

# Common Ground and Sacred Exchange- An Overview of Theological Similarities and an Account of Inter-religious Activities Among Caodaism, Oomoto, and Dàoyuàn



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# Structure of Presentation- State of My Research

State of  
Research



Presentation Structure:

Founding

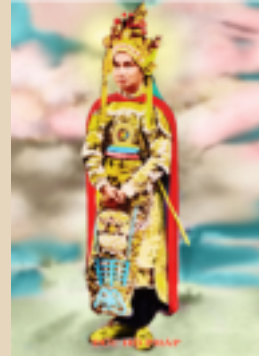
God

Methods of Revelation

Morality

View of One Another

# The Early History of Each Religion



Deguchi Nao (出口なお 1836 – 1918)

Deguchi Onisaburō (出口王仁三郎 1871–1948)

- 1892
- 1898

Wú Fúsēn (吳福森)

Liú Shào jī (劉紹基)

1900s

- 1916

Ngô Văn Chiêu (吳文昭 1878 – 1932)

Lê Văn Trung (黎文忠 1876 – 1934)

Phạm Công Tắc (范功則 1890–1959)

\*1926

# Timeline: Oomoto & Caodaism

HISTORY OF EXCHANGE BETWEEN CAODAI AND OOMOTO - Updated 2015-02-15 22:45:18

By Masamichi Tanaka -Oomoto International Department

Information collected thru Oomoto historical archives - Kameoka February 2015

☆1935 autumn, Hidemaru Deguchi, Alternate Spiritual Leader, ordered to Kiyozumi Kakehi, Special Emissary of the Spiritual Leader, to visit Tay Ninh.

☆1935 October, Cao Dai and Oomoto formed an affiliation.

☆1955 & 1956...1968... ☆1975 ... 1991 ... ☆2004 ... 2012

☆2013 May - His Eminence Cardinal Thuong Tam Thanh (Nguyen Thanh Tam) Chairman of the Cao Dai Sacerdotal Council, Tay Ninh Headquarters, along with 14 members visited Oomoto in Kameoka and Ayabe to attend the Oomoto Miroku Great Festival held on May 5, 2013.

☆2015 September - Her Holiness Madam Kurenai Deguchi, Spiritual Leader of Oomoto, plans to lead a delegation of many Oomoto members to visit Cao Dai Headquarters in Tay Ninh and to attend the 90th Great Festival commemorating the Divine Mother Goddess (Đức Diêu Trì Kim Mẫu), at the invitation of His Eminence Cardinal Thuong Tam Thanh, Chairman of the Cao Dai Sacerdotal Council, Tay Ninh Headquarters.

# Oomoto and Dào yuàn Timeline:

1923	Nov 4	Leaders of Tao Yüan and the World Red Swastika Society from China visit Oomoto
1929	July 14	Joint prayer services between Shinto and Tao Yüan led by Onisaburo in Manchuria.
1931	May 23	Oomoto visits East Asian countries for the third time, deepens ties of religious cooperation with Tao Yuan, Islam, Tibetan Buddhism.



# Caodaism and Dào yuàn Timeline

2013	May 5	Oomoto's Grand Festival of Miroku (みろく大祭 Miroku Taisai)
2013	July 23	Caodaism's Sacerdotal Council of the Tây Ninh's Holy See (會聖座聖西寧 Hội Thánh Tòa Thánh Tây Ninh) visited Dào yuàn's Headquarters in Taiwan.



# ● God

Dàoyuàn	Oomoto	Caodaism
<p>Zhìshèng Xiāntiān Lǎozǔ (至聖先天老祖), “Consummate in Holiness- The Primordial Progenitor of Prior Heaven</p>	<p>Ōmotosumeōmikami (大天主太神), “The Lord of Great Heaven- The Eminent God” *Ōmoto (大本)- Great Source/Origin</p>	<p>“The Immortal Bodhisattva Mahāsattva Cao Dai (高臺仙翁大菩薩摩訶薩 Cao Đai Tiên Ông Đại Bồ Tát Ma Ha Tát)</p>
<ul style="list-style-type: none"> <li>● Previously self-identified as the Highest Immortal or the Highest Perfected One (尚仙 / 尚真人).</li> <li>● Each character in the Six Syllable Holy Name (六字聖號) corresponds to specific attributes.</li> </ul>	<ul style="list-style-type: none"> <li>● The main kami in Oomoto are Ushitora no Konjin (良の金神), Kunikotachi (国之常立神), Amenominakanushi (天御中主), and Toyokumonu (豊雲野)</li> <li>● Monotheistic- Kami are manifestations of God</li> </ul>	<ul style="list-style-type: none"> <li>● Also self identifies as the Jade Thearch (玉皇上帝 Ngọc Hoàng Thượng Đế)”</li> <li>● “I have reigned supreme for millennia. Those who improve themselves spiritually will receive blessings. The miraculous way has been taught and followed throughout the world for millennia.”</li> </ul>

# ● Goddess Aspect

Dàoyuàn	Oomoto	Caodaism
<ul style="list-style-type: none"> <li>● Goddess devotion, if existent, is not pronounced.</li> </ul>	<p>God and all wholesome gods/kami who are involved in the divine plan are either engendered either by the masculine Yang spirit, “Izu no Mitama (巖靈)” or the feminine Yin Spirit “Mizu no Mitama (瑞靈).”</p>	<p>Caodaism includes Goddess worship which makes use of characteristics from Vietnam’s indigenous goddess worship of Đạo Mẫu (道母) which is thought to predate contact with neighboring foreign religions.</p>
<ul style="list-style-type: none"> <li>● Lǎozǔ can be described in feminine language at times: God, as creator, is referred to as “Father,” but “heaven, earth, humanity, the universe, and all myriad phenomena” are born through His “qì-womb (炁胞 qì bāo).”</li> </ul>	<ul style="list-style-type: none"> <li>● God Kunikotachi would of course have this Izu quality whereas God(dess) Toyokumono would instead exhibit the Mizu quality.</li> <li>● Daoist influence: Izu is associated with sky and fire whereas Mizu is associated with earth and water.</li> </ul>	<ul style="list-style-type: none"> <li>● In Caodaism, the Goddess is given two rather pretty and poetic names, “Diêu Trì Kim Mẫu (瑤池金母)” and “Phật Mẫu Diêu Trì (佛母瑤池);” meaning “Golden Mother of the Pond of Jade” and “The Jade Pond Buddha-Mother” respectively.</li> <li>● Creatrix- All form</li> </ul>



# Extended Pantheon- Caodaism



# Extended Pantheon- Dàoyuàn

Why is it said that the Five Teachings share the same origin?

“Buddhism” advocates  
“compassion”

“Daoism” advocates  
“effortlessness”

“Confucianism” advocates  
“loyalty and forgiveness”

“Christianity” advocates  
“universal love”

“Islam” advocates “purity”



五教同源，為什麼？

「佛教」 主張「慈悲」

「道教」 主張「無為」

「儒教」 主張「忠恕」

「基督教」 主張「博愛」

」

「回教」 主張「清真」

# Extended Pantheon- Oomoto





# ●Morality

Dàoquàn	Oomoto	Caodaism
<ul style="list-style-type: none"> <li>Multiple sets of Precepts</li> <li>Ten Precepts for Practitioners of Spiritual Cultivation (修人十誠)</li> </ul>	<ul style="list-style-type: none"> <li>The Four Teachings (四大綱領)</li> <li>The Four Principles (四大主義)</li> </ul>	<ul style="list-style-type: none"> <li>Multiple Sets of Precepts</li> <li>Five Prohibitions (五戒禁)</li> </ul>
<ul style="list-style-type: none"> <li>Refrain from Non-harmony in Relationships (誠不倫), Refrain from Non-Virtuous Acts (誠不德), Refrain from Unwholesome Acts (誠不善), Refrain from Non-oughtness (誠不義), Refrain from Non-compassion. (誠不慈), Refrain from Concealing Goodness (誠隱善), <b>Refrain from Harming (誠殘害)</b>, Refrain from Deceitfulness (誠詭秘), <b>Refrain from Envy and Insult (誠嫉侮)</b>, and Refrain from Neglectfulness (誠輕褻)</li> </ul>	<ul style="list-style-type: none"> <li>“Harmonious Alignment with Life and the Universe (祭-惟神の大道), Revelation of Celestial Truth and its Lessons (教-天授の真理), Innate Patterns of Behavior for Man and Society and the Cosmos (慣-天人道の常), and Instinctual Creative Drives (造-適宜の事務)</li> <li>Purity: purification of mind and body (清潔主義 心身修祓の大道), Optimism: believing in the goodness of the Divine Will (樂天主義 天地惟神の大道), Progressivism: way of social improvement (進展主義 社会改善の大道), and Unification: the reconciliation of all dichotomies (統一主義 上下一致の大道)</li> </ul>	<ul style="list-style-type: none"> <li>“<b>Do not Kill (不殺生 Bất sát sanh)</b>, Do Not Steal (不偷盜 Bất du đạo), Do Not Be Obscene (不邪淫 Bất tà dâm), Do Not Be Drunk (不酒肉 Bất tửu nhục), and <b>Do Not Sin By Words (不妄語 Bất vọng ngữ)</b>.”</li> </ul>



# ●View of One Another

## Dàoyuàn

Similarities shared by Dàoyuàn, Oomoto, and Caodaism:

- “Oomoto and Caodaism are both my utterly formless formlessness. They are the profound profundities of this reality. What is different (among Dàoyuàn, Oomoto, and Caodaism) are the causes and conditions regarding the time period and location (where they arose). Now the globe has become a unified village.” A spiritist message from Lǎozǔ on 7/22/2013

## Oomoto

Similarities shared by Oomoto, Dàoyuàn, and Caodaism:

- Faith in One God, the Creator, the Almighty.
  - God will make this world in peace and justice: Establishing the Heavenly Kingdom on earth—Age of Maitreya.
  - Faith that all religions spring from the same source.
- ~ Masamichi Tanaka

## Caodaism

Similarities shared by Caodaism, Dàoyuàn, and Oomoto:

- All three religions emerged through spiritism.
- ~ Reverend Canh Q. Tran

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