

*PRACTICAL METHOD*

*OF*

*ESOTERIC SCIENCE OF NON-BEING*

*VO VI MEDITATION*

*VO VI FRIENDSHIP ASSOCIATION*

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## FOREWORD

Time keeps flowing constantly. Old is giving way to new. And man keeps searching for meaningful answers to his quest for a lasting feeling of happiness. He has been asking many questions about himself, the world around him, and the purpose of life. He has been trying to gain control over other people as well as over the whole world in search of an everlasting purpose, something that he can call his own. In this search, man has used different means, and all of these means reflect man's different levels of development and comprehension at different points in time. Traditional religion and modern science have been some of the more prominent means.

On this last century, a form of scientific meditation, the VO VI MEDITATION METHOD, has been initiated in the war-torn country of South Viet Nam by Mr. DO THUAN HAU (1887 - 1967) known as a dedicated pioneer.

While fulfilling heavy familial responsibilities, Mr. DO was perserving in his search through regular and earness practice for the VO VI meditation method. He has reached to serenity and powerful inner strength that allowed him to attain a strikingly enlightened understanding about the purpose of man's life in its position between the material world and the spiritual energy 's one.

The systematic meditation method and concise records on personal practical results that Mr. DO offered to us are living proofs that everyone is free to the path that leads them to the search for the everlasting happiness which is the rehabilitation of man's pure original self.

Another outstanding meditator of the VO VI school is Mr. LUONG SI HANG (1923 - now) who has learned the method directly from Mr. DO and who has been practicing it for almost 30 years. While serving as a general manager for a large firm during his younger years, Mr. LUONG has been perserving in his practice in spite of all odds.

Today, Mr. LUONG has reached the enlightenment to the extent that just watching him and listening to him speak, one will be of a powerful inspiration to correct his own personality, so to retrieve his pure original self, with the help of his strength that he has aready acquired.

Mr. LUONG has been dedicating the rest of his life to share with others the fruit of his meditative efforts. He presently resides in Canada, but often tours the five continents on invitations from Vo Vi meditators living around the world.

Today, many Vo Vi meditators have used their own private homes as Vo Vi meditation centers to show and explain the Vo Vi method to those who want to learn about it.

With the support of Vo Vi meditators around the world, a group of Vo Vi meditators has been using their spare time for writing, translating, and printing scriptures on Vo Vi philosophy and methodology so that more people may benefit from it.

The writers of this booklet are presently practicing the method, and they sincerely hope that the reader will find the explanations herein clear and concise.

Thank you for your time and attention.

If there are any questions or suggestions, please write to or contact the following:

THE VO VI FRIENDSHIP ASSOCIATION  
10237 Falcon Ave.  
Fountain Valley, CA 92708  
(714) 962-4427

## INTRODUCTION TO THE METHOD

The VO VI MEDITATION METHOD involves deep abdominal breathing, characteristic positioning of one's jaws and tongue, light finger pressure on specific energy centers on one's forehead, mental concentration on the top of one's head coupled with mental chanting of six fundamental sacred words, and actual meditative contemplation.

By regular practice of the Vo Vi method, improvement in physical health can be noted within a relatively short period of time (this varies with the present health condition of the practitioner). Of particular importance and benefit are the breathing exercises which maximize oxygenation of the blood and allow for a more thorough metabolism; as a result, different organizations in one's body gradually regain their normal functioning, and physical health is restored. The recommended positions of one's jaws and tongue are also of particular importance to the proper improvement of the renal and excretory system. Some examples of one's health improvement gained by this method are a more radiant face, gradual disappearance of chronic illnesses, overall high resistance to diseases. The earnest Vo Vi meditator can measure the real purification of his body and the improvement of his health condition by regular practice because the Vo Vi exercises naturally give back to the human body its original healthy choice of

food and eating habits. In short, besides contributing to the restoration of physical health, the Vo Vi exercises are also serving as preventive medicine and general health maintenance as well.

With regular practice of the method, one's mental stability will be restored. The concentration at the top of one's head coupled with the light finger pressure on certain energy centers on the head gradually reactivate their functions and restore the mental energy that one loses during his daily intellectual and professional activities. This exercise can also gather mental energy and then focus it to certain vital points on the head to improve one's overall spiritual and mental energy.

Restoration of mental well-being can be noted immediately following each exercise, and in the long run it will be reflected in one's mental behavior such as more patience, more diligence, more serene and understanding outlook on the ups and downs of one's life, and more openmindedness in the relationship with others. As one keeps on with the practice, his mental balance and strength will be increasingly developed to the point that one will be able to fully control himself by his regained purified consciousness.

With an even longer period of regular practice, the effect of the meditative contemplation exercise will introduce the Vo Vi meditator into the world of energy. Knowledge can bring about a potential sense of responsibility for a constructive and productive life

and help the devotee somehow all the blessings that Nature has provided him with in order for him to grow in knowledge and strength.

Be aware of how the surrounding external world allows his conscience to awake and measure his self-improvement, the Vo Vi meditator becomes sincerely appreciative of all stimuli to his perception, whether it is positive or negative since they are designed to teach him something about himself and strengthen some aspect of his consciousness.

He is perceiving that, just like him, everything is currently evolving in its own path of learning and changing toward progress, so he deeply feels for each and every perceived thing with all its ups and downs. The Vo Vi meditator gradually comes to naturally live the teachings of his own religious denomination. God is truly in him and throughout this world he is grasping about.

Following the path of the Vo Vi school, one needs no particular background. One can start it by his own, restoring gradually his own physical, mental, and spiritual harmony at one's pace. The Vo Vi method is only a means and is as beneficial as it is being explored by the devotee.

## THE METHOD

### THE FIRST SIX MONTHS

Except few years of early childhood, so far, we have been learning to breathe mainly with our lungs. To start breathing with our abdomen can create some difficulty for some of us. For that reason, an initial period of six months is recommended for the beginner who has to concentrate on doing only a limited series of meditative exercises, especially the breathing exercise, until abdominal breathing becomes almost normal. This initial period is of great importance and advantage and will allow the beginning Vo Vi meditator a smooth transition to eventual advanced meditative exercises after the first six months.

The exercises recommended for the first six months are:

- 1 - Concentration of energy
- 2 - Abdominal breathing (lying down)

Other supplemental exercises are included:

- 3 - Silent prayer (done prior to concentration of energy)
- 4 - Auxiliary energetic exercise (standing up)
- 5 - Constant mental invocation of six energy sounds NAM MÔ A DI ĐÀ PHẬT.

6 - At all possible time keep yours upper and lower jaws lightly touching each other, with the tip of your tongue lightly curled up touching the internal gum line of the upper front teeth.

During the first six months, it is best to do (5) and (6) as often as possible, at all time if possible. (1) and (3) can be done any time in the day and as many times as possible. (2) and (4) are of tremendous help whenever one is too tired down by daily activities, and can be done any time in the day also but on an empty stomach. Some good time to do these exercises are early in the morning right after you get up, just before lunch, right after work in the evening or before dinner, and right before you go to sleep.

### AFTER THE FIRST SIX MONTHS

At this point, abdominal breathing comes to you easily and you can expect to be able to concentrate on other aspects of the method while still breathing with your abdomen.

Now, each meditation session consists of three main parts added to the silent prayer that begins the session and the overall massage that completes the session:

- 1 - Silent prayer
- 2 - Concentration of energy
- 3 - Cyclical abdominal breathing

4 - Contemplative meditation

5 - Overall massage.

You may do a full session at any moment during daytime when your stomach is empty (with the exception not to do Contemplative Meditation between 6 p.m. and 9 p. m.). If you have time to do it once, chose to do at fixed time in the day, the best time is the very first hour in the day, which can be any time between midnight and 3 a. m.

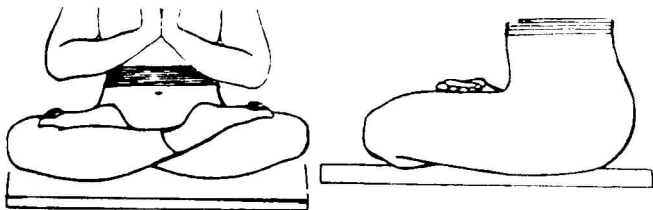


## SITTING POSTURE

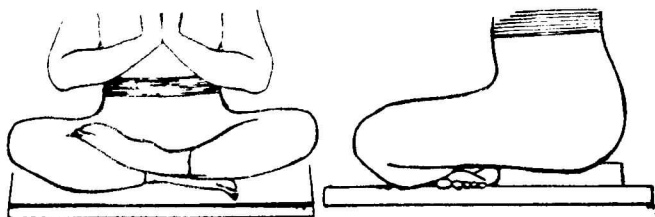
The main Vo Vi meditative exercises are done in sitting posture. Various postures are acceptable (full lotus, half lotus, or on a chair with feet laid on a cushion on the ground). The most important thing is to keep your spine as straight as possible and face South (South represents spiritual fire).

Past experience has shown that meditation practice in full lotus or half lotus sitting position seems to be most beneficial. With regular practice, these positions will not be difficult to hold. If sitting in a chair, keep your spine straight, do not lean on the back.

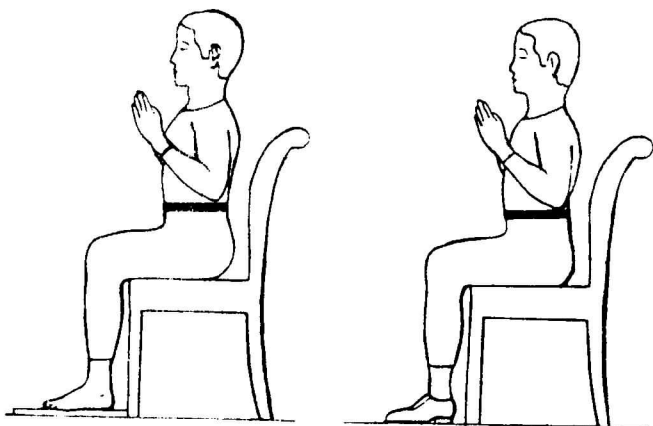
Avoid direct contact with the ground. If meditating indoors, sitting on the floor is fine with the help of a cushion to keep the spine straight for a longer period of time. If meditating outdoors, sit on an elevated stand, avoiding contact with the ground.



FULL LOTUS POSTURE



HALF LOTUS POSTURE



## POSITION OF EYES AND MOUTH

The following positionings are recommended to hold from beginning to end of the exercises:

- Curling the tongue: The tip of tongue is curled up, touching the upper gum and upper teeth.

- Incisors against incisors: Upper front teeth and lower front teeth are kept in touching each other (no need to chew hard). Mouth closed.

- Eyes closed: Looking forward as if from the mid point between the eyebrows.



TONGUE CURLED

INCISORS AGAINST INCISORS



MOUTH CLOSED

EYES CLOSED

## METHOD FOR THE FIRST SIX MONTHS

### SILENT PRAYER

At the beginning of each practice session, a time is allotted to mentally give thanks to God (or to the entity that you or your religion consider as the Creator and most respected).

This is the time to give thanks and to propose your devotion to self-perfection be witnessed by God.

Keep your mind calm, your palms joined in the prayer position at chest level. Keep your tongue curled up, incisors against incisors, mouth closed, eyes closed and look forward from middle of your eyebrows. Concentrate your mind to the top of your head and pray mentally.

If you wish, you can chant the following sacred energy words:

NAM MÔ NGỌC HOÀNG THƯỢNG ĐẾ VÔ CỰC  
ĐẠI THIÊN TÔN. (3 times)

Besides energy words for the Almighty, there are also others which represent three entities of evolution: lucidity (highest state of intelligence), compassion (highest state of love), and courage. If you wish, you can invoke the following:

1 - Nam Mô A Di(yi) Đà Phật  
(3 times). (Amitabha).

2 - Nam Mô Tây Phương Cực Lạc Thế  
Giới Quán Thế Âm Bồ Tát (Avalokiteshvara  
Bodhisatva).

3 - Nam Mô Long Hoa Giáo Chủ Di Lạc  
(Spiritual Guide Maitreya of the Assembly  
of the Elects).

Please attest to the sincerity of  
your disciple whose name is... (your  
name) in studying the Spiritual  
Perfection to reach enlightenment (twice,  
together with [2] and [3]).

From now on, I will strive to:

a - Return to my true nature of  
Serenity.

b - Return to my true nature of  
Spiritual Energy.

c - Return to my true nature of my  
duties toward Heaven, Earth and All  
Beings.

Nam Mô A Di (yi) Đà Phật, Grace,  
Peace be with all creatures.

(Bow 3 times with your hands, but  
keep your head straight).



## CONCENTRATION OF SPIRITUAL ENERGY

This exercise can be performed at any time. Sit with your spine straight, your tongue slightly curled up touching the gum line behind your upper front teeth, your upper incisors and lower incisors slightly touching, your mouth closed, your eyes closed but looking onward from middle of your eyebrows. Concentrate at the top of your head. Breathe normally.

Say to yourself: "Let's combined three divine gems: the Seminal Energy, the Breathing Energy, and the Mental Energy".

With your elbows raised up aside to your shoulder level, close your ears by inserting your thumbs into its earholes, press lightly on the bone at the outside ends of the eyes with your middle fingers, and with your forefingers, press lightly on your temples where the veins are. Fold your remaining fingers inside your palms. Listen to the sound of the energy developing inside your head. Try to hold this position from 5 to 15 minutes.

### NOTES:

1 - Mentally invoking "Nam Mô A Di Đà Phật" while thinking at the top of your head will help concentration easier and drive away disturbances.

2 - You can feel your temples raised up a little bit when you bite down lightly.

3 - Try hard to look straight forward and concentrate on the top of your head.

Top of the head is the crossing point of two lines: the line joining two ears and the line dividing the head into left and right halves.



## ABDOMINAL BREATHING

Do this exercise anytime when your stomach is empty (or 3 hours after a big meal).

Lie down, stretch arms and feet, keep tongue curled up, upper incisors and lower incisors slightly touching each other, mouth closed. Close your eyes and look forward from the mid point of your eyebrows while thinking to your navel. Forget your arms and feet, only keep in mind your navel and the middle point between your eyebrows.

Exhale and press your abdomen inward. Smoothly and slowly push your abdomen outward as far as you can when inhaling. Then slowly exhale and gently press your abdomen inward deeply. Silently count 1.

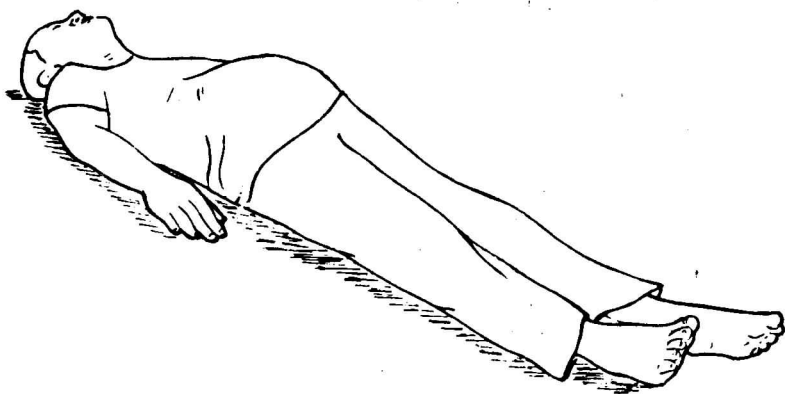
Inhale and exhale the same way, silently count 2. Continue to inhale and exhale, count 3. Then 4, 5, 6, 7, 8, 9, 10, 11, 12. Make a short pause for some seconds.

Continue from 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. Make a short pause.

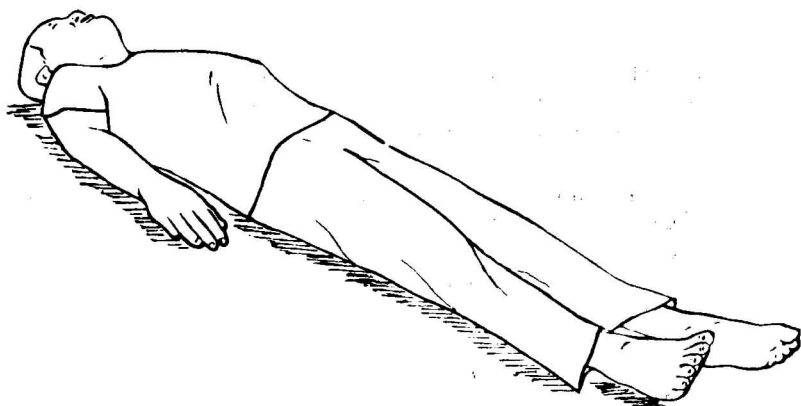
Continue again from 1 to 10, 1 to 9, 1 to 8, 1 to 7, 1 to 6, 1 to 5, 1 to 4, 1 to 3, 1 to 2, 1. After each series take a short pause. (Total is 78 breath cycles).

NOTES - Do not breathe too fast that is less efficient.

Keep looking straight and thinking of your navel to enlighten your astral body.



The abdomen is full in inhaling



The abdomen is pulled inward in exhaling

Besides these two exercises (Energy Concentration and Abdominal Breathing), beginners are advised to practice **CONSTANT MENTAL REPETITION** (Nam mô A Di Đà Phật or Father God's name) and **AUXILIARY ENERGETIC EXERCISE** ( see "Additional Exercises").

## METHOD OF ESOTERIC SCIENCE OF NON-BEING

(Only for practitioners who have at least 6 months of extensive practice of ENERGY CONCENTRATION and ABDOMINAL BREATHING)

Wake up at midnight (or anytime between midnight and 3 a.m.), rinse your mouth and wash your face, turn the light off, sit facing South.

Sitting posture: full lotus, half lotus, or on a chair... insulated from the ground (See figures on previous pages).

Other postures: Tongue curled up, incisors against incisors, mouth closed, eyes closed (See figures on previous pages).

1 - SILENT PRAYER (See exercises of first 6 months).

2 - CONCENTRATION OF SPIRITUAL ENERGY (See exercises of first 6 months).

### 3 - CYCLICAL ABDOMINAL BREATHING

After practicing the exercise of Concentration of Spiritual Energy, slowly lower your arms, put your palms on your thighs, the elbows close to your body. Sitting with your spine straight, head straight, tongue curled up touching the gum line behind the upper front teeth, your upper incisors and lower incisors slightly touching each other, your mouth closed, eyes closed but look onward from the mid point between your eyebrows. Concentrate on the top of your head.

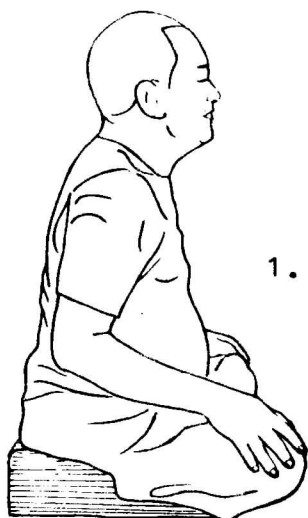
Exhale slowly, pressing slowly the abdomen inward as much as possible.

Order in mind: "Fill the navel, fill the chest, up to the head". Then slowly push your abdomen outward and slightly inhale to fill your abdomen until it is full, then let the chest filled (while keeping the abdomen full) until the chest is full. Try to inhale until you cannot do it anymore, then slowly and slightly exhale. Finally pull your abdomen well inward to empty your stomach (slightly).

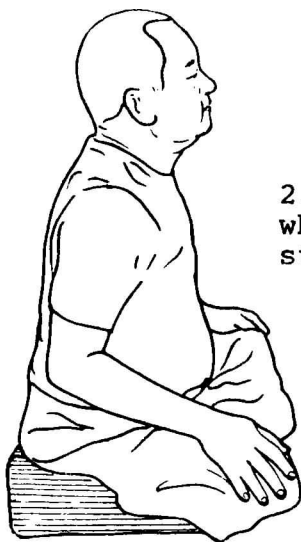
Continue to order in mind, push your abdomen to inhale and then exhale as described. Do like this from 6 to 12 breath cycles.

Remember to breathe steadily and do not hold your breath or let your thought follow the breathing cycle. Also, do not do it strongly or hastily.

Look forward



1. Abdomen is full in inhaling.



2. The chest is filled while the abdomen is still full.



3. Stomach is empty in  
exhaling, pull abdomen  
inward at the end.

### CYCLICAL ABDOMINAL BREATHING

#### 4 - CONTEMPLATIVE MEDITATION

After practicing the Cyclical Abdominal Breathing, keep the same position but relax your arms. Keep your palms on your thighs, head straight, tongue curled up, incisors against incisors, mouth closed, eyes closed and look forward from middle of your eyebrows. Keep your breath normal.

Concentrate to the top of your head and recite in mind: "I am going to ascend my soul up to Heaven to report to God". Then concentrate to the point between your eyebrows and look forward. Relax your mind, relieve everything and try to fall asleep.

Sit as long as possible.

#### NOTES:

a - For religious reason, you may recite: "Return to unite with God", or you may surrender to Jesus Christ or any divine being you worship.

b - Do three exercises in chronological order: Energy Concentration, Cyclical Abdominal Breathing, Contemplative Meditation. When you are in Contemplative Meditation but want to do the Energy Concentration for some reason, you'd better do the Overall Massage and start from beginning.

*However you can do some cycles of Cyclical Abdominal Breathing when you are in Contemplative Meditation to get rid of disturbances which may come up to you.*



## 5 - OVERALL MESSAGE

Raise your hands and touch your head to return the energy of your hands. Move your hands down along your ears. Hold the lower part of your ears and pull them down (3 times).

Then rub your palms together to warm them up and put them along your nose (3 times).

Use one of your hand to massege the other arm. (From shoulder down to fingers). Change arms (vice-versa) (3 times).

Use both of your hands to press two legs (from thighs down to ankles) (3 times).

Press the ends of big toe nails and bend down big toes.

Finally rub two feet together 50 times.

### NOTE:

*While rubbing your hands together, remember to point your fingers up. The energy from your fingers may hurt invisible beings passing by on front of you.*



Pull the  
ears with  
big fingers  
and  
forefingers

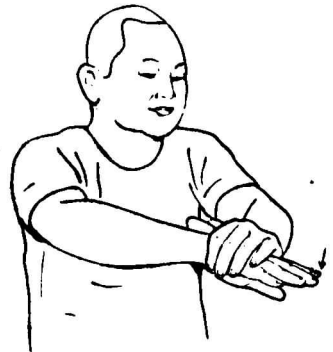
...down  
to chin.



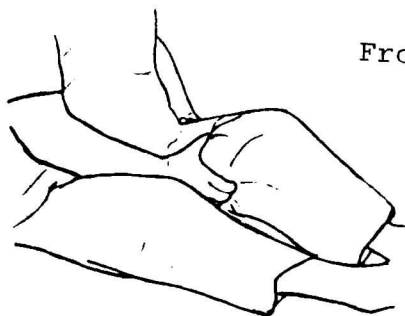
Fingers  
point up.



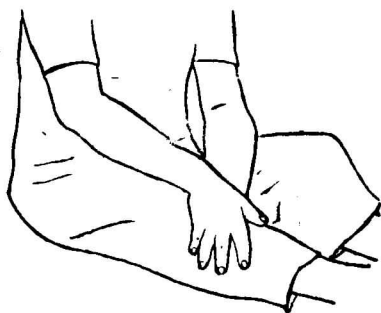
From  
shoulder  
to  
fingers.



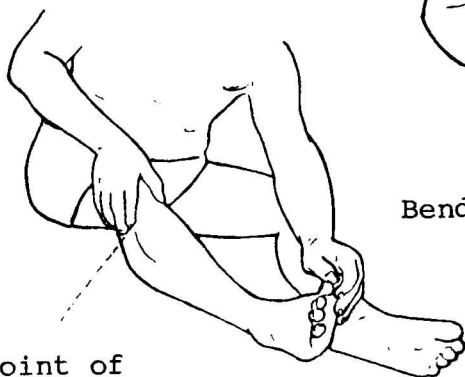
From groin...



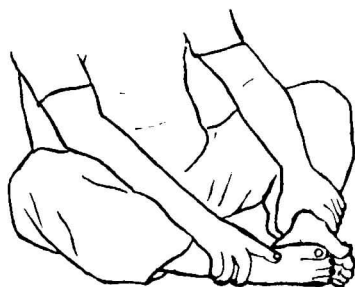
to toes



Bend down big toes



Point of  
numb  
treatment



OVERALL MASSAGE

## ADDITIONAL EXERCISES

The following exercises are very crucial in speeding up your Spiritual Perfectionnement.

### I - CONSTANT INVOCATION

During daytime, whether walking, standing, lying, sitting... or when you have some free time, or at night before you go to bed, keep your tongue curled up, incisors against incisors, concentrate to the top of your head and invoke in mind:

a - either "Lord Almighty God" (or the name of your God, the Creator).

b - or "Nam Mô A Di (yi) Đà Phật".

### II - ABDOMINAL BREATHING

(See exercises for first 6 months).

You can do before or after other exercises at night or any time during the day. Try to do this at least once a day.

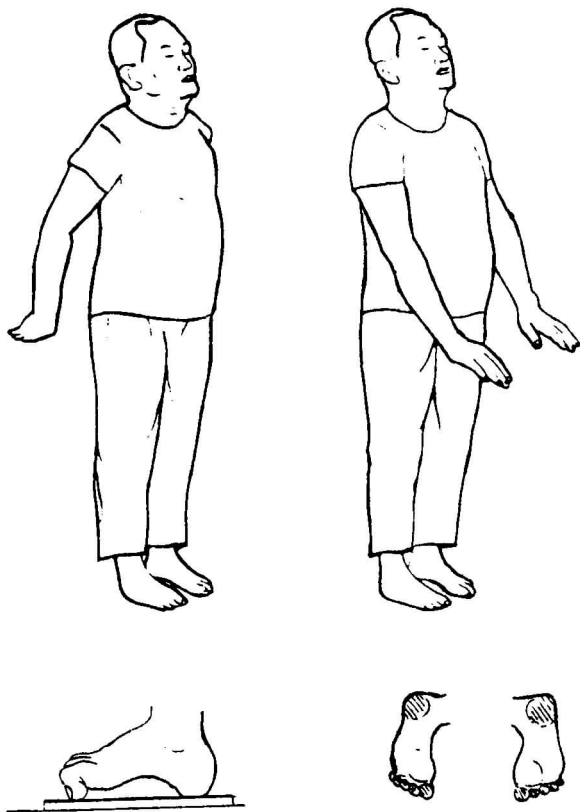
### III - AUXILIARY ENERGETIC EXERCISE

Practice anytime, every morning, or before the main exercises at night session.

Stand straight. Keep your head straight, your chest raised up, your arms along the body, your feet positioned in parallel and about 8 inches apart (size of your shoulder). Curl up your toes so the arches of your feet do not touch the floor. Keep your tongue curled up, incisors against incisors, mouth closed, eyes closed and look foward (you might also look with eyes open at some point on front). Breathe normally. Concentrate on the top of your head. You may invoke any God's name or "Nam Mo A Di Da Phat" while concentrating on top of your head.

Very slowly and relaxed, swing arms about 30 degrees foward to your body, then curl your hands up foward. Slowly lower your arms and swing backward as far as possible, then curl your hands up backward.

Do that exercises for at least 15 minutes (or 300 swings if you do not want to measure the time). This exercise can be performed during daytime. It helps to cure many kinds of sickness, circulate the two convections of Yin and Yang, move energy to your head and make easier the main exercises.



AUXILIARY ENERGETIC EXERCISE

#### IV - CONDUCT SELF-CHECKING

Get up at 5 a.m., rinse your mouth, wash your face, sit cross-legged and think about things done yesterday, do you make any mistakes or violate any spiritual rule. If any, pray Merciful Divine Mother and Jesus Christ to excuse you.

(You can substitute with other divine beings you worship).

#### V - MORNING ENERGY INTAKING

At about 5:30 a.m., in an open place, stand or sit on a mat.

Look in the sky to relax, keep your tongue curled up, incisors against incisors, mouth closed, eyes closed. Concentrate to top of your head and review things done yesterday, ask yourself if you made any mistakes or violate any spiritual rule. If any, pray Merciful Divine Mother and Jesus Christ to favor you to repent.

(See note of Conduct Self-Checking).

Breathe in the air while thinking it is expanding into middle of your head. At the same time breathe in from the front part of the top of your head as if it also has air. When it is full, exhale normally.

Do like this 5 or 6 times.

## VI - RIGHTNESS EIGHT INVOCATION

This exercise is only for advanced practitioners who have sensed the flow of energy, wherever on their body they are focussing their meditation they feel like there is a finger touching that point. It is used for self checking one's success and also to drive away daily evil energy.

Anytime between 6 p.m. and 10 p.m., sit down, crossed-legged or whatever, hold hands in Samadhi-Mudra Seal (An Tam Muoi). Keep tongue curled up, incisors against incisors, mouth closed, eyes closed. Invoke in mind: "Nam Mô A Di Đà Phật" through eight Chakras as followed:

Point #1: Invoke Nam Mô A Di Đà Phật while thinking the energy is moving from upper lip to top of nose, the (silent sound) "Phật" stops at top of the nose.

Point #2: Invoke Nam Mô A Di Đà Phật while thinking the energy is moving from top of nose to middle of eyebrows, the (silent) sound "Phật" stops at middle of eyebrows.

Point #3: From middle of eyebrows to center of forehead.

Point #4: From center of forehead to front upper head (about 3 fingers pass the hair implantation. See picture).

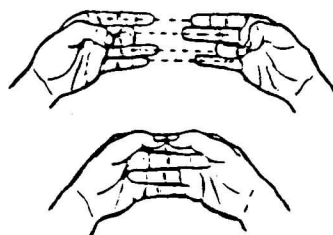
Point #5: From front upper head to top of head.

Point #6: From top of head to the point behind the head, opposite the middle of eyebrows.

Point #7 From point opposite middle of eyebrows to the point on the back-bone between two lungs (when you put one arm over your shoulder to touch the back-bone, the tips of your fingers end at that point).

Point #8: From the point between lungs to the point on back-bone between two kidneys.

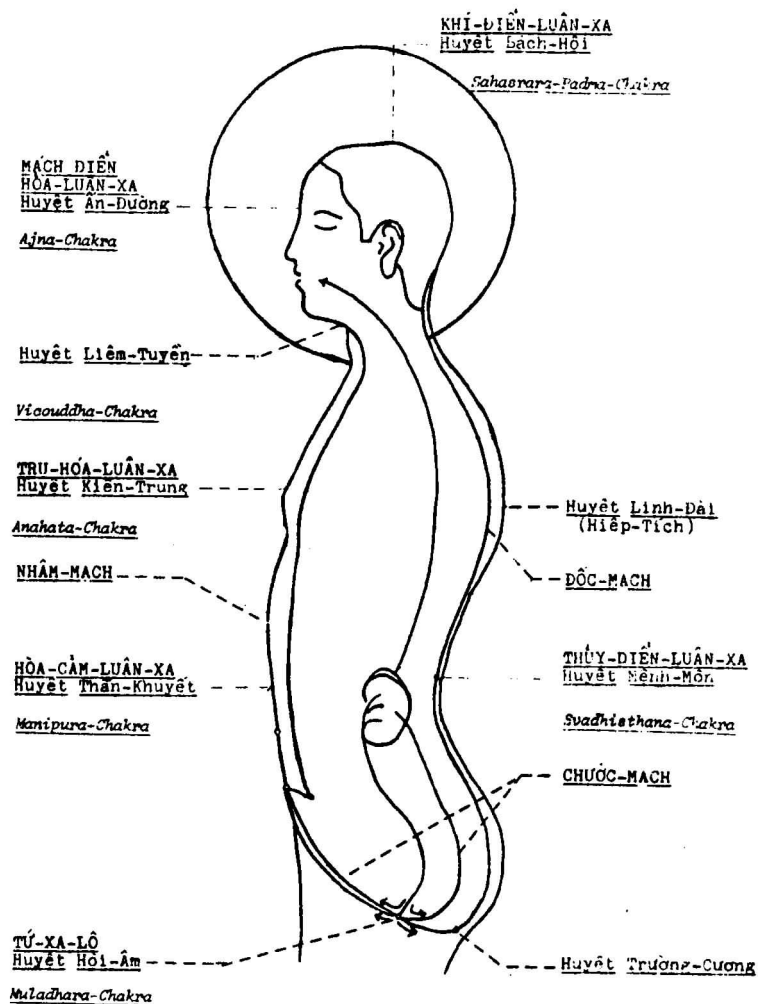
(Do 3 rounds like that).



Samadhi-Mudra Seal



# CHAKRAS OF THE BODY



## NOTES ON PRONUNCIATION

Following are some guides to pronounce the prayers in Vietnamese.

### Vowels:

- [a] - calm
- [ʌ] - touch
- [e] - say
- [i] - tea
- [ɔ] - ought
- [o] - no
- [ə] - sir
- [U] - book
- [u] - you

### Consonants:

- [b] - book
- [d] - dime
- [f] - five
- [k] - Kay
- [ku] - quest
- [l] - low
- [m] - memo
- [n] - nine
- [ŋ] - lung
- [t] - tie
- [ts] - Chuck
- [v] - vine
- [y] - yes

### Accent:

- ['] - The tone is higher
- [˘] - The tone is lower
- [.] - The tone is a little low and the air is stopped at the end.
- [?] - The tone is higher like in a question.
- [~] - The tone is normal then higher like in a yes/no question.

Nam	Mô	A	Di	Đã	Phật
[nam]	[mo]	[a]	[yi]	[dã]	[f <sup>h</sup> t]
nahm	mow	ah	yea	đah	fu(r)t

Nam	Mô	Ngọc	Hoàng	Thượng
[nam]	[mo]	[h <sup>h</sup> ok]	[wãh]	[tu <sup>h</sup> oŋ]
nahm	mo	(si)ng-(h)awk	wahng	too(k)ng

Đế	Vô	Cục	Đại	Thiên	Tôn
[dé]	[vo]	[kuk]	[đại]	[tin]	[ton]
day	vo	cook	đah-i	tin	(s)tone

Nam	Mô	Long	Hoa	Giáo	Chủ
[nam]	[mo]	[l <sup>h</sup> oŋm]	[wa]	[yáo]	[tsu <sup>h</sup> ]
nahm	mow	lo(ng)m	wah	yao	choo(se)

Di	Lạc
[yi]	[lak]
yea	la(r)k

Nam	Mô	Tây	Phường	Cục
[nam]	[mo]	[tãŋ]	[fũ <sup>h</sup> əŋ]	[kuk]
nahm	mow	(s)tay-y		cook

Lạc	Thế	Giới	Quán
[lak]	[té]	[y <sup>h</sup> oi]	[kwán]
la(r)k	ta(ste)	yu(r)-i	

Thế	Âm	Bồ	Tát
[té]	[ <sup>h</sup> m]	[bô]	[tát]
ta(ste)		bo(wl)	(s)ta(rt)k

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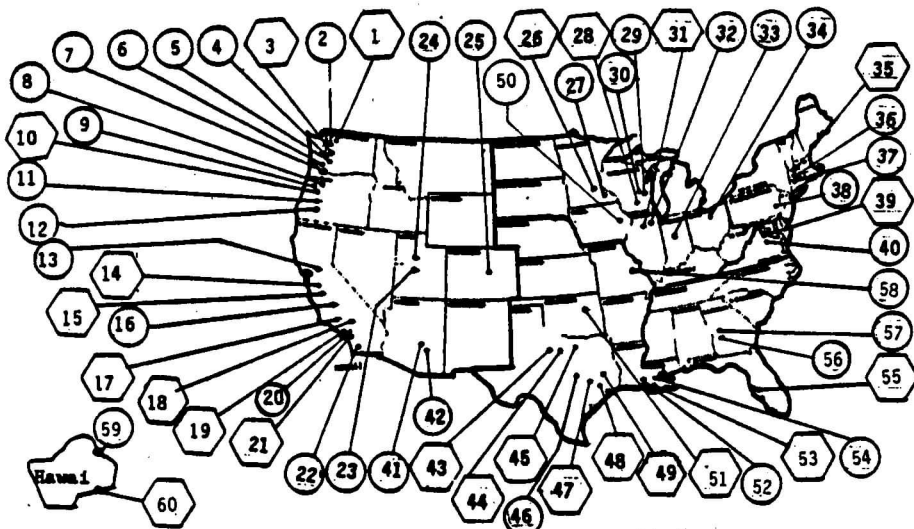
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- To obtain the list of books presently in print and the list of lectures by Mr. Luong in cassette tapes or VHS Video tapes, please contact the following:

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