosophers, the altars of the parents of Confucius, and the 72 tablets of the eminent scholars. Instead of temples of Confucius, villages have altars to the Master of Philosophy; larger villages might group together three altars in one enclosure, whereas smaller villages would have only one.

"Confucianism has had a profound effect on the economic organization of Chinese society. Coupled with the cult of the ancestors, Confucianism stresses the importance of family, the creation of a true kinship society, and the procreation of male heirs, essential to the perpetuation of the clan. Largely due to Confucianist teaching, the Chinese family forms a tight economic unit, an affluent member often providing for all. A consequence of Confucianism has been the tendency to avoid risk unless the interests of the family are at stake."*

*Ibid., Section VI., Religion, Subsection "Confucianism," pp. 979-980; cf. Section V., Customs and Taboos, Subsection "Concept of Etiquette," pp. 973-974.

See also Duong Buu, The Confucian Tradition in the History of Vietnamese Education (Ph.D. Dissertation, Harvard University, 1958); and Le-van-Dinh, Le Culte des Ancestres en Droit Annamite (Paris: Les Editions Domat-Montchrestien, 1934) 176 pp.

c. Program rapport prospects:

Consult a cooperative Confucian scholar or elder in your area as to:

- (1) How you can "rectify names" (Cheng-ming) in your program.
- (2) How your program can exemplify "humanity" (Jen).
- (3) How you can follow "the Mean" (Chung-yung) in the administration of your program.
- (4) How your program can enhance "the status and welfare of families" in the community.

4. Buddhism (Phat-Giao)

Indian-Chinese originated; introduced in 2nd century A.D. or probably earlier, spread during 2nd-10th centuries, Vietnamese developed and popularized during 10th-early 13th centuries (called by Vietnamese Buddhists "the Golden Age" when Buddhism was politically most influential, the country relatively free from foreign/Chinese domination, public welfare and culture flourished) and 16th-18th centuries, organizational reform since 1920's; politically, militarily, culturally important frequently during the Dinh, Le, later Ly, Tran, later Le (both the Trinh in the north and Nguyen in the south), and Tay S'on Dynasties (also note uprisings of 1142, 1516, 1860's to 1880's). Still religiously, culturally, and sometimes politically influential in Vietnamese society, particularly among the ethnic Cambodians, Chinese, and Vietnamese.

Metaphysically based and humanistically oriented: motivation and guidances for individual conduct, community life, national culture and politics.

Buddhism is essentially a way of life, rather than exclusively a philosophy or religion: the realization of human freedom in perfect existence (Pali Nibbana, Sanskrit Nirvana) through (a) a mode of conduct integrated with (b) a method of thinking, as first attained, taught, and exemplified by the Buddha.

In Viet-Nam, Buddhism is variously called Phat-giao (the Buddha's teaching) by Vietnamese Mahayanists, Fo-chiao (the Buddha's teaching) by Chinese Mahayanists, and Buddha Sasana (the Buddha's way of life in society) or Buddha Dhamma (the Buddha's doctrine) by Cambodian and Vietnamese Theravadins.

Three valued components comprise Buddhism as a system of thought and conduct, and fundamentally orient all Buddhist beliefs and practices: (a) the Buddha (Phat-to, Fo-t'o, cf. "ancestor"; the Enlightened One) who first conceived, taught, and exemplified "the perfected human way of life," (b) the Dhamma (or Dharma, Phat-phap, Fo-fa; the Teaching of the Buddha) which was subsequently taught as doctrine and expounded by his followers (Phat-tu, cf. "offspring") who together came to comprise (c) the Sangha (Phat-tang or Tang-giao, Seng; the Buddhist Order) which is the Buddhist monastic organization supported by the Buddhist laity.

a. Basic doctrines:

(Can be presented and understood in contemporary meaningful terms.)

All life (individual, communal, societal) is unsatisfactory and imperfect ("suffering" is an inadequate translation) because all existence, animate and inanimate, is:

(1) Changing and not permanent; hence, birth and death are regarded as complementary "great changes" (not opposites or absolutes) and societal change is natural. (However, most Buddhists value individual life, although temporary, and welcome or resist societal and governmental changes according to the estimated effect upon their traditional role-status, personal well-being, and organizational aims.)

(2) Relational and not independent; hence, no "soul" or isolated metaphysical self abides. (However, Buddhists recognize a "functional self" or "psychological personality" and may even practice ethnocentric nationalism in the midst of intercultural relations.)

(3) Conditioned by many causal-factors and not free; hence, there is no "first cause or creation" and the human potential is not yet fully realized. (However, Buddhists differentiate primary and secondary causes of a complex situation, but sometimes according to premises not easily recognized by non-Buddhists.)

Furthermore, if man fails to comprehend (not think correctly about) these three facts of life and thereby fails to act wisely (not do right accordingly), he will compound and not fundamentally solve his existential predicament (not be truly human, existing perfectly and freely). Therefore, the Buddhist solution is proffered to all sentient beings in four phases of complementary thought and action, called the Four Noble Principles ("Truths" is an inadequate translation because, when practiced, these "principles" are epistemologically recognized as "the real truth" and metaphysically realized as "the true reality"):

(1) The First Principle: The present situation and the recognition that all existence, as above noted, is (a) changing and not permanent, (b) relational and not independent, and (c) conditioned by many causal-factors and not free. (Buddhists regard this Principle as being eminently "realistic.")

(2) The Second Principle: The present situation and the analysis of such state of all existence being due to many causal-factors which themselves are changing, relational, and multi-conditioned. (Buddhists regard this Principle as being eminently "scientific.")

(3) The Third Principle: The present situation and realization that these causal-factors can be eliminated, epistemologically and metaphysically, through Enlightenment (Bodhi) and thereby human freedom in perfect existence (Nibbana, Nirvana) can be attained and experienced. (Buddhists regard this Principle as being eminently "optimistic.")

(4) The Fourth Principle: The present situation and the practice of the way to recognize, analyze, and realize the actual and ultimate nature of existence, as stated above. (Buddhists regard this Principle as being eminently "practical".)

b. Basic practices:

The proffered Buddhist way of life is essentially the integration and manifestation of right-thought and right-conduct in right-human existence. This constitutes the one and only Middle Way which is no mere compromise, or dialectic of opposites, or proposal for a neutralism which ignores the exigent problems of life and does nothing about them. (Thus in practice, Buddhism should not be a "withdrawal-from-life.")

(1) The Eightfold Path is an amplification of the Middle Way; it consists of the following interrelated activities;

- Right understanding
- Right thought
- Right speech
- Right action
- Right livelihood
- Right effort
- Right mindfulness
- Right concentration

(2) The Threefold Training provides instruction and guidance for those who strive toward Enlightenment; it consists of the following inter-related activities:

- Training in virtuous conduct, which enables higher morality;
- Training in meditative concentration, which enables higher thought;
- Training in transcendent comprehension and understanding, which enables higher insight.

(3) The Vinaya or training rules for members of the Sangha are self-imposed (hence, not "commandments"), but their infraction will incur disciplinary action (expulsion for breaking the initial four rules) by the Sangha in assembly. They also serve as the norm or guidances for good behavior for the Buddhist laity. The number of these rules varies: traditionally 227 for the Theravada Sangha, about 256 for the Mahayana Sangha; the first 10 for any Sangha or monastery, a somewhat similar 10 for the laity; all of which the initial 5 are regarded as the most important:

- Abstinence from destroying life (needlessly);
- Abstinence from stealing (taking what is not given freely);

Abstinence from sexually immoral conduct (chastity for the Sangha, non-adultery for the laity);
 Abstinence from lying (not adhering to the truth);
 Abstinence from the use of intoxicants (which induce inhuman behavior and impair the Threefold Training described above).

(4) The Four Sublime States are observed in three ways: as virtues to be exemplified, as objects of meditation, and as states of mind or being. They provide the ethical criteria for Theravada conduct and may be used by the Cambodian and Vietnamese Theravadins for evaluating American activities in South Viet-Nam. They are:

Loving-kindness or benevolence toward all beings;
 Compassion toward all beings;
 Joyous sympathy or gladness in the well-being of others;
 Equanimity toward all beings.

(5) The Six Perfections are requisites of the Bodhisattva (a potential Buddha who exemplifies perfect wisdom for the sake of others). They provide the ethical criteria for Mahayana conduct and may be used by the Chinese and Vietnamese Mahayanists for evaluating American activities in South Viet-Nam. They are:

Giving freely (without expecting compensation)
 Virtuous conduct
 Forbearance or tolerance
 Energy or perseverance
 Meditative concentration
 Transcendent comprehension and understanding

c. Program rapport prospects:

Consult a cooperative Buddhist monk, nun, or Hoa Hao leader in your area (note hierarchical ranks) as to:

- (1) The "changing, relational, and conditioned aspects" of your program.
- (2) How your program can exemplify or fulfill "the Bodhisattva ideal" (unselfishly help the well-being of others).
- (3) How your program would be judged according to "the Four Sublime States" (Theravada criteria) or "the Six Perfections" (Mahayana criteria).
- (4) How your program can contribute to "religious cooperation" in the community.

d. Principal Buddhist groups in South Viet-Nam:

(1) Cambodian Theravada (in several factions, concentrated in 11 provinces in the III and IV Corps areas and Saigon);

(2) Chinese Mahayana (in several sects, concentrated in Cholon-Saigon and large towns elsewhere);

(3) Vietnamese Theravada (in several factions, concentrated in 12 provinces in the I, III, and IV Corps areas and Cholon-Saigon);

(4) Vietnamese Mahayana (in various sects, organizations, and factions, found almost everywhere except in the Central Highlands);

Note present national goals of the Vietnamese Mahayanists (expressed particularly by the Chua An Quang-UBA; cf. the "Buddhist Golden Age" during the 10th-13th centuries A.D.):

(1) Free South Viet-Nam from foreign domination (Chinese, French, American; VC are Vietnamese and not foreigners).

(2) Preserve Vietnamese national identity and culture (cf. Hanoi's independence from Chinese Communists and Soviet ideologies).

(3) Ensure social justice and public welfare (through a Buddhist oriented government and its aid to Buddhist institutions and projects).

(4) Reform government administration (and structure? Buddhist aim to have a more representative government for Paris peace talks, South Viet-Nam public needs, and Buddhist interests).

(5) Secure public security and national peace (through a better GVN and restricted U.S. government aid).

(6) In general, an increasing neutralism: reject foreign assistance which "enslaves" and "liberation" which kills; hence, no real cooperation with present GVN or NLF.

(5) Vietnamese Hoa Hao (a lay reform movement in Buddhism, founded in 1939 by Huyen Phu So, a mystic from Hoa Hao village in An Giang Province; in several factions, concentrated in 10 provinces in the IV Corps area). The Phat-Giao Hoa-Hao is briefly described as follows:

"Those interested in becoming followers of Huyen Phu So, the Master, are not asked to undergo any public ceremony of initiation, but are merely obliged to observe So's teachings: To abide by the Four Ordinances and the Eight Points of Honesty, and to receive four prayers a day.

"The four prayers are prescribed as the following: the first to Buddha, the second to the 'Reign of the Enlightened King . . . when the world will know peace,' the third to living and dead parents and relatives. The fourth to the 'mass of small people to whom I wish to have the will to improve themselves, to be charitable, and to liberate themselves from the shackles of ignorance.' These prayers are said before an empty table covered with a red (actually maroon) cloth as a symbol of universal understanding. The cloth is red because the Vietnamese (Hoa Hao) consider red the all embracing color. Four magical Chinese characters, 'Bao Son Ky Houg' ('a scent from a strange mountain'), adorn the cloth.

"The four precepts of the Hoa Hao religion are: (1) to honor one's parents; (2) to love one's country; (3) to respect Buddhism and its teachings; and (4) to love one's fellow man.

"The only physical offerings sanctioned by the Hoa Hao sect are water (preferably rainwater) as an indication of cleanliness, local flowers as a sign of purity, and small offerings of incense to chase away evil spirits. Prayers and offerings are made only to Buddha and Vietnamese national heroes, not to the genii or deities recognized by other Vietnamese religions.

"On the moral level, Huyen Phu So preached virtue: children should obey their parents; bureaucrats should be good and just toward their constituents; spouses should be faithful to one another. To reform and to simplify the practice of Buddhism without altering the basic doctrine, So imposed interdicts on his followers. The Hoa Hao faithful are forbidden to drink alcoholic beverages, smoke opium, participate in games of chance, or eat ox or buffalo meat. In addition, they may eat neither meat nor other greasy foods on the 1st, 14th, 15th and 30th days of the lunar month."*

Selected readings:

Chaplain Corps Planning Group, Chaplains Division, Bureau of Naval Personnel, U. S. Navy. "Phat Giao Hoa Hoa," The Religions of South Viet-Nam in Faith and Fact. (NAVPERS 15991) (Washington, D.C.: Bureau of Naval Personnel, Department of the Navy, 1967). Section X, pp. 53-58.

(Introductory remarks), Location, The Founder, Religious Doctrines of the Hoa Hao, The Hoa Hao Flag, Founding Day Commemoration, The Mother of Huyen Phu So, Hoa Hao Village, Religious Practices of the Hoa Hao, Organization of the Hoa Hao, Miscellanea and Guidelines of American/Vietnamese/Hoa Hao Rapport; Population Map; Bibliography.

*Ibid, Chapter 23. The Hoa Hao, Section VI. Hoa Haoism as a Religion, selected from pp. 1040-1041.

Bernard B. Fall. "The Political-Religious Sects of Viet-Nam," Pacific Affairs, Volume XXVIII, No. 3 (September 1955), pp. 235-252, with a map showing the location of sects in South Viet-Nam during April-June 1955.

Minority Groups in the Republic of Vietnam. (Ethnographic Study Series. Department of the Army Pamphlet No. 550-105.) (Washington, D.C.: CRESS, 1966).

Part Two. Other Minority Groups. Chapter 23. The Hoa Hao, pp. 1021-1045. (Map, p. 1020, showing Areas of Greatest Influence and Territories Held in 1955.) Section I. Introduction, pp. 1021-1022; Section II. Early History and Status during World War II, pp. 1023-1026; Section III. Status during the Indochina War, pp. 1027-1031; Section IV. Status during the Diem Regime, pp. 1032-1037; Section V. Status since the Diem Regime, pp. 1038-1039; Section VI. Hoa Haoism as a Religion, pp. 1040-1041; Footnotes, pp. 1043-1045.

Stephen Schlafer. The Hoa Hao: An Introduction. Prepared for The Simulmatics Corporation, 16 East 41st Street, New York, N.Y., 10017. Draft: For Official Use Only. Studies of Entrepreneurship and National Integration in South Vietnam. Sponsored by Advanced Research Projects Agency, Washington, D.C., ARPA Order No. 1002. February 1968. ii, iii, p. 148. (The most detailed study available, includes 8 chapters, 11 appendices, bibliography.)

5. Catholicism (Cong-Giao)

Western originated; introduced in mid-16th century, spread during 17th-18th centuries, governmentally favored mid-19th to mid-20th centuries (French orientation). Still influential in various ways in Vietnamese society, particularly among the ethnic Vietnamese.

Divinely based and spiritually oriented: inspiration and commandments or regulations for the self, family, community, and nation.

a. Basic doctrines:

(Not well understood by Buddhists and other Vietnamese, Cambodians, or Chinese. Presumably known to the American student, although some Vietnamese interpretations of Catholic theology may differ from American understanding of it.)

b. Organizational description:

(Program oriented by Westernized methods.)

"Catholicism, which many Vietnamese associate with imperial expansion and resent as an alien Western religion, established a solid position in the country under French rule and capitalized on its gains under President Diem. The French encouraged Catholicism as a balance to Buddhism. During their administration and most of the decade thereafter, Catholicism added to its following, expanded its hierarchy, and engaged in numerous teaching, health and charitable programs.

"Under President Ngo, Catholics in general had an advantage over non-Catholics in obtaining government positions. In addition, opportunities for education were relatively more accessible to Catholics, through the mission-operated schools. In 1957, at the instigation of the President's brother, the archbishop of Hue, a new university under Catholic direction was established in Da Lat. In 1959, in Saigon Cathedral, Viet-Nam was dedicated to the Heart of the Immaculate Virgin, a gesture which symbolically placed South Viet-Nam among the Catholic countries of the world.

"Official estimates, published in 1966, gave the Roman Catholic population of the country as 1,560,000 persons, of whom about half are refugees from North Viet-Nam. The refugees are, for the most part, poorly educated peasants who in North Viet-Nam had lived in exclusively Catholic villages where their contacts with non-Catholic Vietnamese had been rare. In South Viet-Nam they again found themselves largely isolated from the rest of the population, having been placed at first in hastily created resettlement centers and later moved to permanent refugee villages, usually in the Central Highlands.

"Catholics born in South Viet-Nam live mainly in the cities and the coastal areas of the northern provinces. The Saigon Catholic community is upper-middle class and is well represented in the civil service, the liberal professions and the armed forces. An estimated 25 percent of the country's educated elite are Catholics. Catholics of the northern provinces are a heavily outnumbered minority and, reportedly, have reverted to a self-effacing role.

"The country is divided ecclesiastically into 13 dioceses, with some 700 local parishes, each headed by a priest. Over all is a papal delegate stationed in Hue. Several religious orders with branches throughout the country carry out welfare activities. In early 1966 there were more than 1,700 priests, 4,000 nuns and 625 seminarists. Some 265,000 primary-level students and 133,000 high school students were in Catholic-run schools, while the University of Da Lat had an enrollment of 1,300. Several small Catholic newspapers are published, of which one had a circulation of approximately 15,000. The Catholic Church operated 26 hospitals, 7 leprosariums, 55 orphanages and 19 rest-houses."*

c. Program rapport prospects:

Consult a cooperative Catholic father or nun in your area (note hierarchical ranks) as to:

- (1) How your program can improve "social welfare programs."
- (2) How your program can assist "education."
- (3) How your program can benefit "public health."
- (4) How your program can contribute to "religious cooperation" in the community.

*Area Handbook for South Vietnam, op. cit., Section on The Faiths, Subsection "Catholicism," p. 187.

See also U.S., Department of the Navy, The Religions of South Vietnam in Faith and Fact (Washington, D.C.: Bureau of Naval Personnel, Dept. of the Navy, 1967) (NAVPERS 15991), Section VII. Roman Catholicism in South Viet-Nam, pp. 37-41, which gives a chronology of important dates, map showing Dioceses in South Viet-Nam, statistical tables of Dioceses in North and South Viet-Nam, and a bibliography.

6. Cao Daism (Dai-Dao Tam-Ky Pho-Do)

Vietnamese originated in 1919, institutionally founded 18-20 November 1926, Holy See established at Tay Ninh in March 1927, organizationally developed during 1930's, militarily active during 1940's-1950's, political resurgence in 1960's. Politically and religiously influential among some Vietnamese.

Spiritually based and syncretically oriented toward all religions:

First Revelation was given to several "missionary saints": Nhien-dang Co-Phat for Buddhism, Thai Thuong Lao Quan for Taoism, the Emperor Phuc-Hy for Ancestor Worship, and Moses for Judeo-Christian religious concepts.

Second Revelation was given later to Lao Tzu for Taoism, Confucius for Confucianism, Shakyamuni for Buddhism, Jesus Christ for Christianity, and the Prophet Muhammad for Islam.

Third (and final) Revelation of God was given on Phu Quoc Island, South Viet-Nam, in 1919 to Ngo Van Chieu, the Cao Dai founder, by means of a corbeille-a-bec (beaked-bag), a special divination instrument.

A syncretism of Vietnamese Animism, Taoism, Confucianism, Buddhism, and Catholicism which aspires to be universally accepted.

a. "Fundamental Principles of Cao Daism:"

"Cao Dai doctrine seeks to reconcile all religious convictions as well as to adapt to all degrees of spiritual evolution:

1. Morally, Cao Dai doctrine reminds man of his duties toward himself, his family, society, humanity, and the universal family.
2. Philosophically, it preaches contempt of honors, riches, and luxury, or the release from servitude to materialism in the quest for tranquillity of spirit.
3. Culturally, it advocates adoration of God and veneration of the higher spirits who constitute the august hierarchy of the occult. Although the Vietnamese national cult of the ancestors is permitted, carnal offerings as well as use of votive papers are condemned.
4. Spiritually, it confirms the existence of a soul whose successive reincarnations, as well as the posthumous consequences of its human actions, are regulated by the Law of Karma.

"There are three types of Cao Dai adherents and three types of rules governing their behavior:

1. The religious practitioners, the high dignitaries, are compelled to lead a life of privation, if not of asceticism: sexual relations are prohibited; alcohol, meat, and fish are taboo, a strict vegetarianism being recommended. These believers have the authority to communicate with God and the higher spirits, but must do so only on exceptional occasions.
2. Mediums, auxiliaries to the dignitaries, are not monks or nuns themselves, but are obliged to observe certain material privations. They are forbidden to practice spiritism except in the presence of dignitaries, after the latter have recited certain prayers.
3. Of the ordinary followers, the mass of believers, little is required except that they follow the duties and moral teachings laid down by the Cao Dai executive body and that they prostrate themselves regularly every day before the Cao Dai altar, whether in a temple or at home. On the altar must be a drawing of an eye encircled by clouds, ritual candlesticks, and offerings of fruit, flowers, tea, and incense.

b. "The Cult of Cao Daism;"

"The Cao Dai cult demands only that its followers address daily prayers to the Supreme Being at 6 a.m., noon, 6 p.m., and midnight. Neither confessions nor communications are required—spiritual evocations, being of a delicate and dangerous nature, are reserved for the priestly hierarchy. Cao Dai rituals commence with the offering of incense (niem huong); then follow the prayers (khai kinh), the canticle to the glory to God (recited in unison), and three more canticles in honor of the three saints—Confucius, Lao Tzu, and Buddha. From time to time, the priests exhort the faithful to practice a virtuous existence, as conceived by Confucius, and to venerate the spirits who have benefited mankind at various times—Christ, Buddha, Confucius, and ancient Chinese deities. On holidays, including Christmas and the traditional Buddhist fetes, more elaborate ceremonies take place.

"Cao Daism preaches universal love, which is manifested in human fraternity, kindness to animals (our less evolved brothers), kindness toward plants (which provide us with shade and medicines), and service to one's brother. The Cao Daist must be ready to assist, through words and action, anyone in need of help; by helping others, he will assure his own salvation, and by leading an exemplary life, he will win souls to the glory of God.

"Cao Daism provides Five Interdicts to be observed by its followers:

1. Do not kill living things—because of life, the center of consciousness, which resides within them.
2. Do not be covetous—in order to avoid falling into materialism through the need for possessions and domination.
3. Do not eat meat or drink alcohol.
4. Do not be tempted by the sensual.
5. Do not lie—verbal sins are as punishable as accomplished crimes.**

c. Program rapport prospects:

Consult a cooperative Cao Dai dignitary in your area (note hierarchical ranks) as to:

1. How your program can promote "public welfare" (remind man of his duties toward himself, his family, society, and country).
2. How your program can prevent or minimize "the threat of materialism" among youth.
3. How your program can "spiritually enhance" the Vietnamese people.
4. How your program can contribute to "religious cooperation" in the community.

d. Selected readings:

Chaplain Corps Planning Group, Chaplains Division, Bureau of Naval Personnel, U.S. Navy, "Cao Dai," The Religions of South Vietnam in Faith and Fact (Washington, D.C.: Bureau of Naval Personnel, Department of the Navy, 1967) (NAVPERS 15991), Section IX, pp. 47-52.

(Introductory remarks), Cao Dai Name, Major Doctrines of the Cao Dai, Organization of the Cao Dai, Holy City of Tay Ninh, Worship Symbols, Major Appeal of Cao Daism in Vietnam, Miscellanea; Bibliography; Population Table; Illustrations; Map of Cao Dai Areas.

*Minority Groups in the Republic of Vietnam, op. cit., Part Two. Other Minority Groups, Chapter 20. The Cao Dai, Section VII. Cao Daism as a Religion, selected from pp. 848-850.

Direction des Affaires Politiques et de la Sûreté, Le Caodaïsme 1926-1934
(Contribution à l'Histoire des Mouvements Politiques de l'Indochine
Française, 7) (Hanoi: Gouvernement Général de l'Indochine, 1934).

Bernard B. Fall, "The Political-Religious Sects of Viet-Nam," Pacific Affairs, Vol. XXXVIII, No. 3 (September 1955), pp. 235-252, with a map showing the location of sects in South Viet-Nam during April-June 1955.

Gabriel Gobron, Histoire et philosophie du Caodaïsme (Paris: Dervy, 1949; Saigon: Tu Hai Publishing House, 1950).

Marg. Gab. Gobron, Le Caodaïsme en Images (Paris: Dervy, 1949), iv. pp., 175 illustrations from photographs.

Gerald Cannon Hickey, "A Brief History of Cao Daism," in his Village in Vietnam (New Haven and London: Yale University Press, 1964). Appendix B, pp. 290-294.

Nguyen Trung Hau, Histoire Sommaire du Caodaïsme (Saigon: Pham Van Son, 1956) (same published by Trung Hung Giao Ly Vien in Danang?)

U.S., Department of the Army, Minority Groups in the Republic of Vietnam (Washington, D.C.: CRESS, 1966) (Ethnographic Study Series, DA Pamphlet No. 550-105).

Part Two. Other Minority Groups. Chapter 20. The Cao Dai, pp. 827-857 (Map, p. 826, showing Maximum Extent of Territory controlled by the Cao Dai, April-June 1955); Section I. Introduction, pp. 827-829; Section II. Early History and Organization, pp. 830-834; Section III. Status during

