

**PRACTICAL METHOD OF
VÔ-VI
ESOTERIC SCIENCE**

By Master **LƯƠNG SĨ HẰNG**



VĨ KIÊN

Practical Method Of Vô-Vi Esoteric Science
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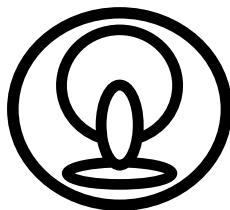
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Practical Method
of
Vô-Vi Esoteric Science



VÔ-VI Multimedia Communication

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1.0. VÔ-VI ESOTERIC SCIENCE

Vô-Vi Esoteric Science is a practical spiritual method. This method will help the practitioner re-establish his equilibrium and inner harmony, and he then will gradually return to his forgotten origin.

This dharma practice is neither attached nor opposed to any religion, race or political movement. It is a technique for self-realization. The dharma practice does not demand blind faith from its adherents nor does it require dogmatic creeds. It does not encourage superstitious rites and ceremonies. The dharma practice advocates a golden mean that guides a disciple through pure living karma and pure thinking to supreme wisdom, supreme karma and soul deliverance.

Vô-Vi Esoteric Science is based on four main spiritual exercises. There are additional exercises for the maintenance of health. The most important points have been described so that practitioners, with consistent and diligent daily practice, will be assured of satisfactory results.

Beginners should proceed steadily. They should do only the first two exercises for six months before proceeding to meditation. These exercises should be thoroughly explained by an experienced practitioner. Alternatively a video tape is available in which Mr.

Lương Sĩ Hằng - Vĩ Kiên demonstrates and clearly explains the Vô-Vi method.

Vô-Vi Esoteric Science has been revealed by Mr. Lương Sĩ Hằng - Vĩ Kiên. We perceive him as our spiritual guide, but Mr. Lương considers himself as another fellow man in this universe, a student who is learning to evolve. The initiator of Vô-Vi Esoteric Science was Mr. Đỗ Thuần Hậu (1887-1967), Mr. Lương's master.

In addition to revealing this dharma practice, Mr. Lương Sĩ Hằng - Vĩ Kiên emphasizes the importance of the realization of compassion, lucidity, courage and serenity.

- To do altruistic and constructive deeds is to realize **Compassion**
- To practice the dharma method is to realize **Lucidity**.
- To cultivate good character is to realize **Courage**.

Therefore, this method should be considered a tool or a means of assisting you on the path toward spiritual cultivation.

Mr. Lương Sĩ Hằng - Vĩ Kiên, as teacher, instructs that we alone are directly responsible for our elevation. In exhorting his students to be independent, Mr. Lương says:

"with the Vô-Vi Esoteric Science, you are completely free.

*Once the method is conveyed to you, it becomes yours. The adept has to cultivate and progress on his own."*¹

He declares that the gates to success and prosperity are open to all in every condition of life, high or low, saint or criminal, to those who care to turn over a new leaf and aspire to perfection:

*"You should persevere to develop yourself. Be conscious of the fact that you are the only being who can take good care of yourself. Do not mind others' affairs. Correct your own behavior to provide good examples for others. Without correcting yourself, you are not capable of influencing anybody else. Otherwise, it is a sham. Rescue yourself first and remove all the worries from your own mind. Nurture the sharp weapon of God which is love and spirituality. Assist every person accordingly, so he can be awakened and evolve spiritually. Your community will soon be better off..."*²

Mr. Lương Sĩ Hằng - Vĩ Kiên's message of peace and resiliency is welcomed with great joy by all who know him. His message is of eternal benefit to everyone

1 Mai Bình meditation center, lecture on October 16th, 1986 in Houston.

2 Searching for the Origin of Harmony, lecture on April 4th, 1982, in Montreal

who has the good fortune to hear and practice. His message says that life is a universal school to fortify our love, resiliency and perseverance:

"Every soul must learn many lessons. We learn through adversity in order to understand life's ups and downs. This process will guide us eventually to spiritual evolution. We must learn constantly so that our consciousness can become more and more lucid. We will become more aware of our ignorance."³

Mr Lương Sĩ Hằng - Vĩ Kiên has presented us with no new astounding philosophical theories, nor does he venture to create any new science. He explains to us what is within and without so far as it concerns our emancipation. Ultimately, he expounds a path of deliverance which is unique.

To purify ourselves is to rectify our thoughts, words and actions. For spiritual elevation, we should preserve our three energies: seminal or sexual essence energy, vital breath energy and spiritual energy

Seminal/Sexual essence energy (tinh): It is the prime mover of physical health. A sane and moderate life style will insure the preservation of the seminal or sexual essence energy. Excessive sex will weaken

3 Searching for the Origin of Harmony

and deteriorate the sexual essence energy.

Vital breath energy (khí): Unnecessary talk and harmful utterances will weaken the vital breath energy.

Spiritual energy (thần): Being in the state of serenity and calmness will ensure the development of spiritual energy.

*"The pearl of silence springs up from waveless ocean
Enlightenment streams out from serene contemplation"*⁴

The Vô-Vi dharma practice aims at preserving these three energies. These original pure energies are three fundamental treasures of the spiritual adept. Through meditation, the three fundamental energies will be purified, sublimated, and then they will converge to form the sacred embryo on which the soul can lean in order to return to its original homeland.

Vô-Vi Esoteric Science is to be practiced and above all, to be realized. It is compared to a raft which will take the soul back to its shore of enlightenment.

Meditation is neither silent reverie nor blanking of the

4 *"Biển cho lặng mình châu mới phát
Lòng cho riêng mới gọi là thần"*

from video by Master Lương Sĩ Hằng - Vĩ Kiên, Culver City,
July 1982

mind. It is an active striving. It serves as a tonic to the soul, mind and body. Meditation is a systematic method to help you eliminate the ills of life and ultimately lead you to liberation of the soul in search of spiritual Tao. ⁵

"Using the Vô-Vi Esoteric Science, you must achieve soul travel to higher planes in search of Tao..."

There is only one path of spiritual elevation to enable you to reach your goal; the ultimate aim is to grasp the principle of Oneness and then everything else will be revealed. You should realize that all paths can lead to the shore of enlightenment. Strive to practice toward achievement to the best of your ability." ⁶

5 Meaning of Tao: advance yourself by your correct knowledge

6 Mai Binh meditation center, lecture on October 16th, 1986 in Houston

2.0. THE FREQUENCY OF THE SIX VIBRATORY WORDS

These six words of Nam Mô A Di (Yi) Đà Phật are the essential keys of Vô-Vi Esoteric Science. By mentally invoking those six vibrational words from the top of your head, with consistent practice, you will create a flux of pure energy. This is the result of the harmonization of your microcosm and macrocosm. It generates from the development of your six essential psychic centers that fuses with the rhythmic universal vibration.

Mr Lương Sĩ Hằng - Vĩ Kiên has recorded an audio on Nam Mô A Di (Yi) Đà Phật to assist beginners in their mental invocation. In the beginning, it is best to listen to his audio, then follow along, keeping your mouth closed, teeth touching together, and tongue curled up to the upper gum. Beginners are first recommended to invoke Nam Mô A Di (Yi) Đà Phật by placing each vibratory frequency on its corresponding psychic center as follows:

The vibratory frequency **NAM**: Its final resonance will be concentrated at the point between your eyebrows or the frontal psychic center.

From the lecture of Master Lương Sĩ Hằng - Vĩ Kiên:

2.1. "The frequency of NAM: *represents the south and it possesses the energy of element fire. The spiritual energy once concentrated at the frontal psychic center will light up and project out to form a ball of fire, called Mô-Ni-Châu or Pearl of Silence. That Pearl of Silence will engender the spiritual embryo, which bears the soul. When coming to this physical body, the soul passes through the top of the head to go into the kidneys before proceeding to the heart, then it is imprisoned in the heart.*

The human being then begins the struggle through the material existence. He only cares about the external and superficial matter. He forgets the depth of the matter and starts to put in fear. The more wealthy, powerful and influential he is, the more he fears of death. It is because he only sees one facet of life and ignores the other side.

2.2. The frequency of MÔ: Its final resonance will be concentrated on the top of your head which is the cranial psychic center.

In the macrocosm, this seed-syllable represents the northwest and it possesses the energy of element air. It is the Sanctifying and Dispensing Force of Life that corresponds to the invisible aspect of the macrocosm.

In the microcosm, **MÔ** represents the blossom of the

meditative vision. Its localization is the top of the head.

2.3. The frequency A: Its resonance will go to the renal psychic center.

In the macrocosm, this seed-syllable represents the north and possesses the energy of element water. It is the cosmic force or original energy.

In the microcosm, A represents the renal water (thận thủy) which is the vital force or the fluidic energy of seminal or sexual essence (tinh). Its localization is at the renal psychic center situated between the two kidneys.

2.4. The frequency DI (Yi): Its resonance will be concentrated on the heart or the cardiac psychic center.

In the macrocosm, this seed-syllable represents the expansive materialization and possesses the potential energy of the universe.

In the microcosm, DI represents the interiorization and the transmutation of the three energies: seminal or sexual essence, vital breath, and spiritual energy.

2.5. The frequency ĐÀ: the final resonance of ĐÀ will vibrate over all the pores of the epidermis from where light and color will emanate. ĐÀ represents the radiation of spiritual energy.

In the macrocosm, this seed-syllable represents the emanation of light and color. It possesses the divine energy radiating toward ten directions in space.

In the microcosm, ĐÀ represents the radiation of spiritual energy under the form of golden light, haloed around the person. This radiation emanates from the 84,000 pores of the epidermis. This emanation of the spiritual energy has the redemptive power facing the surroundings and constitutes the esoteric screen which protects the devotee against all negative forces. It is also the dynamic symbol of the state of Buddha: the aureola around the head of the devotee.

2.6. The frequency PHẬT: Its final resonance goes right to the navel. PHẬT is concentrated at your navel or the umbilical psychic center.

In the macrocosm, this seed-syllable represents the cosmic conscience and possesses the power of spiritual awakening.

In the microcosm, PHẬT represents the intuition, the vacuity. Its localization is at the umbilical psychic center. When the spiritual practitioner is calm and serene, this psychic center will enable him to recall his past in order to help him correct his errors. It constitutes the remembrance of the anterior existences of the practitioner.

You will invoke the six sacred words on the corresponding psychic centers during the first six months or until you begin to experience the vibratory energy at the top of your head. After this time, you may concentrate only on the top of your head while invoking the mantra. Consistent invocation is also a way of permanent meditation because your mind is centered on one point. It will assist you in the development of your lucidity and the purification of your thoughts.

Mr. Đỗ Thuần Hậu said: *"From mental invocation, you proceed to constant invocation, then to the point where you can harmonize with Nam Mô A Di (yi) Đà Phật."*

Mr. Lương Sĩ Hằng - Vĩ Kiên: *Therefore through invocation, you will see how important the vibrations are. The proper vibrations will lead you to the location of the six centers of psychic energy within your body. Those six psychic centers are the most vulnerable points in your body. Through practice, you will achieve the opening of those six chakras in order to understand the whole operation of the universe. Only at that point will you reach the serenity to fully understand Buddhas' teaching.*

3.0. BASIC EXERCISES FOR THE FIRST 6 MONTHS:

During the first six months, the new practitioner will follow this correct sequence:

- 1. Spiritual Commitment**
- 2. Concentration of Spiritual Energy**
- 3. Lying Down Abdominal Breathing**

These exercises should be practiced steadily. Don't try to rush. They will help you regain your energy frequency to its original pure state.

The Concentration of Spiritual Energy will help you stabilize your mind and purify the neuro-endocrine system, energize your brain, cure insomnia, chronic headaches, psychological and mental problems.

The Lying Down Abdominal Breathing exercise will assist you to purify the energy of your five internal organs (heart, liver, spleen, lungs, kidneys) by promoting better oxygenation of the blood and rejuvenation of the cells. It helps prevent various diseases, develop a better temperament, and break such habits as smoking, drinking and overeating. It is essential that these practices be performed only on an empty stomach or 2 to 3 hours after mealtime.

3.1. Sitting Posture

To begin, turn the light off in the room, then sit cross-legged on a cushion. Keep your spine straight. Those who cannot sit cross-legged may sit on the chair with their feet together flat on the floor. Face southward.



Fig. 1

Maintain the following positions from the beginning to the end of the exercises:

Curling tongue: the tip of the tongue is curled up, touching the line between the upper gum and front teeth. The acupoint on your upper gum which is related to your kidneys will be activated. This position of your tongue touching your upper gum will facilitate the blood circulation and energy purification.

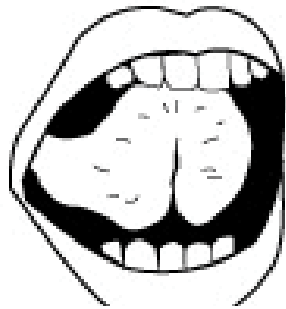


Fig. 2

Incisors against incisors: front teeth slightly touching together. Mouth closed.



Eyes closed: focus forward from the middle point between your eyebrows, which is called the frontal psychic center.



- Cross-legged



- Sitting on the chair



3.2. Spiritual Commitment

Assume the sitting position described above, keep your mind calm, palms joined in the prayer position at chest level, tongue curled up touching your upper gum, incisors against incisors, mouth and eyes closed, and focus at the middle point from your frontal psychic center.



Fig. 3

Mentally invoke these six vibratory frequency 3 times by placing each word on the corresponding psychic center as follows:

NAM: its final resonance vibrates from the frontal psychic center

MÔ: its final resonance vibrates from the cranial psychic center

A: its final resonance vibrates from the renal psychic center

DI (yi): its final resonance vibrates from the cardiac psychic center

ĐÀ: its final resonance of ĐÀ will vibrate over all the

pores of the epidermis.

PHẬT: its final resonance goes right to the umbilical psychic center.

You will invoke the six sacred words on the six corresponding psychic centers during the first six months, or until you begin to experience the vibratory energy on the top of your head. After this time, you may concentrate only on the top most of your head while invoking the mantra of **NAM MÔ A DI ĐÀ PHẬT 3 times.**

Then concentrate on the top of your head and continue to invoke the following vibratory sounds twice:

- **NAM MÔ TÂY PHƯƠNG CỰC LẠC THẾ GIỚI
QUAN THẾ ÂM BỒ TÁT**
- **NAM MÔ LONG HOA GIÁO CHỦ DI LẠC,** please attest to the sincerity of your disciple whose name is (your name...) in studying the spiritual perfection to reach enlightenment and soul liberation.

Next, invoke the following prayer once:

" From now on, I will strive to:

- * Return to the true nature of serenity,
- * Return to the true nature of spiritual energy and
- * Return to the true nature of my duties toward my fellow beings, earth and heaven.

- **NAM MÔ A DI (yi) ĐÀ PHẬT**
GRACE, PEACE BE WILL ALL CREATURES

Then bow 3 times with your hands while keeping your spine straight.

3.3. Concentration of Spiritual Energy

Assume the same sitting posture with tongue curled up to your upper gum, incisors against incisors, mouth and eyes closed, and focus forward at the middle point from your frontal psychic center. Breathe normally. Concentrate from the top of your head and say to yourself:

"Unify the 3 energies: sexual essence energy, vital breath energy and spiritual energy".

Then, with your elbows raised up level with your shoulders, close your ears by inserting the tip of your thumbs into your earholes. Press lightly on the bone at the outside ends of the eyes with your middle finger tips, and with the tip of your fore-fingers, press lightly your re-

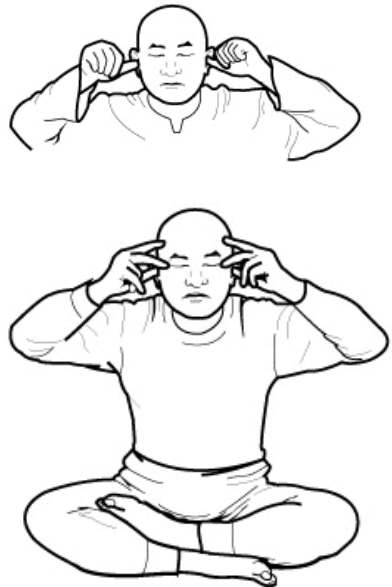


Fig. 4, 5

maintaining fingers inside your palms. Remember to focus forward from your frontal psychic center. Do this exercise for five minutes at least, and fifteen minutes at most. (see figure 4 and 5 on page 26).

During practice, invoke Nam Mô A Di (yì) Đà Phật from the top of your head to eliminate agitation.

Mr. Lương Sĩ Hằng - Vĩ Kiên: *"no religion on earth has yet practiced this Concentration of Spiritual Energy that permits the central point on the top of your head or the cranial psychic center to be developed and the vibrations to evolve into infinity..."*

When you raise your elbows level with your shoulders, all the corresponding nerves of the lung, heart etc... are activated, causing you to perspire.

At the beginning, when closing your ears by inserting your thumbs into your earholes, you'll hear a lot of buzzing sounds inside your head. In time, you will not hear them any more and will start to feel serene.

During daily activities, we expend a lot of our energy to earn a living, thus we experience mental stress that harms our nervous system. So after work, we can do this exercise at home to strengthen the energy frequency of our mind and recuperate the energy lost through the day.

When using the thumbs to close your ears, you are converging the energy to your eyebrows. Your forefingers and middle fingers above your temples and at the outside ends of the eyes are also doing the same function of transmitting energy to the center point between the eyebrows.

When you are capable of concentrating your energy, it will proceed to the correct middle path which leads you directly to the universal central power of vital energy. At that time, your mind will become more and more at ease. It is recommended that beginners practice this exercise for at least 6 months to strengthen their mind.

We have absorbed too much impurity due to agitation; therefore, we have to first correct and purify our mind. For beginners, there is no specific time required for practice. Whenever you have any spare time, you may practice this Concentration of Spiritual Energy to calm yourself and eliminate unnecessary agitation of this current life..."

To conclude the Concentration of Spiritual Energy, slowly lower your hands down to your thighs. Then place your hand on top of the head to converge the energy back to your body. Slide your hands down so that your palms come down the side of your head with your thumbs behind your ears.

Pull down on your ears while pressing your earlobes. Vigorously rub your palms together with fingers pointed upward to warm them. Next lay the palms of your hands along your nose, then slide the palms up the face over your head, then down to your ears. Again pull down on your ears while pressing your earlobes. Do this facial massage 3 times.

Now proceed to the Lying Down Abdominal Breathing.

3.4. Lying Down Abdominal Breathing

After the Concentration of Spiritual Energy, lie down to do the Abdominal Breathing. Make sure that your stomach is not full. Keep your limbs totally relaxed, tongue curled up, incisors against incisors, mouth and eyes closed. Focus forward from your frontal psychic center.

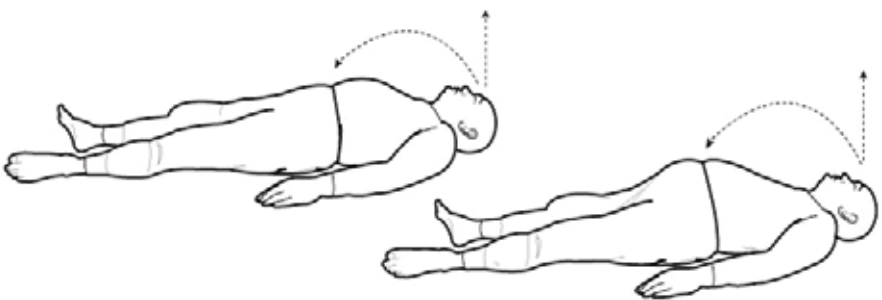


Fig. 6 The Lying Down Abdominal Breathing

1. Exhale while pushing the abdomen inward
2. Inhale while pushing the abdomen outward

Start to exhale while pulling your abdomen inward to eliminate the air. Then smoothly and deeply inhale while pushing your abdomen well outward. During the inhalation, think of "filling up" your navel. Then exhale by slowly pulling your abdomen well inward. During the exhalation, do think of your navel.

Mentally count 1 for one breath cycle (see figure 6 on page 29). Again inhale by pulling your abdomen inward: count 2. Continue the process until you count to 12, that is one phase. Pause briefly at the end of each phase and breathe normally. Then inhale-exhale using abdominal breathing by counting from 1 to 11. Then repeat again from 1 to 10, from 1 to 9, from 1 to 8, from 1 to 7, from 1 to 6, from 1 to 5, from 1 to 4, from 1 to 3, from 1 to 2, then 1 last breath cycle.

Remember to take short pause after each phase and breathe normally. For correct breathing, do not move your chest while inhaling and exhaling. You only mobilize your abdomen.

The training of the above Abdominal Breathing is essential in order to prepare for proper Cyclical Breathing Without Retention described later in the advanced section. If you have observed a baby breathing, you've had an excellent demonstration of proper breathing. When a baby breathes in, you can watch how its ab-

domen expands like a balloon, and when it breathes out you can see the abdomen flattening.

Mr. Lương Sĩ Hằng - Vĩ Kiên: *"why do you have to think of "filling up" your navel? By "filling up" your navel, you have instantly focused on your kidneys, because there is a direct relationship between your navel and kidneys.*

When you fill your navel by inhaling, you have created a pressure against your kidneys at your back. Even when exhaling, there is also a pressure at your back. The exhaling then inhaling will form one cycle of continuous breath. Then do the second cycle of breath continuously, so that a pressure force will be formed to expel the impure energy of your kidneys and organs out through the way of excretion.

Do continuously one cycle to twelve cycles of abdominal breathing. Those gentle breath cycle will create a pressure on your kidneys, leading to the expulsion of the impure energy out through your waste or perspiration. It will also unblock part of the impure energy of your spine. Then continue from 1 to 11 breath cycles then pause, 1 to 10, 1 to 9....down to 1.

Lie down and using the center point between your eyebrows, look at your navel. During your breathing exercise, when you look at your navel, you will eventually focus on your astral body. That connection will assist

you in the union of your soul and astral body, once the order of your body reaches its point of equilibrium... The center point between your eyebrows is related to your soul, while the navel area is related to your astral body...

Beginners, especially athletes who are used to breathing with their chest, probably will experience difficulty breathing with their abdomen. However, they should make an effort and be determined to achieve. What is more real than using the pure vital breath of the cosmic universe to cleanse ourselves and to purify the organs of this microcosm? The vital energy of men who are pleasure lovers will certainly be weakened. Women who give birth to many children will experience the same; their vital energy will be weakened, too. In those cases, if you adopt this abdominal breathing, you will gradually recuperate the lost energy and will become stronger and conscious of many things. We recommend that beginners practice only the above two dharma techniques for six months before proceeding further. After six months, if you experience the right path, you will want to meditate in search of the supra-natural life, for the awakening and the natural comfort of the soul."

The beginners may also practice the Auxiliary Exercise (page 43) and the Bowing Exercise (page 46) to regulate the fluidic energy of the physical body.

4.0. ADVANCED EXERCISES AFTER 6 MONTHS

It is best to practice meditation between 11pm and 1am (local time). Refrain from practicing meditation between 3pm and 10pm. Rinse your mouth and wash your face. Turn the light off, and sit facing southward. Sit cross-legged on a cushion to keep your spine straight. Avoid direct contact with the ground. Maintain the following positions from the beginning to the end of the meditation session.

Curl the tongue up, touching the line between the upper gum and the front teeth, incisors against incisors, mouth and eyes closed while focusing forward from your frontal psychic center.

Then do these spiritual exercises in the following order:

- 1) Spiritual Commitment
- 2) Concentration of Spiritual Energy
- 3) Cyclical Breathing of Non-Retention
- 4) Meditative Contemplation
- 5) Massage to terminate the meditation

4.1. Spiritual Commitment

This has already been explained in the basic exercises in chapter 3.0, page 24 of the book.

Advanced practitioners will concentrate only on the cranial psychic center while invoking the mantra **NAM MÔ A DI ĐÀ PHẬT**.

4.2. Concentration of Spiritual Energy

This has already been explained in the basic exercises in chapter 3, page 26, of the book. To terminate the Concentration of Spiritual Energy, simply lower your hands and lay them on your thighs. Now, you can proceed to the Cyclical Breathing Without Retention.

4.3. Cyclical Breathing Without Retention

Sit straight. Place your palms on your thighs, and your arms against your side ribs. Slowly exhale while pressing your abdomen inward to squeeze out every last bit of air. Then slowly inhale while pushing your abdomen well outward. During the inhalation, say to yourself: **"fill up the navel, fill up the chest, up to the head."**

For beginners, this is a given order of your mind to trace out the path of flowing energy that will be cleared up with time of training. One full inhalation-exhalation using Abdominal Breathing forms one breath cycle. So do continuously this Cyclical Breathing of Non-Retention from 6 to 12 breath cycles.

After a period of time, when your breath lengthens, you will be able to deeply inhale by first expanding the

abdomen, filling up your navel, and continue to fill up your chest, then your head with pure energy. Notice that the abdomen remains expanded while your inhalation reaches the chest, then the head. After the very end of the inhalation, you just smoothly and slowly exhale. Remember to always focus forward from the point between the two eyebrows.

Mr Lương Sĩ Hằng - Vĩ Kiên: *"I say to myself: "fill up the navel, fill up the chest, up to the head"...then exhale... Notice that my abdomen stays full, while I am filling up the chest, then up to the head within one cycle of breath.*

Do this Cyclical Breathing Without Retention from 6 to 12 cycles to enlighten everything. Nothing is gained by doing it incorrectly for 50 or 100 times. You only need from 6 to 12 breath cycles in a correct manner. Every breath cycle will restore your body. When you reach the point of filling the energy up to your head, the frequency energy will be properly restored.

And once the meridians are clear, you will reach enlightenment or cognitive clairvoyance. When the energy is free to flow (without retention), it will fuse as one with the cosmic universe, then the energy will be reflected from the interior. Only at that moment, will we be aware of our original nature and potential, which are latent within us".

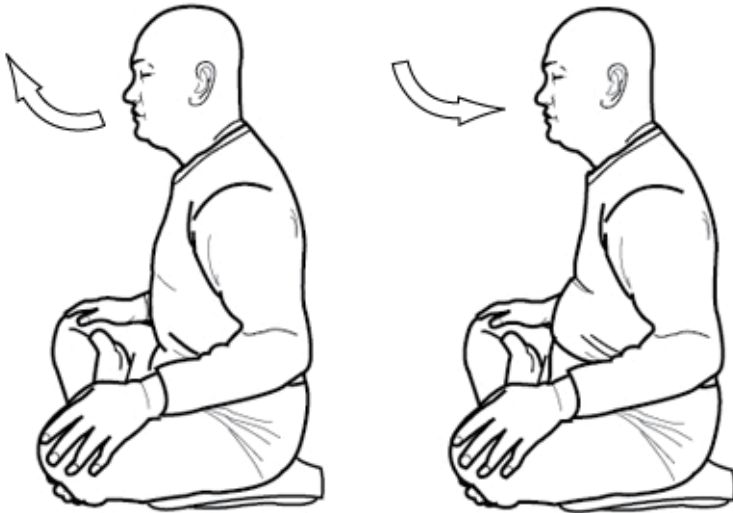


Fig. 7 & 8 Cyclical Breathing Without Retention

1. Slowly exhale while pressing the abdomen inward
2. Slowly inhale while pushing the abdomen outward

4.4. Meditative Contemplation

After doing the Cyclical Breathing Without Retention, proceed to Meditative Contemplation. Keep the same position as described above. For the beginners, place palms on thighs, tongue curled up to the upper gum, mouth and eyes closed. Focus forward from your frontal psychic center and breathe normally.

While concentrating at the top of your head, say the following sentence to yourself one time:

"I exert soul ascension to pay homage to Buddha."

Keep invoking NAM MÔ A DI (yi) ĐÀ PHẬT from the top of your head to avoid distractions. Then fo-

cus forward from your frontal psychic center. While contemplating, try to remain quiet and keep your spine up straight. Sit at this position as long as your body allows. You may feel numbness at your feet, however, you can overcome this uneasiness by concentrating on NAM MÔ A DI (yi) ĐÀ PHẬT.

Mr. Lương Sĩ Hằng - Vĩ Kiên: *"The Meditative Contemplation is quieture and sublimation: the pure energy will be elevated, while impure energy will be eliminated. Pure energy is related to the energy frequency of the head. Therefore, keep your mind free from any distraction, so that the pure energy can elevate to infinity, while the impure energy will be filtered out.*

To members of other religions, you may simply orient yourselves to God, or in whomever you have faith. You must first encounter the one whom you worship before proceeding to infinity....During the Meditative Contemplation, just invoke NAM MÔ A DI ĐÀ PHẬT if you feel itchy or numb.

Be determined to overcome those two states of itching or numbness generating from the impure energy of carnal desires, which are the cause of lust and cruelty. The advanced practitioners may hold their hand with fingers crossed in the position of the samadhi-mudra seal.

The more you practice the Meditative Contemplation, the better it will be. Those who have sensed the energy vibrating from the top of their head may fall into sleep. With the pure energy lightly vibrating from the top of your head, you may go into sleep, and yet remain awake; you are still aware of everything happening around you, while focusing at the frontal psychic center. Through that frontal psychic center, you can experience clearly every vision of the spiritual world. If you practice it properly, you will feel happy, but if you do not meditate correctly, you will feel unhappy.

If during the Meditative Contemplation, your body keeps moving or turning around, then it is because you have absorbed the impure energy and it has not been completely purged. It shows that your Cyclical Breathing Without Retention has not reached the proper level to eliminate impurity. The cyclical conversion of the energy has stirred up the nervous system, causing your body to shake. In such cases, do not meditate anymore but practice the Lying Down Abdominal Breathing until you can eliminate the impure energy to clear away the impure blockage in the meridians.

During your meditation session, remain calm and keep your spine straight. That posture will help your energy to be sublimated and harmonized with the pure cosmic vital breath for study purposes. At completion, that en-

ergy is drawn back, causing your body to shake a little bit. It will then converge back to your body if you terminate the Meditative Contemplation with the massage."

4.5. The Samadhi-Mudra Seal

Mr Lương Sĩ Hằng - Vĩ Kiên: "Why do the advanced practitioners apply the samadhi-mudra seal when meditating?"

After a period of time, when their pure energy gets elevated, they will prefer in a natural manner to keep their fingers crossed in the samadhi-mudra seal position (see figure 9 on page 39)."

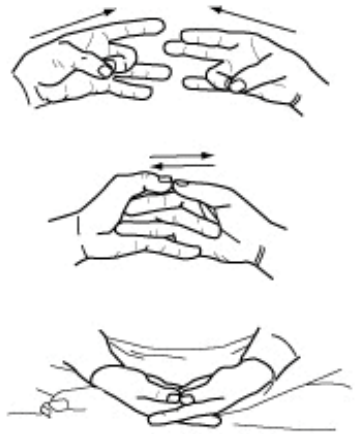


Fig. 9 Samadhi-Mudra seal

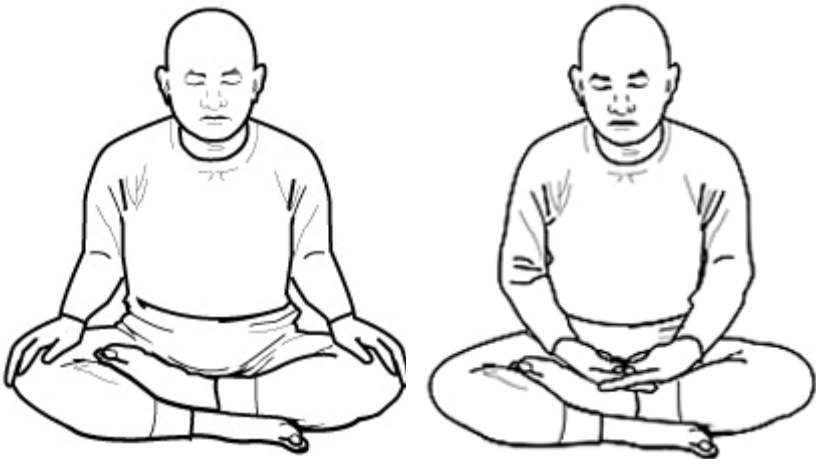


Fig. 10 Meditative Contemplation Sitting Position

4.6. Massage after Meditation

Lay your hands on top of the head to converge the energy back to your body. Slide your hands down so that your palms come down to the side of your head with your thumbs behind your ears. Pull down on your ears while pressing your earlobes.

Vigorously rub your palms together with fingers pointed upward to warm them. Next, lay the palms of your hands along your nose, then slide the palms up the face over your head, then down to your ears. Again, pull down on your ears while pressing your earlobes. Do this facial massage 3 times.

Next, massage your arms to regulate the blood circulation from shoulder down to wrist, then acupress the outside ends of your palms. Do this 3 times on each arm.

Then massage your legs from thighs down to feet. If your legs or feet are numb, press the end of the big toe nail and bend the toe down. Do this massage 3 times on each leg.

Finally, hold the soles of your feet together with your hands, then rub them together 50 times. This is to activate the acupoints of your feet which relate to your internal organs.



Fig. 11 Massage After Meditation - Face Massage



Fig. 12 Massage After Meditation - Arm Massage

*Fig. 13 Massage After
Meditation -
Leg Massage*



Fig. 14 Massage After Meditation - Feet Massage

5.0. AUXILIARY EXERCISES

5.1. Auxiliary Exercise to Improve Energy Circulation

You may do this exercise anytime during the day or at night before proceeding with the main exercises.

Stand straight. Keep your chest straight, your feet in a parallel position. Curl down your toes so the arches of your feet do not touch the floor. Keep your tongue curled up, incisors against incisors, mouth and eyes closed while focusing forward from your frontal psychic center.

Slowly swing your arms forward about 30 degrees. Then slowly swing them backward as high as possible, without bending your elbows. Point fingers upward as you swing your arms forward, and turn your palms backward as your arms swing behind you.

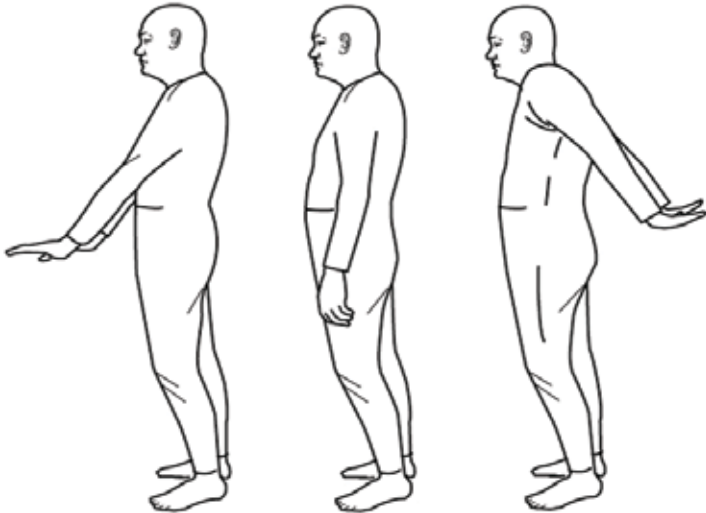
Mr. Lương Sĩ Hằng - Vĩ Kiên: *"When you point your fingers upward and curl your palms up backward, you are activating the point of acupuncture of your wrists, which relate to your head. This helps the blood circulation toward your brain. It is also recommended to concentrate your mind on contracting the muscles of your anus everytime you swing the arms backward."*

Do this exercise at least 15 minutes or 300 times. You may perspire. Be sure to perform this exercise

leisurely and slowly.

Mr. Lương Sĩ Hằng - Vĩ Kiên: *"Why must everything in Vô-Vi be done in slow motion? It aims at teaching you patience. Since many reincarnations into this body, what you have to learn is patience and yet you have not learned it well. Even on the path toward spiritual perfection, you also want to rush. Do you see why you have lost your patience? What is the need to move with haste but to lack lucidity? Therefore, you should do every exercise in a very leisurely and serene way. The auxiliary exercise will improve energy circulation, blood pressure and hemorrhoids."*⁷

7 Explanation on video cassette about the method by Mr. Lương Sĩ Hằng - Vĩ Kiên, Culver City, July 1982.



*Fig. 15 Auxiliary Exercise to Improve Energy Circulation
Body and Arm Position*

5.2. Prayer after Meals

Mr. Lương Sĩ Hằng - Vĩ Kiên advises the spiritual practitioners to invoke the following prayer after each meal in order to help facilitate the evolution process of the nutrients toward higher planes.

Concentrate on top of your head. Keep your tongue curled up, incisors against incisors, mouth and eyes closed. Mentally recite 3 times the following mantra:

**Nam Mô Bát Nhã Ba La Mật Đa
Sắc Bất Dị Không, Không Bất Dị Sắc
Thời Nhứt Kiến, Ngũ Uẩn Giai Không
Thọ Tướng Hình Thức, Diệc Phục Như Thị
Độ Nhứt Thiết Khổ Ách, Nam Mô A Di Đà Phật.**

The equivalent meaning is:

"May the energy, concentrated from the top of my head, which is related to the authentic universal power, be converged to its origin; color and form return to emptiness. Grant that living beings inside this micro-universe be blessed and unified with me so that all suffering will disappear."

Mr. Lương Sĩ Hằng - Vĩ Kiên urges practitioners to recite the original prayer as stated above, primarily because of the importance of its vibratory sounds (see Appendix on page 90 for pronunciation hints).

Mr. Lương Sĩ Hằng - Vĩ Kiên: *"Be happy in the love of Bodhisattva that reflects the virtuous sacrifice through a vegetable, or a grain of rice... These nutrients are available to serve mankind daily. That belongs to the virtue of Bodhisattva..."*

...Therefore, if a Vô-Vi practitioner follows the right path toward spiritual perfection, he will change to be a good person...He is always ready to guide his micro-cosmic entities to elevate at the same time with the soul. He must establish order for the internal entities, which in turn, will devotedly serve their master-soul in the spirit of Bodhisattva to provide comfort for his internal organs, his consciousness and cells.

You will see clearly that this method is the esoteric science from which even blades of grass or vegetables can liberate themselves through human intervention. Armed with the spirit of constant service, you will feel worthy as a human being who can forever help other living beings."

5.3. Bowing Exercise

Assume the following position during the Bowing Exercise. Stand in front of the Vô-Vi mirror. Those who don't have the Vô-Vi mirror may face south to align with the magnetic field of north and south. Curl the tongue up, touching the line between the upper gum

and the front teeth, incisors against incisors. Concentrate from the top of your head while mentally invoking Nam Mô A Di Đà Phật.

Next join your palms in front of the chest. Slowly raise your palms and arms above your head to exercise the shoulders. Then kneel down, slightly touching the floor with the top of your head. Stand up with your palms joined in front of your chest. Do this exercise 50 times.

Mr. Lương Sĩ Hằng - Vĩ Kiên: *"This exercise activates the fluidic energy of the 12 meridians of the physical body. The impure energy will be rejected and eliminated by the force of gravity while kneeling down and touching your head to the ground. When you stand up, the energy is regulated so that you can gain inner balance."*

You may perform this exercise 2 or 3 times per day (see figure 16 on page 48).

In Vô-Vi the mirror is used as a shrine to direct prayers to the One you venerate. Every morning, before leaving home, the practitioners stand before the mirror and mentally invokes: "NAM MÔ A DI (yi) ĐÀ PHẬT" (3 times) from the top of the head. Then with the hands in prayer position at the front of the chest, palms joined, bow 3 times. Repeat this procedure upon arriving home.

The purity of the universe is represented by the Vô-Vi mirror, and it also symbolizes loyalty and perseverance.

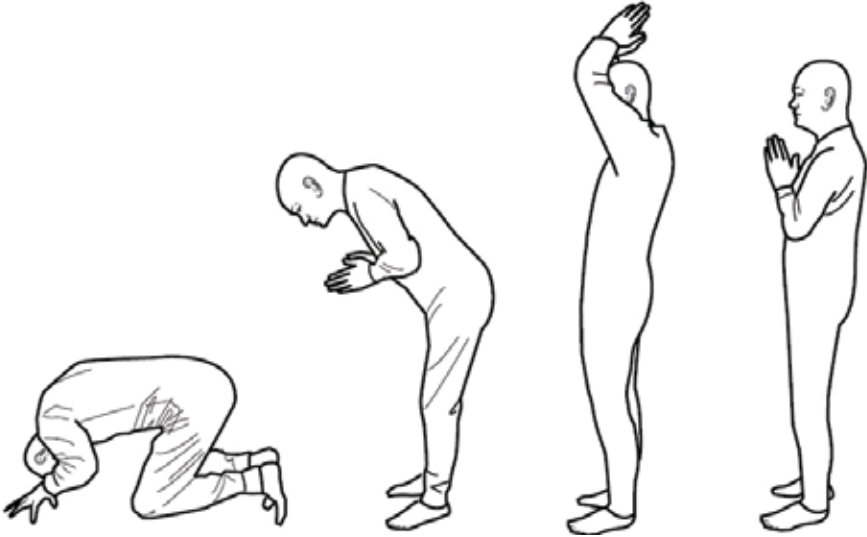


Fig. 16 Bowing Exercise

6.0. MORE ADVANCED TECHNIQUES

The following exercises are reserved for advanced practitioners who have experienced the flux of energy vibrating from the top of their head.

6.1. Self-Introspection

Get up at 5 am. Rinse your mouth and wash your face to stay fresh. Sit cross-legged or on a chair and mentally review your daily spiritual and social performance. Do repent if you have committed any errors.

Mr. Lương Sĩ Hằng - Vĩ Kiên: *"We do this introspection in order to progress. It is not necessary to draw comparisons with others, we need to look into ourselves. We look into our onsciousness and commune with ourselves calmly and with concentration in order to reach attunement with the rhythm of God, who guides us through our breath of life."*

6.2. Technique of Nurturing and Invigorating the Pure Vital Breath

Between 5:30 am and 6 am, stand or sit outdoors in the open air. Keep your tongue curled up to the upper gum, incisors against incisors, mouth and eyes closed.

Concentrate at the top of your head while mentally invoking the mantra " Nam Mô A Di Đà Phật". Then si-

multaneously through your nose and cranial psychic center which resides on the top of your head, inhale vigorously and deeply, then exhale slowly through your nose and cranial psychic center.

Do this breathing exercise 3 times to nurture and revive your flux of energy and revitalize your five internal organs.

6.3. Invocation on the Eightfold Essential Points

You may proceed to do this spiritual exercise every night between 6 pm and 10 pm, in order to direct your flux of energy running through the eight essential points in your body.

Sit cross-legged. Have your fingers crossed in the samadhi-mudra seal position. Keep your tongue curled up, incisors against incisors, mouth and eyes closed. Then mentally invoke Nam Mô A Di (yi) Đà Phật slowly through the eightfold essential points as described below:

Point #1: Invoke Nam Mô A Di (yi) Đà Phật while directing the energy moving from your upper lip to the tip of your nose. The vibratory sound "Phật" will end at the tip of your nose.

Point #2: Invoke Nam Mô A Di (yi) Đà Phật while directing the energy moving from the tip of your nose

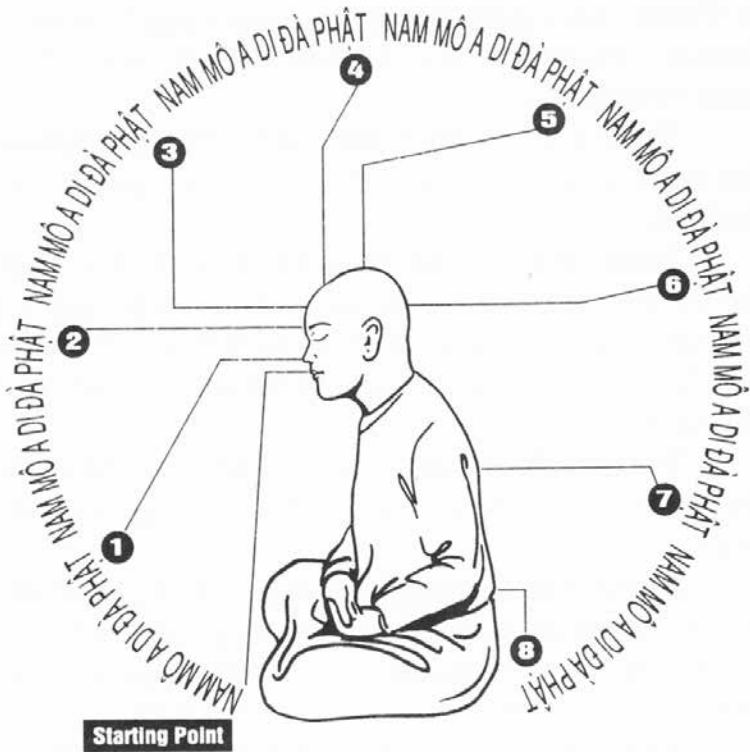
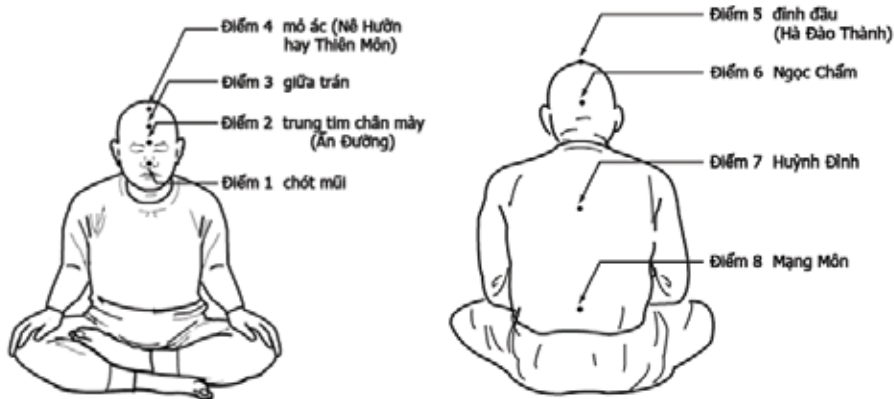


Fig. 17 Invocation on the Eightfold Essential Point

to the frontal psychic center, also called the Seal Center. "Phật" will end at that middle point between your eyebrows.

Point #3: Invoke Nam Mô A Di (yi) Đà Phật from the frontal psychic center up to the middle of your forehead.

Point #4: Invoke Nam Mô A Di (yi) Đà Phật from the center of your forehead to the front upper head (about 3 fingers above your hairline). This area is also known as "the palace of Nihouan" or the "gate of heaven".



Point #5: Invoke Nam Mô A Di (yì) Đà Phật from the front upper head center to the topmost of your head.

Point #6: Invoke Nam Mô A Di (yì) Đà Phật from the topmost of your head to the point behind your head, which is opposite to the frontal psychic center (the Seal Center)

Point #7: Invoke Nam Mô A Di (yì) Đà Phật from the point opposite to the frontal psychic center to the point on your backbone opposite to the thymus gland. When you touch your backbone over your shoulder, the tip of your fingers will end at that point. This is the area of the Yellow Castle sphere.

Point #8: Invoke Nam Mô A Di (yì) Đà Phật from the point on your back bone opposite your thymus gland down to the backbone point opposite your navel.

Repeat this exercise 3 times (see fig. 17)

Mr Lương Sĩ Hằng - Vĩ Kiên: *"This is a secret dharma to*

expel all external negative forces besieging you. Completing this exercise through the eightfold essential points is like making an inspection tour around your microcosm. If you do not complete surveillance of those eight important points in your microcosm, you may be assaulted by the impure external forces at anytime.

This spiritual dharma method will help keep you aware of the development of your Yang and Yin meridians, and also for self-defense against impure forces. Once your energy is developed, you will clearly feel the flowing of your energy from point to point at the time of invocation. The beginners who do not know about spiritual energy should not practice it, otherwise it may create more agitation.

When doing this exercise, you will feel a current of energy running through all the points upon which you have just focused. This is also for rearranging the order of your microcosm. Advanced practitioners will be able to see a red light glowing at every chakra position. Those who are not quite as advanced will feel a slight current of energy running through those indicated points.

If you experience any psychic visions, just write them down in a diary, but do not tell anyone, because no one has the same level. Everyone has his own way of spi-

ritual development. Later, you may leave your diary to posterity by stating that this is your own spiritual discovery. By that you may suggest to the readers to try these spiritual techniques in order to develop themselves, to know their origin and their duty.

Everybody should be aware of himself and should know that this is purely self-practice and self-progress. Do not depend on anyone, and do not make it commercial because that is a violation of the Divine Superior. ⁸

Be determined to practice, then return to the infinite origin to fully enjoy. At that stage, we will work even harder than now so that our mind becomes more lucid."

8 "Commercial" means make profit for one's personal interests. When asked why the Vô-Vi materials used to be given free, but are being sold now, Mr. Lương Sĩ Hằng - Vĩ Kiên replied: "*People living in this civilized and materialistic society tend to belittle things that are free, but they are willing to pay a reasonable price for them according to the cost of living. In this way, the dharma can be spread evenly. All the work and money contribute to the common progress. The sales proceeds are used to develop a community living in peace together and not for personal interests. The work done is always free...*" *Baby Tám Talking to You, Volume 1., page 49).*

7.0. THE PRACTICE OF VÔ-VI MEDITATION

■ Questions & Answers

7.1. Vô-Vi Esoteric Science

Q. We know that you have been practicing the Vô-Vi method for a long period of time. What is the message of this method that you want to convey to posterity?

A. Why do I practice the Vô-Vi method? Because life is so agitating. From youth until now, I have witnessed all types of agitation among people from the most poverty stricken to the wealthiest. So with the help of this method, I find peace within as I am reaching the age of 70. This method is a precious gift to humanity.

Therefore I want to leave behind a record of some of my experiences as evidence to the practitioners, so that they can eliminate all worries within. If they adopt the practice, they will also be able to assist other practitioners later.

Q. How do you define a true spiritual adept?

A. A true spiritual adept must practice correctly. He must know where his soul comes from. Our soul has descended smoothly into this body, but it is constantly subjected to karma created in anterior lives, which

only leads to sorrow. Sorrow is found both in poverty and wealth, and with a high or low social status. We have lost our original soul's composure, but we can recover that lost serenity by faithfully following the spiritual path. Only then will we see more clearly man's birthless and everliving origin.

Q. What are the characteristics of the Vô-Vi method that can guide us toward serenity?

A. We must involve ourselves in the practice. When we descend to earth, we involve ourselves in sorrow. Unaware of being the master of this body, we yield to temptation. We destroy the divine law within; our organs become contaminated, and our nervous system restless. The soul becomes lost without a way to recover. However if we train ourselves to be serene, we will naturally regain our original nature.

Q. What is the meaning of Vô-Vi? Can you clarify it?

A. “Vô” means emptiness. “Vi” means that even the infinitesimal diminishes to emptiness. So, if we thoroughly understand the principle of Vô-Vi, we won't need to struggle in life and create additional sorrow for ourselves. Vô-Vi is related to the level of lightness. To understand Vô-Vi, look at the sun. Emanating from the sun is an immaterial brightness. This compassionate brightness has given light and life to

earth. Just so, it was man's lucidity, which created the light bulb, and not the light bulb creating man.

Q. *What is the purpose of Vô-Vi?*

A. The purpose of Vô-Vi is to awaken one's spiritual consciousness as a means to elevate one's capacity to harmonize with the whole universe and progress toward infinity.

Q. *How can we know that Vô-Vi is the right method?*

A. The Vô-Vi method aims at eliminating impurities and preserving purity. Since we reside in our physical bodies, we must eat and drink; so toxins are accumulated in our impure bodies. Therefore we must eliminate the impurities and cleanse ourselves. Any method that can help us to cleanse these impurities away is the right method. A method is not correct if it creates more impurities, which will lead us to be controlled by external forces.

Q. *Can you tell us which exercises are essential to the Vô-Vi method?*

A. The Concentration of Spiritual Energy, the Cyclical Breathing and the Meditative Contemplation are all essential. Because of worldly agitation, beginners should first practice the Concentration of Spiritual Energy and Abdominal Breathing in order to elimi-

nate their toxins through breathing. They must first stabilize themselves before going further into the Concentration of Spiritual Energy, Cyclical Breathing and Meditative Contemplation for the development of their consciousness.

7.2. Sitting Posture

Q. Why should we always sit with a straight back during meditation?

A. We must sit straight during meditation because we can hurt ourselves if we bend one way or the other. Sitting with a straight back allows us to purify our energy and open up our Yang meridian more easily. If we bend, our energy can become blocked and turn into anger. We won't be able to elevate ourselves. We must always sit with a straight back.

Q. Why should we always look straight ahead at the middle point between the eyebrows and focus our energy at the central point on the top of the head during the practice of meditation?

A. As we attempt to achieve spiritual perfection, we want to return to righteousness and discover all things. Spiritual adepts who follow either the right or left path limit their progress. To advance, we must choose the Middle Way, and look straight ahead.

Inside our microcosm, we have both left and right sides, pure and impure. We must balance these left and right sides. If we are to be the master, or king of our microcosm, but we lack justice, how can we lead thousands of conscious beings? We must progress on the Middle Path, without favoring either the left or right side.

Q. *Why must we face southward when practicing meditation?*

A. We must face southward, because south represents the element of fire, and fire produces fire. We concentrate energy (fire) at the middle point between the eyebrows so that fire harmonizes with fire. When fire generates fire, energy shines faster. By contrast, if fire meets water, no energy can result.

7.3. Spiritual Commitment

Q. *When making the spiritual commitment, why do we need to mentally invoke these two mantras:*

*Nam-Mô Tây-Phương Cực-Lạc Thế Giới Quan-Thế-Âm
Bồ-Tát,*

*(nahm moh taay phu-ung kuk lakh teh zuh/oy kwan
teh ahm boh taht)*

Nam-Mô Long-Hoa Giáo-Chủ Di-Lạc?

(nahm mo laumng hua zao chuu zi lakh?)

A. The energy of Tây-Phương Cực-Lạc Thế Giới Quan-Thế-Âm Bồ Tát or Kwan Yin Bodhisattva is a stream of perfect purity that shines down on our earthly world, so that the individual soul can be awakened, then evolve.

- The energy of Long-Hoa Giáo-Chủ Di-Lạc or the Maitreya Buddha is basically inner joy, great happiness and serenity from within. The soul has to return to its essential quietness in order to guide all conscious beings.

- Tây-Phương Cực-Lạc is the sphere of pureness or Nirvana.

7.4. The Concentration of Spiritual Energy:

Q. *Why do we need to practice the “Concentration of Spiritual Energy”?*

A. The exercise of Concentrating Spiritual Energy stabilizes the energy in our brain and nervous system. When we are born on this earth, we are innocent, and our original nature is pure, light and peaceful. Then as we entangle ourselves in life, agitation weakens our nervous system and our energy vibrations are reduced. So we must concentrate our energy to strengthen its vibrations. When we do so, our aura becomes bright and steady. We slowly forget

worldly affairs and return to our original nature. We become happy and youthful.

When we concentrate our energy at the middle point between the eyebrows, the (spiritual) path opens up. We build the good habit of correcting our heart and character. We will develop a spiritual sense and when we close our (irreverent) eyes, we see immensity and lightness. We achieve true, full detachment.

Q. *How should we direct our hearts and minds during the exercise of Concentration of Spiritual Energy?*

A. We should curl our tongue and focus our energy directly at the middle point between the eyebrows. We direct our minds to this cranial psychic center while silently invoking “Nam Mô A Di (yi) Đà Phật” to unify all energy vibrations of the nervous system.

Q. *The exercise of Concentration of Spiritual Energy is very unusual. Please clarify it for us. Is it an attempt to focus the soul's lucidity?*

A. The Concentration of Spiritual Energy aims to focus the energy of the nervous system onto the correct path. If the energy goes astray, man will lose his concentration. He likes to talk about others instead of caring for himself. The Concentration of Spiritual Energy aims to stabilize the energy of the brain,

which will proceed toward spiritual elevation. The more developed the energy is, the faster, lighter and more serene will it become.

Q. *Usually, we should practice Concentration of Spiritual Energy from 5 to 15 minutes. However, who should practice longer and who should not?*

A. We should practice for at least five minutes. With steady effort, skilled practitioners should feel a cool energy along their spine after 15 minutes. Thus, doing the exercise for 15 minutes should be sufficient. Some people like to practice for 30 minutes, but this is beyond the requirements of the Vô-Vi method. Some people like the exercise of Concentrating Spiritual Energy because they feel cool energy on top of their head and along the spine, and they want to maintain this pleasant feeling. That is their choice. Our belief is that we practice at least 5 minutes but no more than 15 minutes.

7.5. Massage

Q. *Why do we need to massage our face, ears, and arms and legs after finishing meditation?*

A. When we meditate, we sit cross-legged to practice Continuous Breathing in Cycles. Our energy flows freely throughout the whole body and relates to our

arms and legs. Since the energy flow is very strong, we can inadvertently hurt invisible beings after meditation. Therefore, we must return to our origins by drawing energy first back to the head, then the rest of the body. When we massage our face, we return the energy to our body.

Pure energy flows back to modify our physiognomy and help us live longer. Afterwards, we massage our arms and legs to regulate the energy. This has the effect of soothing the nervous system, just as we would do after any other form of exercise. This is not the most important element of spiritual training. What matters is our resolution and spiritual consciousness

7.6. Invoking the Mantra of Nam Mô A Di Đà Phật

(nahm moh ah zee da fut)

Q. *Why must we invoke the mantra of “Nam Mô A Di Đà Phật?”*

A. The mental invocation of “Nam Mô A Di Đà Phật” is a wonderful medicine to develop a superior mind. We do not invoke the mantra silently to ask Buddha for favors. We do it to awaken ourselves in the correct way.

The mental invocation gathers energy vibrations so

that they become more focused and reach higher planes. Our mind and resolution will then transcend to higher spheres.

Remember this: "mental invocation, constant invocation, then invocation to the point where we can harmonize with "Nam Mô A Di Đà Phật" is an evolving process. We should practice slowly. As we move gradually from mental invocation, to constant invocation, to complete harmonization, we do nothing but constantly remember the principle of "Nam Mô A Di Đà Phật".

The whole universe can be condensed into this principle:

NAM is fire,

MÔ is air,

A is water,

DI is expansion,

ĐÀ is emanation of light and color and

PHẬT is inspiration.

Even a blade of grass follows this principle. All living creatures have the same nature. When we understand this principle, we will practice more diligently and use it daily. We will have the opportunity to awaken our spiritual consciousness. We will understand this principle from its superficial meaning to its depth, from heaviness to lightness. Only then will

we be able to achieve balance and lift ourselves to the innate potential of our soul.

Q. *What is the meaning of Nam Mô A Di Đà Phật and its meaning?*

A. The Buddha dharma is now more developed than ever. People are more aware of the need for soul liberation. Many predecessors have gone through many ordeals before reaching the spiritual goal. They practice and improve themselves with the silent invocation of Nam Mô A Di Đà Phật. By invoking Nam Mô A Di Đà Phật they have succeeded in increasing their enlightenment.

Now, let's find out the correct way to practice Nam Mô A Di Đà Phật.

When invoking loudly the word **NAM**, we notice that its final vibration resounds like the gong of the Buddhist temple. The final vibration ends up at the middle point of your eyebrows.

MÔ: Its final vibration is situated at the top of your head.

A: Its final vibratory sound is situated at the middle of your kidneys.

DI: Its final vibratory sound ends at the middle of your

heart.

ĐÀ: Its resonance will vibrate over all the pores of the epidermis.

PHẬT: Its final vibratory sound ends at your umbilical center.

Why your umbilical center? Because this is the area of the “Four Oceans Converging to One Abode.” When you know about your microcosm, then you will know also about the macrocosm.

There is a sutra as follows:

NAM represents the element Fire.

MÔ means what is invisible to human eyes. It is the prime mover of the element air.

A is between the two kidneys. This represents the vital force of the seminal essence energy.

DI is the taking within and the transmutation of the three energies: the seminal essence, the vital energy and the spiritual energy.

ĐÀ is the emanation of the light and color. It’s the radiation of the spiritual energy, haloed around the person.

PHẬT is the serenity within.

When knowing this meaning, you must turn within to develop your consciousness. The front teeth should touch together with the tongue curled up to the upper gum when invoking the mantra.

Q. *Do we invoke silently the mantra Nam Mo A Di Da Phat at the central point on the top of the head, or should we invoke these six vibratory words at the six psychic centers?*

A. A new practitioner must first understand the principle of Nam Mo A Di Da Phat as I have explained above. Only then will he practice the invocation at the central point on the top of the head. Why so? Because all religions must return to the same origin, all conscious beings will eventually be unified. It is better to practice at the central point of energy.

7.7. Lying Down Abdominal Breathing

Q. *When should we practice abdominal breathing and what are the benefits of this exercise?*

A. You can practice abdominal breathing two hours after a meal. The exercise of abdominal breathing (while lying down) regulates the functioning of your organism, enhances good circulation, and brings warmth to your arms and legs.

The exercise purifies the body and thus, brings hap-

piness to the mind. It also helps to eliminate toxins in the colon, so that the body regains its health. As a result, you will sleep well and feel light and energized for a new day of work in the morning. This exercise also augments our patience at work, and improves our judgement. We can judge everything in a serene way because the liver has released its fire, the digestive system functions well, and the brain is relieved.

Q. *You say that the Lying Down Abdominal Breathing exercise can release one's blocked energy. Please explain how it can do this.*

A. Where does this blocked energy arise? In this world, people are envious of the rich and intellectual, irritated with the poor, and angry with the powerful. These attitudes disturb the balance of the liver and the body circulation. The Abdominal Breathing exercise aims at inhaling and exhaling pure air. This is a very gentle way to eliminate the toxins from one's organs. The liver will be stabilized, and we will function more orderly. The circulation between the heart and the liver will improve, so we will feel energized and well-rested.

7.8. Cyclical Breathing Without Retention

Q. *Why do we practice the Cyclical Breathing Without Retention?*

A. We breathe in the pure energy of the universe to help our microcosm release impurities in the five organs and through the five meridians. To purge ourselves of impurities, we use pure energy. We use lightness to promote lightness.

Q. *Why do I have shortness of breath when I practice cyclical breathing? I cannot fill up my belly, my breath pauses, and I am unable to reach my head.*

A. You are not practicing correctly because you are unable to breathe in through your abdomen. You should first practice the lying down abdominal breathing before trying to do so in the sitting position. If you have not mastered the abdominal breathing while lying down, you should not attempt to do the Cyclical Breathing Without Retention.

Q. *Even though some new practitioners say to themselves: "Fill up the navel, fill up the chest, up to the head", they are still unable to follow the correct order. Is there a way to breathe correctly?*

A. In order to restore order, they should practice the silent invocation of the mantra Nam Mo A Di Da Phat regularly to develop their superior mind. Only when the superior mind is developed, will they be able to control the twelve visceral entities in their physical body. The demon of laziness is blocking these psy-

chic centers. If we do not practice the silent invocation of Nam Mo A Di Da Phat regularly to assist in the guidance and development of all conscious beings, it will be very difficult for us to master our microcosm.

Q. *You say that the Cyclical Breathing assists in regulating the flow of yin and yang energy in the body. Please explain further.*

A. The Cyclical Breathing helps to regulate the energy disturbed by daily activities and concerns. We should practice the Cyclical Breathing exercise at night to clear away these disturbances.

Why must we give directives to ourselves: "fill the air from the navel, to the chest, up to the head?" When we inhale, the body will be filled with pure air to eliminate impurities. Make a genuine effort to inhale deeply in order to see that within this most agitated state, comes the serene state. The more pure air we take in, the closer we'll come to a serene state. We accomplish six breathing cycles thoroughly to stabilize our mind. Then, when closing our eyes, we'll see the light that elevates us toward lightness.

Q. *You say that the Cyclical Breathing Without Retention can develop one's mind. How can we help ourselves to have a better flow of energy so that we can develop our mind? How do these two things relate to*

each other?

A. The spiritual mind is total awareness. When stabilized, we feel joyful and light. Our mind becomes more open. We no longer retain pettiness, or have negative thoughts toward others. Lightness is achieved in that way.

Q. *There are a number of practitioners who would like to ask you more about the Cyclical Breathing exercise. Please explain if they still need to do from 6 to 12 breath cycles when they already feel light.*

A. We must continue the exercises just as we must continue to eat. Doing the breathing exercise helps to eliminate the toxins from the colon, so your organs will be healthy. Doing correctly, 6 breath cycles are enough. Many people do from 12 to 30 breath cycles because their breaths are weak. Those with more strength only need 6 breath cycles to begin to perspire in a hot climate and to feel warm in a cold weather.

Q. *You explain that we must give directives to ourselves while doing the Cyclical Breathing exercise. "Fill up the navel, up to the chest and the head". Why is that necessary?*

A. Negative thoughts will bring the energy to the wrong path leading to incorrect thoughts. If we direct

the thought to sex, the energy will go to sex. If we think about helping others, the energy will go there. If we think of evolution toward the Middle Path, the energy will be directed to that area instead of toward agitation. For this reason, we must give directives to our visceral entities to follow, otherwise they will talk us into doing something else.

We are not alone with this body which is a microcosm combined with the elements of metal, wood, water, fire and earth. This microcosm has many activities governed by the 12 visceral entities. If we fail to give directives to them and discipline them, they can revolt and talk us into many different things. We will fall into darkness if the master-soul agrees, or our mind is seduced by their suggestions. Only with self-control can the mind remain wise, and develop toward the Middle Path.

Q. *Why do we have to say: "filling up the navel, up to the chest, then the head?"*

A. The navel is related with the colon. Filling up the navel stimulates the colon, the kidneys so that the flow of energy can reach the brain. To care about the colon is the same as to care about the brain. Cyclical Breathing helps to take in the pure air for renewal of the cell membranes and for the maintenance of the

inner organs. We can prevent illness in this manner.

7.9. Meditative Contemplation

Q. The Cyclical Breathing Without Retention exercise is followed by the Meditative Contemplation. Please explain the Meditative Contemplation, because many practitioner keep bowing their heads and tilting their bodies while they meditate. Is this correct?

A. If the Cyclical Breathing Without Retention is done correctly, we will reach stability of mind. If done properly, we will neither lean forward, fall into sleep, nor be in a disarranged posture.

The Cyclical Breathing Without Retention helps improve the mind in order to relate with the frequency of the universal light. Only at this point, can we feel light and joyful when closing our eyes. The longer we practice the Meditative Contemplation, the happier we become. We are not disturbed about the length of time anymore. We meditate long enough without being concerned about time. We enjoy practicing the Meditative Contemplation longer instead of rushing ourselves to complete the practice. This shows that we are reaching the proper level of lightness.

8.0. TIME OF MEDITATIVE CONTEMPLATION

Q. Why should we meditate between 11 PM to 1 AM?

A. This is the best time to achieve a clear mind. Not only meditation practitioners, but politicians and revolutionary leaders also select midnight as the time for thinking and resolving problems. This is a good time for communicating with the whole universe and to bring inspiration, lightness and pureness to human minds.

Q. You say that we should meditate at midnight. Universally, this time is free of disturbances. We use this time to eliminate all body toxins through the breathing exercises in order to cure ourselves of illnesses. Please explain further.

A. The hours from 11 PM until 1 AM are free of disturbances. All living beings are quiet in accordance with the universal law of evolution. We then make use of the pure air to eliminate all blocked and impure energy collected during daily activities. Only then can we feel light. We lean on the quietude of this period to evolve further.

8.1. Bowing Exercise

Q. *What is the meaning of Bowing?*

A. This exercise activates the fluidic energy of the 12 meridians of the physical body. The impure energy will be rejected and eliminated by the force of gravity while kneeling down and touching your head to the ground. When you stand up, the energy is regulated so that you can gain inner balance.

8.2. Vô-Vi Mirror & its meaning

Q. *What is the meaning of the Vô-Vi Mirror?*

A. The purity of the universe is represented by the Vô-Vi mirror, and it also symbolizes loyalty and perseverance.

Q. *How do I set up a Vô-Vi Mirror?*

A. Those who wish to set up a Vô-Vi mirror at home should follow these guidelines:

1) The best place to hang the mirror is on the main wall of the living room facing the front entrance or the windows where sunlight can penetrate.

2) Initiate your mirror on the day of the full moon.

3) Place a dish of five different fruits (to represent the five elements) in front of the mirror. Also put a vase filled with white flowers (symbolizing wisdom)

at the shrine. The fruits and flowers are offered to the Divine Superior with a sincere heart.

4) At noon, sit on a cushion in front of the mirror and meditate. Concentrate upon the pure energy of loyalty and perseverance.

5) Silently pray: “may I be guided to assiduous practice toward the spiritual path and may our home be blessed with Divine Grace”.

6) Continue to mentally invoke “Nam Mô A Di Đà Phật” until the end of the meditation session.

7) You may invite your fellow practitioners to join you in the meditation to strengthen the faith and devotion toward the Divine Superior.

8.3. Invocation of the Mantra on Eightfold Essential Points

Q: Why do we practice the invocation of the mantra on the eight essential points?

A. This exercise is intended for those practitioners, who are able to focus their spiritual energy. With this exercise, they can verify if their energy develops on the correct path. Advanced practitioners will see each point lighten up as they invoke it. Those who have not yet reached a high level will feel some ting-

ling at each point.

8.4. Vô-Vi Methodology

Q. Does the Vô-Vi Esoteric Science assist the practitioners in self-healing and to reinstate the balance of the innate consciousness?

Can you explain more about that innate consciousness?

A. The innate consciousness within each person is the stability which originates from the Great Serenity. It is basically the stability of mind. While we are babies, we are very stable. Even if our parents run out of food to eat, we remain undisturbed. But now, we are concerned of every little thing. This proves that we have lost that innate consciousness and become unstable. So we must regain that state of lightness. With the Vô-Vi method, we will recover that innate consciousness. If we diligently practice the Cyclical, Breathing, we will clearly become aware of our consciousness.

The Vô-Vi method is not a theory. Only with practice will we be creative and helpful to others. This is total selflessness.

Q. You have spoken of Light. You said that the ultimate goal of man is to become the Light. Please explain further.

A. Correct. Man is the Light. He is not an ordinary entity. In fact, he is a spark of divine light. Therefore the human brain is unconquerable under any circumstance. I do appreciate very much getting help from others, but within me I must restore serenity for myself. I am not an ordinary entity. I am the light on earth, a creation of God.

Many people have not properly followed the spiritual path, because they rely on the guidance of God and Buddha, without trying to develop their own potential, which leads to the instability of their innate consciousness. Regardless of the number of years that they strive on themselves, they may recognize their own mistakes only at the last moment of life.

Q. *We don't want to wait for life's end to realize our failure. Man is a very precious entity, so man must search for the spiritual path and not vice versa. Can you explain it further?*

A. Man must experience sorrow, sorrow and sorrow first before being able to cross over the threshold of the Buddhist Dharma. We are free from material concerns after experiencing sorrow. For example, a thief tries his best to become rich, and not until he gets tired of his failure, will he begin to give up his vileness and start his search for the spiritual path. Only then

will his soul become lighter.

Q. *Many people are very frightened of losing their jobs, of poverty and many other things. What is your point of view on this matter?*

A. They are frightened due to their lack of serenity. They are not fully aware of their role on earth. Man can never progress if he lacks resiliency. Problems can only be resolved with resiliency. There are many thieves who are caught and jailed. After being in jail, they give up their weapons. These people are resolute people. They resolve to transform their ways for improvement. There is a saying that "one can become a Buddha when one gives up one's weapon".

Man only endangers himself if he feels threatened by all sorts of things. Since man has a potential in this universe, why doesn't he want to accept in resiliency, so that he can gain harmony? If he does so, how can he go hungry? If he accepts to give good service to others, no one would leave him starved. A person who ties himself up and complains about suffering is causing sorrow to himself. In reality, there is no sorrow.

Man is present on earth to evolve through learning, and to accept all actions and reactions in order to progress toward serenity. For this reason, we need to

not only be involved in the practice of spiritual exercises, but also in the performance of social services in order to obtain good results on the spiritual path.

Social life doesn't give us any support; it only challenges us in many ways. We need to remain calm to improve the quality of life. The simultaneous practice of spiritual exercises and fulfillment of social services are complementing. Without social life, we wouldn't know the value of serenity. Only when we are thirsty are we aware of the importance of a drop of water. We would not value light if there were no darkness.

The spiritual adept longs for light, and he can't reach that light if he doesn't resign himself. Resiliency is the ability to attain the state of lightness and openness. Everything in life is emptiness. Nothing is real. Many people have taken things to heart, but finally there is nothing everlasting. We come here with empty hands, and we will leave this place with empty hands.

Many millionaires are very busy making money and never think of death, but they have to leave their body after a certain time. What leaves the body? The soul. The soul will be responsible for the deeds it has sown. It will either sink into oblivion or attain its own lightness. After death, if the soul must go through suffering, that is a state that it must accept in order to evolve.

The Divine Law doesn't condemn or kill anybody. It only rescues living beings. This is the Great Compassion, which will provide us everything we wish. If we like hardship, It will provide us hardship. If we like comfort, It will provide us comfort, but at the end, everthing must return to serenity for progressive evolution.

Q. *If a person is really serious about leading the spiritual path, he must practice resiliency. How can he earn a living?*

A. If he really cultivates the virtue of resiliency and doesn't limit himself to the thought of making money, he will be more receptive to trust in God and the Buddhas. Many people have abandoned a busy social life to retreat to a more peaceful place, but they still have enough to sustain their daily life. God doesn't neglect those with good hearts who know resiliency.

In this modern society, we see that many things have been achieved with the acceptance of resiliency - just like going to school, we must be patient, we must comply to learn. So it is for a spiritual adept, he also must comply to learn and to improve his character. When his character is improved, he will become a reliable person everyone can trust. People look for a person with the quality of resiliency and patience

whom they can trust, and not a person with a hot temper and disorderly manners. So there is no need to worry. We only need to cultivate our virtue of resiliency, then we can naturally make money.

Q. *In this current economy, we need to struggle and compete with each other in our jobs and social interaction. How can a spiritual adept live with this condition?*

A. Struggle and competition are not to our advantage. So we don't need to be concerned about this. What we do need is the practice of resiliency, so that we can work more productively than those who are concerned with rivalry and competition. In this manner, we'll certainly have a good position in the future.

In any company, the head of management always pays attention to the person who is the most tolerant. God and the Buddhas also care for the spiritual adept who is the most resilient.

Q. *If we make an effort to practice diligently the Vô-Vi Esoteric Science, we will be able to get rid of those inner fears and return to serenity. Is that correct?*

A. Yes, try your best to practice meditation, then there is nothing to be worried about. Food costs are reasonable, and if we are careful to avoid waste and be content with fewer material belongings, our hearts will be

more at peace. The more we meditate, the wiser we become. At that time, God will provide us everything, so we do not need to worry about anything.



9.0. BIOGRAPHY OF MR. LƯƠNG SĨ HẰNG ① VĨ KIÊN (1923-2009)

Mr. Lương Sĩ Hằng - Vĩ Kiên was born in the province of Quy Nhơn, Việt Nam on November 13th, 1923, the youngest of eight children. His father, Lương Thâm was a freight owner. His mother, Lâm Thị, passed away when Mr. Lương was still a young child.

As a boy, Mr. Lương Sĩ Hằng - Vĩ Kiên attended the French Gagelin school in Quy Nhơn. Regular attendance at school was interrupted by ill-health. He was a quiet, shy child who liked nature, churches and pagodas.

Mr. Lương Sĩ Hằng - Vĩ Kiên continuing ill-health during his youth eventually forced him to leave school. He began his business career working with his father, and after a time moved on to export pharmaceuticals between Saigon and Phnom Penh. He was a successful entrepreneur and also had business interests in a movie theatre and motor boats. At the age of 28, Mr. Lương Sĩ Hằng - Vĩ Kiên married Trần Tân, his devoted wife to this day.

Endowed with the gift of astral travel from an early age, Mr. Lương Sĩ Hằng - Vĩ Kiên's astral body visited many earthly places. At 33 years of age, Mr. Lương

Sĩ Hằng - Vĩ Kiên became highly motivated in his search for the inner self. During his quest to find a spiritual master, he met Mr Đỗ Thuần Hậu (Master Tu) through a mutual acquaintance. Under the guidance of Master Đỗ Thuần Hậu, Mr. Lương began to practice the Vô-Vi method, attain enlightenment and soul liberation.

The spiritual path toward self-perfection was not an easy one. Master Đỗ Thuần Hậu occasionally tested his disciple's perseverance with his directness and reserved but meaningful guidance. Master Đỗ Thuần Hậu would reproach Mr. Lương for reacting adversely to the teaching methodology. "Your practice is for your own good, not mine." Those words deeply affected Mr. Lương Sĩ Hằng - Vĩ Kiên and empowered his resolution to find the truth through self-practice, willpower and meditation.

Mr. Lương Sĩ Hằng - Vĩ Kiên's success in soul liberation and enlightenment enables him to travel the transcendental planes of higher consciousness. He also administers to those souls he encounters in the world of darkness to awaken them.

A. Introducing the Dharma to the Public

For 14 years during the Republic of Vietnam, Mr. Lương Sĩ Hằng - Vĩ Kiên was the assistant marketing

manager of Getz Brothers Inc., a US trading company in Vietnam. Despite heavy work responsibilities, he devoted his weekends to lecturing on spiritual matters. Friends and relatives noticed the change in Mr. Lương Sĩ Hằng - Vĩ Kiên and spread the word of his wisdom and enlightenment.

Many people visited his small home in the Chinese suburb of Saigon. Fortunately friends offered the use of three other larger houses to accommodate the number of people wishing to attend the weekend spiritual meetings. In this way, many more people were able to enjoy listening to Mr. Lương Sĩ Hằng - Vĩ Kiên's inspirational and calming words.

The communists took control of south Vietnam on April 30th, 1975. Mr. Lương Sĩ Hằng - Vĩ Kiên was suspected of being a probable supporter of the old regime, so he was sent to a reformation camp in Vũng Tàu where he was imprisoned from November 21th, 1975 to January 1st, 1977 in the communist reformation center. While in prison, Mr. Lương Sĩ Hằng - Vĩ Kiên practiced acupuncture and was able to cure many fellow inmates in conditions which were unhygienic and lacking in medical supplies. After his release, people continued to come to him for acupuncture treatment and advice. The communist authorities, alarmed by the number of patients and visitors at-

tracted to Mr. Lương Sĩ Hằng - Vĩ Kiên, sent him to the new economic zone in Núi Sập, Long Xuyên.

Life in the new economic zone was harsh, but Mr. Lương Sĩ Hằng - Vĩ Kiên was conscious of the creed - "suffering is the border of Buddhist dharma". Despite living in a desolate and uncultivated area, devoid of proper facilities, he remained a fine example of resiliency and compassion to all those who came into contact with him.

B. Introducing the Dharma around the world

Mr. Lương Sĩ Hằng - Vĩ Kiên's mission of spreading the knowledge of spiritual guidance, occasioned his departure from Vietnam on November 3rd, 1978. He reached the Philippines on November 6th. At Fabella Refugee Camp in Manila, he continued his acupuncture treatments. Many fellow refugees were helped by influential people who had received acupuncture treatment from Mr. Lương Sĩ Hằng - Vĩ Kiên.

In 1979 Mr. Lương Sĩ Hằng - Vĩ Kiên left the refugee camp in Manila to settle permanently in Canada. Vô-Vi practitioners living in Australia, Canada, France and the United States were elated to hear the good news. Mr. Lương Sĩ Hằng - Vĩ Kiên has many invitations from devotees to visit them, as his presence provides peace and harmony. Each person feels

blessed by his compassionate heart and serenity.

Many who have heard Mr. Lương Sĩ Hằng - Vĩ Kiên's penetrating voice attest to a marked, positive increase in calmness, harmony, forgiveness, love and self-improvement. The profound vibration of his voice awakens the consciousness to our soul's origin and present destination.

Despite his age, Mr. Lương Sĩ Hằng - Vĩ Kiên has continued to travel the world visiting practitioners until his last moment in life to imparting the Vô-Vi Esoteric Science of Buddhist Dharma. His message of peace and resiliency clarifies and lights the path toward deliverance.

10.0. Appendix

■ Pronunciation Hints

NAM	nahm
MÔ	moh
TÂY	tay-y
PHƯƠNG	fung
CỤC	cook
LẠC	lak
THẾ	tey-y
GIỚI	yoi
QUÁN	quan
THẾ	tey-y
ÂM	am
BỒ	bo
TÁT	tat

NAM	nahm
MÔ	moh
A	ah
DI	yee
ĐÀ	dah
PHẬT	fat

NAM	nahm
MÔ	moh
LONG	long
HOA	wah
GIÁO	yao
CHỦ	choo
DI	yee
LẠC	lak

■ Prayer After Meal

NAM nahm
MÔ moh
BÁT bat
NHÃ neh

BA bah
LA lah
MẬT mut
ĐA da

SẮC sack
BẮT but
DỊ yee
KHÔNG komg

KHÔNG komg
BẮT but
DỊ yee
SẮC sack

THỜI toy
NHÚT nyet
KIẾN keen

NGŨ new
UẨN owen
GIAI yai
KHÔNG komg

THỌ taw
TƯỜNG tung
HÌNH hing
THỨC took

DIỆT yet
PHỤC fook
NHƯ new
THỊ tea

ĐỘ do
NHÚT nyet
THIỆT teet
KHỔ ko
ÁCH at

NOT FOR SALE

Our vision is to bring forward the teachings
of Master Luong Si Hang - Vi Kien.

For this vision to become reality, we would be grateful
for any pledges of donations that you are able to make.

**“Why do I practice the Vô-Vi method?
Because life is so agitating. From youth until now,
I have witnessed all types of agitation among
people from the most poverty stricken to the
wealthiest.... This method is a precious gift to
humanity. I want to leave behind a record of some
of my experiences as evidence to the followers,
so that they can eliminate all worries within.”**

Mr. Lương Sĩ Hằng © Vĩ Kiên

**This book is about posture and breathing, about the
basic attitudes and understanding that make the
Vô-Vi practice possible. Every page breathes with
simplicity and joy, and the numerous illustrations
will assist the reader in the correct practice of the
meditation techniques.**