means that they have to behave towards each other with courtesy, love and moral principles. Human sexuality is so delicate! Because of that, human beings can experience more and enjoy more than animals. Besides the mutual attraction between the two bodies, there are also the feelings between two souls who love and respect each other. Therefore, sexuality in human beings is more aesthetic, more poetic than in animals. That is the sexuality which belongs to the level of Human Nature.

If someone indiscriminately gratifies his sex urge or yields to the lustful desires without love and respect, he is adopting the beastly type of sexuality : **Sexuality according to the animal instinct is the sexuality of animals, not of human beings. If someone participates in this type of sexuality, he is regressing to the level of animal evolution.** At that point, sexuality is strictly for the satiation of carnal desire between two bodies, and is not different from the animal level. Nowadays, the majority of human beings in this world is on the way of sexual degeneration, which is contrary to Nature, the Law of Evolution. This results in so many painful dramas and crimes caused by sexual depravity! When animal sexuality is exhalted and the animal instinct is nurtured, men's minds are contaminated, causing them to forsworn all dignity, neglect all moral values, intellectual reflections and judgements by which they differ from animals. An individual of this type only looks after his egotistical needs even it is at the detriment of others or the whole community. He believes that if he does not fully live for himself with all his natural instinct, if his desires are not gratified or if he has to sacrifice himself for others such as family, society, or if he has to do well for fear of judgements, **he would lose his identity, his**

self. However, he does not stop consider that if everyone in society thinks and acts like him, with no one to be subdued to anyone else or no one being considerate for the feeling of others, but only acting as **he wants to satisfy his needs, irrespective of other people's welfare,** then society would become disorganized with people coming to grip with one another because of their own selfish interests. Human beings in such a floundering society will be confused, miserable and engulfed in sorrows such that after disputes and deadly encroachements between one another as it is in the animal kingdom, they will only meet but with disgust and desolation, being unable to find refuge for their Souls.

In discussing sexuality so far, I have gone over the moral decline of mankind because I have come to know that there is a trend of thoughts that currently advocate for the animal instinct in men and **that instinct which is believed to be in the True Nature of human beings,** is in vogue in modern and materialistic societies. That conception, in reality is not reprovable **for it is caused by the lack of consciousness of men as to who they are, how grandiose they can become, how rich their insight and their True Nature can be, and what it is made of?** Nevertheless, somewhere along the eternal tide, the Law of Evolution will react on them and help them gradually understand the problem.

Now, I will get back to the evolution of sexuality. I have first talked about **Animal Sexuality,** and now, about **Human Sexuality.** After acquiring knowledge of human sexuality, man would not remain at this level forever. **Due to his responsibility, to his need for knowledge, man must always proceed forward in accordance with the Law of Evolution.** Since he has already learned sexuality in the Human-Way, now if he wants to

progress, he has to exert sexuality in the Way of Heaven. If by human sexuality, he has to look for the intimate relationship of Yin and Yang outside of himself, **sexuality in the Way of Heaven will teach him to look for the fusion of the Female (Yin) and Male (Yang) Principles, right within himself.** At this stage, man does not get involved in any outside relationship, he does not project his thoughts to the outer world to look for his ideal, but instead turns into his innerself to look for the object of this mystical union. Because of the lack of consciousness, man has whirled himself desperately and pitifully looking here and there, outside of himself for an ideal that suits his image. If he cannot realize his dream, he will then be engulfed in despair, sorrow, deception for his destiny; and if he does, he soon discovers that it is not the one he dreamed of - because it can never be as he has wished. Being immersed in sadness, blind love, tears, hatred, with all his spiritual endeavors and his moral pains, he will learn that he has gone after a false ideal - which is far from his wish and not a bit in harmony with him so as to bring him happiness, felicity, extreme euphoria. This image that he dreamed about, a real ideal and harmony that can at best respond to his quest for pleasures and conjugal ecstasy, already exists within himself but because of his ignorance, his lack of consciousness and his foolishness, he is not the least aware of it.

Here is "his other True Half". Man should know that his Nature comprises a Female (Yin) and a Male (Yang) Principles. The Male (Yang) Principle is called the "Soul" and the Female (Yin) Principle is known as the "Astral Body"[130] , which is his most authentic spouse, and compared to whom, no outsider can provide him with a better harmony.

This is his true spouse he had left behind at his descent to the earth. It is the phenomena of Monism proceeding towards Dualism. So, after being separated for so many months and days, on top of it, after having been imbued with ignorance and infatuation, he does not retain the faintest remembrance of his old companion.

So, after he has been exhausted, filled with disgust, and unable to find real happiness in the external world, he will resort to his innerself to search in his own "world". And in this interior world, he incidentally ventures to grope for his way, looking for that companion of his old days. This is called the return from Dualism to Monism. When he starts that journey, it is just like a faithful and loving husband who, day and night, is willing to scale high peaks and wade tumultuous torrents in search of a beloved spouse, long lost as if he has not yet seen her face.

The efforts that you put forth in the "practice of Spiritual Ascesis, the accomplishment in Charity Deeds and the observation of Character Improvement" in order to overcome all ordeals on your return, will be fully compensated when you meet again the companion of your good old days! The splendid moment of reunification of the Soul and the Astral Body[130] will fully compensate for all your efforts. Your Wisdom Eye will show how graceful and exquisite your spouse can be! Indeed, this mystical reunion[131] does not differ from the intimate union between husband and wife on earth, but is all loving and full of enchantment, with a kind of happiness even superior to what is experienced between husbands and wives on earth. That instant of splendor and ecstasy happens to be so real and so vivid that what humanity insistently holds on in this world as true

happiness becomes but ephemeral like lentils and foam bubbling on the water, or the clouds passing in the sky [132] .

Moreover, the union between the Astral Body and the Soul or between the Female (Yin) and the Male (Yang) Principles in your body not only provides you with the pleasures but it also constitutes the essential for you to progress towards the Sphere of Lucidity and Liberation. That is a form of commendable sexuality that you should strive at. **It will keep you healthy, lucid and serene. The more you practice it, the healthier and the more lucid you become and also the quicker you can evolve** both physically and mentally. Sooner or later, there will be a time when human beings will be awakened after getting tired and exhausted by all the external things in order to get involved with the search of this magnificent reunion because they must resolve to return to their Source and reintegrate to their Origin [124] , to realize the unification of the Female (Yin) and Male (Yang) Principles [133] so as to ultimatly regain that vision of their True Self.

Therefore, many human beings on earth have mistakenly visualized that Nirvana [134] is but a state of deserted and quiet Void and that Buddha must destroy all longings, repress all sensual desires, which is a precious boon for human beings, in order to gain the state of Impassive Serenity. What excitement does this state has? What does Nirvana have that can make you abandon the worldly desires, the carnal gratification? Indeed, I tell you, **Buddha never loses His sexual nature. He only abandons the common way of sexuality for a more enlightened one. Because Buddha knows of a more refined kind of sexuality, He experiences the pleasures a million and a billion times more than you do. It**

is precisely the state of Immutable Serenity, of Fecility which takes place by a nuptial congress between the Female (Yin) and the Male (Yang) Principles inside of Him that makes Buddha happy, delighted, lucid and ecstatic, thanks to His attainment to the harmonization, and Buddha will enjoy it forever due to the definite reunification of those two Principles.

For lack of consciousness[106], human beings keep clinging onto the desires, the petty and obscure pleasures which are neither profitable nor durable. These things even bring with them all kinds of sorrows! The joys of wedlock are followed by the burden of a family with wife and children, the debt for clothing and food. The satisfaction of promotion and fame will be fast counterbalanced by annoying side effects. The enjoyment of money will only lead you to worries and disenchantment because you will have to accumulate and protect it forever. If you achieve making a fortune of billions the return will hurt you because you have to manage it in such a way that it might last for your whole life.

Therefore, **if you are after the heavy and impure sexuality, you will be irresistibly pulled down by earthly debts bearing hard upon you. If you enjoy the pure and light sexuality you will be elevated towards purity, enlightenment and felicity.**

Henceforth, I exhort the community of human beings that **they aim toward desires by knowing what to desire, that they practice a more enlightened sexuality by knowing what is better for them.** Engage yourselves in the wonderful way of sexual union of Immortals and Buddhas to achieve sexuality through the fusion of the Yin and Yang Principles. The reunion of the Astral Body and the Soul resembles the union between

husbands and wives; it is a vivid reality that anyone of you can experience if you are determined enough to perform the spiritual ascesis and perfect the Way .

Indeed, up to now, there are Contemplative Monks[135] who having devoted their lives to spiritual perfection, have come to experience that union between the Female (Yin) and the Male (Yang) Principles in themselves but do not deem proper to reveal to the world those poetic and marvelous sensations that they had lived through. They have experienced the delightful conjugal intimacy within themselves and have carried all those mysterious wonders with them to Nirvana after their earthly journey. This is how profane and ignorant people think they know more about sexuality or can enjoy it more than Buddha does. To their surprise, Buddha knows and enjoys sexuality far more than the common mortals! Take the example of Lương-Sĩ-Hằng! Go to Him and ask about some of His experiences in sexuality at the level of Buddha. In the School of Non-Being, there are actually a few of you who have opened the Cranial Psychic Center[136] and the Wisdom Eye[137]. Those persons have had occasions to go through some real experiences relating to their bodies, also perceived as their microcosms[75]. There are others who experience the travel of their Souls[138] in "the Sphere of Oneiric Visions at the Umbilical Psychic Center"[139] in their own physical bodies and have succeeded in seeing the energy of the Female (Yin) Principle or the Astral Body also known as "the Immortal". Others still are able to leave their microcosm by their Soul[140] to travel here and there in the macrocosm etc...

For this matter, you can get in touch with them to study and learn more. However, if you really want to satisfy your curiosity, the only way left is to launch yourselves into the

adventure. But, if you look for them purely out of inquisitiveness then it will not be very useful and cannot really satisfy your curiosity.

Today, with the opportunity to tell you about sexuality, I have made a straightforward and open approach to the matter with you to pull down your infatuation, to help you to clarify the problem and guide your Spiritual Energy to the Lucid Sphere. On one hand, I regret having confined the matter in the general outline instead of delving deeper into more detailed and delicate aspects of this grandiose matter. On the other hand, I also intend to limit Myself and reserve to you the pleasures of the experiment so you can really taste, learn and know, because My children, if you only listen with half an ear then you never really know it.

In the end, when you reach the state of full understanding, sexuality has nothing evil in itself. **Everything that is considered as sinful, as bad habits of human beings, things that have made man become always perplexed or insomniac anxious, sad ... all that the philosophical systems and moral doctrines have ever intensely discussed or argued like greed, anger, foolishness, and lustfulness etc... are not bad in themselves. They are neither bad nor good; they simply have different shades and colors, different aspects from heavy to light, from impure to pure, and men must learn all those aspects, nuances in order to really know their Nature. In fact, what are Sins? Sins are not greed, anger, foolishness and lust. Sins are any things that cause obstacles to your evolution.** You must know that everything is made for the goal of evolution, for the function of the Law of Evolution, **and anything that causes obstacles to that function is considered as sin.** When you perform the sexual act with the animal instinct or when you become

immoderately voluptuous, it is only the manifestation of your sexuality in terms of impureness. **This impure sexuality is neither bad nor sinful but is considered so because it provokes the consequences that hurt your evolution,** weaken your body and your mind, not mentioning the influences which are baneful to other people because of its impureness. Therefore, it pulls you down furthermore into the impureness and you will be subdued by the Law of Cause and Effect, which will hinder your progress. That is the only reason why it is considered as sinful!

Therefore, **when a human being understands, he will realize that he is but an energy engendered by the Female (Yin) and the Male (Yang) Principles. What he takes to be "his self" is no more than a shell of bones and blood with flesh on the external part.** And then, the elements concerning the Female (Yin) and the Male (Yang) Principles in the internal part of his being are always in the state of separation as long as he is still foolish and infatuated! Because of darkness, foolishness and infatuation, these two elements cannot recognize each other and come together. And when these are apart from each other, the human being feels unhappy, inadequate and unsatisfied. He will look for an ideal outside him and search for pleasure in every corner of the world to compensate for his feelings of solitude, destitution, absurd confusion, but can never become really satisfied and happy. **It is only when those two elements of the Female (Yin) and the Male (Yang) Principles within a human being come close together, fuse into a union that man can reach serenity and enjoy an ecstatic happiness.**

Once you understand, Sexuality will become the point of Departure as well as the

point of Arrival, the cause of Separation and the consequence of the Union. It is because of sexuality that there is the dispersion into multiplicity and due to it there is the return of multiplicity into Oneness! Indeed, **sexuality is the indispensable nature of Man, of GOD and of the Truth.**

In summary, the main matter for man is not to inhibit sexuality but to sublimate it, learn it in a dimension more enlightened, more grandiose, always develop the sexual character in conformity to the Law of Nature and keep abreast of the constantly turning Wheel of Evolution, until you become infinite at your Return to the Rank of GOD. At this rank, you will practice Sexuality in all aspects from Impure to Pure, from Heavy to Light; you practice sexuality within each atom, sexuality in the manner of stones, of vegetables, of animals, of human beings, of Saints, of Immortals, of Buddhas etc... GOD practices sexuality incessantly; HE does it in all aspects; therefore, HE enjoys all kinds of pleasures. Different forms of sexuality, different states of emotional vibrations and pleasures take place at the same time within GOD to become an exquisite harmony of all the aspects, a marvelous sensation of happiness without limit, a kind of immense, infinite pleasure ... The Sexuality will then be the Infinite, Incommensurable Truth. It is the Eternal Life of the Universe, it is Love, Wisdom, Will, Benevolence. It is the Eternal Beauty of the Omnipotence, Omniscience, of the perfect Truth and perfect Beauty.

***50. QUESTION** : Divine Father, I have not yet decided on any spiritual method for fear that a wrong practice may cause bodily harm. I have only chosen the way of meditation*[121] *adopted by the*

Theosophy Society[141] *consisting in concentrating our mind on a good thought and invoking mentally Buddha's Mantric Name or setting the mind on a favorite Buddha and gradually aiming it toward serenity.*

Father, will such a method of meditation for attaining serenity help achieve the Union of the Female (Yin) and the Male (Yang) Principles, our return to the Origin, or is it still mandatory for us to follow the method of Sublimation of the Seminal Essence Energy to converge the Three Gems[46] *and form the Sacred Embryo? Please advise us?*

ANSWER : The spiritual method of setting into motion the Wheel of the Law[99] **which induces the Seminal Essence Energy to rise up to unite the Three Gems and form the Sacred Embryo is a Doctrinal Principle that shortens the time of the spiritual perfection. It is the method of the distillation of the Cinnabar**[142] **to "Reunite the Three and Unify the Five" to procreate the Sarira Immortal Infant**[143] **, by which the Small Individual Soul can lean on to return home.** What does the "Reunion of the Three" and the "Unification of the Five" mean? It is the Reunion of the Three Gems and the Unification of the Five Vital Breaths, called **"the Five Vital Breaths paying homage to the Origin"**[144] **, the "Union of Three Flowers at the Sinciput"**[122] **.** Diverse doctrinal principles of the distillation of the Cinnabar have all been so far the Heart-Dharmas[56] of the secret tradition, though with slightly varied rituals, are all about the setting into motion the Wheel of the Law[99] to move the energy of the Original Seminal Essence upwards, to sublimate it into the energy of the Original Vital Breath that will fuse with the Original Spiritual Energy.

The manner of setting into motion the Wheel of the Law[99] also helps absorb the energy of the pure cosmic breath[120] into the body to purify the five visceras[104] and reassemble the energy of the Five Elements[79] to the Center. In other terms, it is "the Five Vital Breaths paying homage to the Origin" which is in turn united with the energy of the Original Seminal Essence and the Original Spiritual Energy to form the Sacred Embryo or the Sarira Pearl.

As to your mode of meditation, it is a common practice to help people to strengthen their mind, control their thinkings, concentrate their Spiritual Energy, and enter into the Meditative Ecstasy[145] so as to achieve serenity and lucidity.

When a human being is constantly beset by worries, speculations, desires and disturbances coming from the worldly activities, when he is constantly engulfed in greed, anger, foolishness, pleasures, nervousness, blind love, hatred, lustfulness etc... then naturally, his Three Gems will be depleted, the five visceras weakened and the Five Elements disintegrated.

When a human has become the master of his False-Self by controlling the Visceral Entities[27] within him, by encaging his "monkey-mind"[146] or chaining up his "horse-thought"[146] and shutting his five senses (vision, hearing, smell, taste, touch) to worldly endeavors and attractions, he will then find himself pure and serene again. Once serenity is back, the Three Gems will naturally unite and the Vital Breath Energy of the Five Elements will progressively reassemble to the Center known as "the Five Vital Breath paying homage to the Origin". Those Vital Breath Energies will then unite with the energy of the Original Seminal Essence and that of the

Original Vital Breath to procreate the Sarira Sacred Embryo[143].

Therefore, that mode of meditation also helps you recollect yourselves to focus your spiritual energy and interiorize your spiritual light by reflexion[58] . And when you have reached the state of serenity, you will get the same result as if you have practiced the esoteric method of the distillation of the Cinnabar. However, **this mode of meditation goes slower than the one using the Esoteric Art by absorbing the Yang energy (positive) of Heaven and Earth into your body to purify the five visceras, to activate them so as to assemble the energies of the Five Elements, and to divert the Seminal Essence Energy upward to unify it with the Original Spiritual Energy in forming the Three Gems.** Therefore, if you are determined to liberate yourselves by progressing faster, you should choose the Esoteric Art as the shortest method leading to spiritual perfection.

Actually, the method of the School of Esoteric Science of Non-Being is also a method of the distillation of the Cinnabar[142] which GOD has chosen to divulge to mankind during the Decadence of this Inferior Era of Kalpa[65] to provide humanity with the precious key to the "Gate of Heaven"[70] , to return and reintegrate to the Origin[124] where the reunification of the Male and Female Principles takes place. This relatively easy practice, which causes no harm, can be freely divulged to people. GOD will soon act gradually so that other Ways to Perfection, whose mode is simple, will be widely disclosed to the public.

This is the Divine Grace that GOD extends to the earth at this period of the Grand Amnesty of Heaven and Earth. Therefore, you should take advantage of it as a convenient vehicle[147]

for your return. Do not miss this opportunity! The important thing to remember is that **although the practice of the spiritual ascesis is the short way to spiritual perfection, if you do not devote yourselves to a virtuous life in view of liberation but let your mind be continually agitated by earthly matters or if you do not renounce the worldly affairs of pleasures, nervousness, blind love, hatred, greed, anger, foolishness and lustfulness etc... then, even with the Best and Shortest Method you still cannot progress quickly!** I remind you that during this Final Era, you must make an effort to perfect the Three Deeds so you can expect to be on time.

51. *QUESTION* : *Divine Father, there are people who think that working is also a way of meditation When we focus our attention on the work, we are in a way meditating. This kind of meditation is, however, more useful to society than just sitting there for the meditative ecstasy*[145] *, which only profits oneself. Divine Father, does it sound logical? Please advice us.*

ANSWER : My children, the concentration on your work to fulfill your duty as a person and a social being is indeed a **way of concentration and meditation;** that is correct! But it is besides the point saying that to sit for the practice of the spiritual ascesis in aspiration for purity and serenity does not provide anything useful to society. **In reality, a person who achieves the state of quietude and equilibrium, with a lucid insight, is truly useful to society. Lucidity and quietude are precisely the good and necessary conditions for you to serve efficiently your fellow-men. Those who are lucid and serene always contribute most to the well-being of people.**

As for many others, though they pay their attention to their work, their minds are disturbed because they worry too much about success and failure. Their nerves become so tense, their hearts so tired and their minds so exhausted that their Spiritual Energy and their Vital Breath Energy are depleted, their six bowels and five visceras [104] are deteriorated. **Those are the bad conditions that greatly hinder the ability to serve society.** It can be said that these people have the willingness to serve but lack intelligence. In this case, **it cannot be called "Meditation" because "Meditation" (Dhyana) requires "Concentration" (Dharana). The case here cannot be considered as "Concentration on Work" but more properly "Agitation in Work".** You should know that if a person achieves the state of quietude, stability, and lucidity, he not only devotes himself to his work with all his ability **without distraction or waste of time but also without being perturbed by his duty.** Whether he succeeds or fails is but normal in this life and should be no cause for desperation and confusion. Failure is thus most often avoided by a good and lucid composure of mind.

Working without being perturbed by the work but still being lucid enough to handle it with all the conscience and capacity to serve is the way of working by persons of superior knowledge.

Therefore, no matter how overwhelming your work may be, I advise all of you to reserve **at least two hours** [148] **everyday at midnight to practice the spiritual ascesis.** At those hours, every being is at rest after a day of busy activities. Then in the sitting posture for the serene Contemplation, close your mind and leave behind all worldly worries, thoughts and your five senses to the external world in order to

return and listen to your own True Self. During these minutes your nervous system will be relaxed and your organs relieved, being fortified by the pure air inhaled into your body through the method of Cyclical Breathing. Your body will thus become more or less cleansed of its toxic carbon dioxide

All that concerns the practical medicine! As to the aspect of Esoteric Science of Non-Being, it is the time when you bring into your body the energy of the pure cosmic breath to purify your body, to clear up obstructions, and to help vivify it thanks to the accumulation of the energy within you at that time. Because when you practice the method of concentration of mind by watching over the thoughts and closing the five visceras[104] , your Vital Energy is not dissipated, but will little by little be reassembled to nurture the Original Spiritual Energy, so that the latter can grow, be strengthened, and become more and more lucid until it gains enough impetus to dispose of the body-prison and open up the Gate of Heaven[70] and next lean on the Sarira Sacred Embryo[143] to step forward on the old path back to his Homeland.

In summary, those children who are work-oriented and socially-minded should spare enough time for the meditative contemplation so as to be healthy and lucid. Those are essential conditions for you to solve and appropriately manage the problems you are facing; it will also make your help to others more efficient. Keep in mind that to concentrate on your work does not by itself assure you of the know-how for the "practice of Meditation by way of Work". **You only know the true "Meditation by way of Work" when your mind is serene and lucid, and has attained the level of the "Contemplative State".** To those children who are resolved to reach the Lucid Sphere of Liberation, they must be more diligent

and must persevere very conscientiously in the practice of meditative contemplation in order to progress quickly to their expected goal.

At this point I feel the need to address to those of you who like to search for the knowledge of meditation through books, who enjoy studying it through literature, discussions, and profound reasonings. My children, Meditation is a true Sutra without Words[149] , a Sacred Book without Terms, a Voice without Sound, Reasons without Reasoning. **You cannot grasp it with the terms used in books or with the pure reasonings of the intellect.** You should abstain from those approaches! **It will be in vain because you can never experience the meditation in the external world while you have not seen it inside of you.** In order to experiment it, you must practice the spiritual ascesis, use the method of concentration of mind to control your thinking, close your five senses, and reassemble your Spiritual Energy to enter into the Meditative Ecstasy[145] . **When your Soul is serene, the real face of the meditation will gradually appear so that you can recognize it and contemplate it.** And then, in that state, you will be able to read those lines of the "Sacred Book without Words", profound and sublime; you will also begin to hear the inaudible, the marvelously mystical and ecstatic voice, and you will be pleased with your discovery to the "indiscussible discussion"!

In summary, **do not attempt to seek for the meditation in the external world, which is impracticable, because you will never see it! Seek it inside you! When you happen to discover it and realize it, you will subsequently see its presence everywhere in the external world without taking pains to find it.**

52. QUESTION : *Divine Father, You have informed us that this is the last phase of the Inferior Era beginning the Advent of Annihilation*[5] *or the Period of the Last Judgement. You told us that we should lead the life of spiritual perfection by "Accumulating Spiritual Merits together with Developing Clairvoyance" in order to progress on time. However, in Christianity, followers are advised to only aim for the accumulation of Spiritual Merits by the performance of the social activities. They are not taught any spiritual ascesis of the Meditative Contemplation as a way to liberation. Thus, how can Christians progress on time?*

ANSWER : In reality, Christianity is somewhat behind in the search for the Esoteric Science of Non-Being. Therefore, when the transition period comes making way for the Wisdom Era, I will act[66] so as to develop the Christian mind regarding this science. Because the spiritual ascesis must not be bypassed if they want to avoid the karmic transmigration, the gulf of darkness and sorrow of the earth-world. **In order to be liberated, you should practice the spiritual ascesis of the meditative contemplation so the energy of the Female (Yin) and the Male (Yang) Principles within your corporeal-microcosm can come into union to fecundate the Sarira Sacred Embryo**[143] **. It is only when the Sacred Embryo is procreated that your Soul can return to the Sphere of the Sacred Void and of the Supreme Liberation.**

If you lead the life of spiritual perfection only by devoting yourselves to Charity Deeds, after you leave your physical body, you will enjoy a certain time of happiness in the Sphere of Saints. Afterwards, you must be

transmigrated karmicly back to earth to continue the evolutionary process until your spirit can reach the Sphere of Liberation.

Therefore, a number of My children in Christianity will be selected to receive the benediction of the Holy-Spirit in order to guide other Christians in the practice of the method of meditative contemplation so they can return to the Sphere of Liberation. **Because the method of meditative contemplation is not only restricted to Buddhism or Taoism etc..., any religion can make use of it to accede to the inner peace and the lucidity, and to create an opportunity to be close to the Spirit they venerate.**

For example, My children in Christianity can also meditate [150] and concentrate their thoughts to contemplate GOD. If there are some among you whose friends are Christians, you should initiate them to the Esoteric Science of Non-Being in order to help them get a good health and a lucid mind. Relative to the invocation, you should instruct them to invoke mentally: **"I praise the Lord, Father Almighty, to please attest my realization of the Spiritual Way"**, while thinking of GOD at the top of their head, with incisors against incisors and their tongues curled up lightly touching the upper gum. On the Meditative Contemplation, instruct them to think of the Union with GOD. If you tell them to do so, they will no longer be skeptical and perplexed but will, on the contrary, realize that the meditative contemplation does even bring them closer to the Spirit they worship. And then, if they accept to practice the method assiduously, they will probably see GOD with their Wisdom Eye, and ascend with their Soul [140] to meet GOD Himself while being still alive on earth.

Actually, there already exists a small number of religious Christians who have received My Grace to practice the method of meditative contemplation and have succeeded in opening their Wisdom Eye [26] and their Cranial Psychic Center [136], experiencing many Non-Being phenomena so they know further that Buddha and Jesus Christ are, after all, coming from the same Origin.

My Christian children may fail to note that before He went out to preach for the redemption of the world, Jesus Christ went into seclusion in the desert, fasting for 40 days [151], to purify His physical body and concentrate His Spiritual Energy through the Meditative Ecstasy [145]. He communicated with GOD, the Father, and received more spiritual energy and blessing to fulfill the mission of initiating the Spiritual Way to guide and save humanity. **Christ gave the example to humanity to let them see that if men wish to get closer to GOD and communicate with Him, they should find solitude to devote themselves to the vacuity of their own self and get rid of all worldly thoughts so their Soul can unite with GOD, the Creator. It was the example given by Jesus to instruct men to search inward for the meditative contemplation in order to create the propitious conditions to reach up and unite with GOD. Christians have read this important passage from the Bible but few of them have paid enough attention to Christ's example.**

It is the same for Buddhist children. They have read on the "Life of Buddha" [152] but do not follow His example. They would like to attain Nirvana [30] to reach the Sphere of the Sacred-Void, to avoid the Cycle of Metempsychosis [60] and the Karmic Transmigration, but they only confine themselves to the worship of the Buddha statues, to invoke Him for blessings or

implore Him for the deliverance of their Souls, so they can arrive to Buddha's Realm. Thus, when can they avoid the Cycle of the Four Griefs (birth, old age, illnesses, death) to accede to the Sphere of Liberation? Why don't they realize that it is not through the worship of statues, the recitation of the Sutras, or the beating of the wooden tocsin that Buddha was able to reach Nirvana? At what moment in Buddha's life when He was striving for spiritual perfection, that you can see Him burn incense sticks or recite the Sutras for the realization of the Spiritual Way ?

Clearly enough, Buddha must have practiced the Spiritual Ascesis, **concentrate His Spiritual Energy to reach the Meditative Ecstasy, interiorize the spiritual light by reflection[58], and keep His body pure and serene with His mind void. Thanks to it, He was then able to fuse His Three Gems and unite his Five Vital Breaths Energy to form the Sarira Sacred Embryo[143]. His Original Spiritual Energy was elevated to the Transcendency and His two Principles of the Female (Yin) and the Male (Yang) came into union, which makes Him pure, impassive, serene, and happy in the felicity of Nirvana.**

Most of the Buddhists nowadays are devoted to the worship of statues. They psalmodize the Sutras at the rythm of the wooden tocsin beats so Buddha can hear and bless them, but they do not strive at mastering the essence of the Sutras by:

Leaving behind the disturbance of their minds
Seeking a Means to elevate to the Transcendency
Following Buddha's example[153]
Collecting the thoughts,
Concentrating the Spiritual Energy
Striving to proceed forward assiduously
Perfecting the meditative contemplation[121]

In doing so, there will be hope
To avoid the Six Ways of Metempsychoses[60]
And the Four Griefs of the Karmic Transmigration,
To achieve the spiritual sublimation
And return to the Sphere of Liberation.

Therefore, after so many thousand years, **religions have been reformed and modified little by little in their traditions. The very early True Teachings have fallen into the hands of the profane people who have ruined the key to the Spiritual Way by modifications, changes and revisions.**

As for **Confucianism,** most of the Confucianists of the posterior generations learn by rote the few words in the Four Books and the Five Canons[154] to bluff the illiterate populace or, by intrigue, to secure high positions, fame, and the privileged rights of the governing class. **They do not learn to open their Minds, to enlighten their Consciousness, perfect their Nature**[155] **in conformity with Humanism.** They do not learn for the fulfillment of their Human Duties so as to build a solid background for the Divine Way.

Taoism, which originally taught about the Principle of the Celestial Mechanism, or the Esoteric Gnosis of the Universal System of Yin and Yang, has now regressed from the eminent Non-Being worship to the speculative superstitions of witchcraft, medium trance, or magical powers for invoking wind and rain[156] etc... **It induces man to adore illusory utopias, but does not lead him to the real beauty of the Supreme Wisdom!**

With **Buddhism** , the original traditions have been lost and the change has gone from the abstruse esoteric level to the exoteric idolatry. Most of the adepts mechanically rely on

the Sutras but do not perceive the real essence of **Buddha's teachings by which one has to look within to seek for the Buddha-Nature** [157] **instead of doing like many Buddhist worshippers who keep on projecting their attentions to the external world, and preoccupy themselves with the recitation of the Sutras, the beating of the wooden tocsin, the cults of the wooden or cement Buddha from which they expect to get protection.** That is why, little by little, Buddhism has fallen into infatuation, intransigeance and idolatry to finally lose its true tradition and can no longer attain that ethereal spirituality. Therefore, the Souls of Buddhist worshipper's cannot arrive to the Sphere of Liberation and must return to transmigrate karmicly and learn again how to evolve further.

As for **Christianity,** the Vatican's prime concern is to consolidate the power of the Sovereign Pontiff and its clergy: the Religious Leaders do not live up to the teachings of Christ and do not guide their disciples accordingly - it is to the extent that, in the face of an imminent threat of a total, destructive war to mankind, the Divine Mother had to make Her Apparition at Fatima [158] in World War I with **an urgent message severely warning the Vatican and Christian followers to immediately repent, make penitence and put into practice the teachings of Christ. The Divine Mother has ordered the Vatican to set the examples in order to exhort Christians to adopt the vegetarian regimen according to the will of GOD** [159] **. They should not eat the flesh of the animals but should only eat vegetables, fruits, and grains instead.** These conditions are extremely important to save people and help them avoid the internecine massacres, which entail in the Karma of Massacre leading to the death of millions of human beings, by devastating wars, and even the total destruction of mankind! That is the Divine

Grace that GOD extends through the Fatima Apparition to warn mankind for its salvation. However, since that time, the Vatican has not yet made any noticeable improvement.

Therefore, I would like you to know that if this continues, the Vatican of Rome will witness its own downfall before the end of this century in accordance with the Warning of the Divine Mother.

It can be said that this is the **Period of Degeneration for Ancient Religions, which is also called the Period of Decadence of the Law** [160] . Thereby, in the next era, when I make My Apparition openly and officially in the Transitional Period, the background of the Supreme Spirituality and Sublime Morality will be reformed, restored and applied to **the episode of Religious Unification.**

What is this episode of Religious Unification? It is the Return of the Three Religions and the Reintegration of the Five Spiritual Branches to Oneness. The Return of the Three Religions to the Source means that the Three Religions: Confucius, Buddhism, Taoism should return into One Unity. For the Reintegration of the Five Spiritual Branches to Oneness, which are the Way of Human Beings, the Way of Divinities, the Way of Saints, the Way of Immortals, the Way of Buddhas, all must become united into the Same Origin. Thereby, all diverse sects and **different religions in the world are included in these Five Branches. There will be a time for them to return to the Original Source which is GOD.** Because all religions and sects are different means that GOD has sent to the world to set a foundation of Spirituality and guide humanity through the means of evolution.

Those means belong to the Sphere of Purity, to the force of Goodness of the Universe to guide humanity toward lucidity. Human beings, because of their lack of consciousness, infatuation and intransigeance, pit one religion against another, label one religion as superior to another and affirm their own as the Truth...They do not understand that **all Spiritual Ways are coming from One Original Source! Buddha, Christ, Lao-Tsu, Confucius or other Religious Leaders who have been sent to earth by GOD, have all received the mission from HIM to descend to the world at different periods in diverse geographical places to teach the Spiritual Way, to open the mind and heart of people so they can be receptive to Spirituality and Morality in order to evolve and return to GOD.**

These are means that GOD sends to His Small Individual Souls so they can open the way back to their Homeland.

Because the lack of knowledge of the Truth, men become jealous, egocentric and live in constant dissidence and conflict. That gives rise to the division, the discrimination between religions and sects and a deficient implementation of the spirit of Compassion, Love or the teachings of their Religious Leaders, causing disorder to the Spiritual Way and in turn disrupting the worldly life.

Therefore, in the near future, I will step forward to take charge of **the Scheme of Religious Unification. This is a Great Event for Heaven and Earth, and for all your Souls. All of you should at any cost achieve it; for, unless you can make it, the day of your Return to the Origin will never happen.**

Indeed, if you are still unable to unite, it means you are not yet willing to reconcile with each other, to exert the Universal Love and are still intolerant, jealous, narrow-minded, haughty and arrogant, lacking in Compassion and Charity. Since your Human-Nature is not yet fulfilled, by what criteria are you to be chosen for the Wisdom Era? You should know that the Spirit of Concord, of Harmony and of Fraternity between human beings without any discrimination is the minimum criterion of admittance to the Wisdom Era. Because you have to know that the **Wisdom Era is the Era of the Great Harmony and Concord of the world, with a society to be built up by the people who know love and respect to each other, who treat each other as brothers and sisters, without any distinction of race, color, creed or social status. Men in this society must have a high Morality and must possess a certain level of Compassion and Charity.** Therefore, if anyone among you is still intolerant, jealous, egoistical, discriminating, unreconciliable and unable to show love and harmony in life then you will naturally be eliminated from the Registration of the Elects[161] . And unless you are selected for the Great Assembly of the Elects, your day of return to the Origin will never come. Therefore, **the scheme of Religious Unification must succeed and its success or failure depends on whether you agree or not to converge back to your Origin.**

You should keep in mind that one must converge oneself back to the Origin, **because Convergence means Return to Oneness.** My children, the failure to converge oneself is the Way of No Return! You should know that!

***53. QUESTION** : Divine Father, there are representatives in the Pure Sphere assigned to help man progress. Is that true that the Impure Sphere also has emissaries to pull man down?*

ANSWER : Of course, My children. That is the Law of Evolution! The world has the most dynamic environment for Small Individual Souls to learn thanks to the forces of Action and Counter-Action between Impurity and Purity. If the Pure Sphere has representatives to guide man's progress upward, the Impure Sphere also has its forces to pull man downward. There is no lack of henchmen of evil, disguised as human beings to lure mankind to evil. My children, you ought to know that both the Pure and Impure Spheres have all sorts of emissaries in every domain of religion, literature, philosophy, art, politics, economics, science etc...in which exist both Good and Evil in order to provide enough occasions for mankind to learn the Truth in every aspect. I allow praising GOD then denying GOD, adoring HIM then insulting HIM, theism then atheism, materialism then spiritualism, this doctrine to conceive the Truth in this way, then the other doctrine to look at the Truth in another way, one philosophy leading man to evil, another guiding man to Good, some scientific discoveries relieving man from sufferings, and some others exterminating them. All have been disposed by the will of GOD! Representatives of Good and Evil, both receive the mission from GOD to contribute to the Evolution of Humanity. My children, those are but the "Actors" who are either "Sympathetic" or "Hostile", appearing on the worldly stage to perform the roles and acts and sequences of which GOD is the Playwright and also the Great Stage Producer.

Great men of the world such as: philosophers, religious leaders, great writers,

great poets, famous painters, great scientists, great politicians, outstanding economists, wise kings, well-known generals, debauched kings, and dictatorial leaders etc... All have their missions in the Evolutionary Wheel or the Celestial Mechanism.

54. QUESTION : *Divine Father, how do You treat those representatives of the Impure Sphere who, as the henchmen of Satan, are incarnated and disposed by You to inflict evil tragedies to the world once they have played their roles?*

ANSWER : They will be chastised in the Deep Sphere of Obscurity and Sorrows.

55. QUESTION : *Divine Father, though expanding crime, they have carried out their missions according to Your Will. Therefore, shouldn't they be credited for their doings?*

ANSWER : Exactly, having carried out the mission of My Will, they have indeed rendered a service. Therefore, I reward them by chastising them: **I have given them the fruit they had sown and grown. My children, once you understand, punishment is just reward and reward is just punishment.** In summary, that is but the Law: "you will reap what you have sown".

56. QUESTION : *Divine Father, since You are also responsible for the arrangement of such a devilish work. Do You then reap the karmic consequence?*

ANSWER : Yes, indeed! Having arranged for that, I must naturally bear the karmic retributions. How do I bear it? My children, I **bear the karmic retributions right within the person who is ill-treated** as he is a divided Soul of Mine. When he is ill-treated, I am also ill-treated. For that reason, right at this moment, GOD is being ill-treated, chastised, immersed in sorrows and HE is bearing the karmic retributions in heavy, dark, and wretched hell through those sinful Small Individual Souls.

In conclusion, every event ultimately originates from ME, is disposed by ME and is ME. I am the Director, the Producer, the Playwright, the Actor: Star, Figurant... Everything is but ME. I write the play, I set up the scenes and assume both wicked and nice roles, both bad and good through those performers who are My Small Individual Souls.

Therefore, I am both the Cause and the Consequence, the Starting Point and the Very End. This is the Infinite Eternal and Immutable Truth.

57. *QUESTION :* *Divine Father, You said that the Impure Sphere exists in the Universe and so does Hell. But the Divine Amitabha Buddha has made 48 most Great Vows*[162] *. When can He possibly fulfill those vows in order to return to the rank of True-Knowledge?*

ANSWER : You are right, My children. The existence of hell never vanishes from the Truth. The Impure Sphere always subsists. If it is ever gone, the Universe would collapse instantly. Amitabha must therefore work forever. Amitabha

Buddha or the **Buddha of the Infinite Light represents the Force of Lucidity of the Universe.** This Force of Lucidity works forever in the Truth against the Force of Ignorance by pulling it upward. So does the Force of Ignorance against the Force of Lucidity by pulling it downward. It is by antagonism, by mutual repulsion and attraction that these two Forces have been able to create the everlasting Vital Force of the Universe and to support and nourish the Eternal Life of the Immutable Truth. Thus, Amitabha never fulfills His Great Vows and never returns to the rank of Perfect-Knowledge[163].

Indeed, **Amitabha Buddha always stands with Purity and Lucidity but never as Perfect-Knowledge, which is the state of the True-Knowing of the Universe. Do you know why, My children? Because the True-Knowing comprises Pure-Knowing and Impure-Knowing, in other words, the Knowing of Lucidity and the Knowing of Ignorance must manifest themselves at the same time to form the True-Knowing or Perfect-Knowledge.** The rank of the True-Knowledge is but the position of the Supreme Lord or the Supreme Position of the Truth.

So, **Amitabha Buddha will remain forever in the rank of Lucidity but will not attain the rank of Perfect-Knowledge.** My children, you should make that clear distinction.

58. QUESTION : *Divine Father, what do You think about Your famous children like A. Gide, Nietzche, Rimbaud, T. Wolfe etc... who do not care to return to You? They think that even if You do really exist and no matter how happy, beautiful, wealthy, and abundant is Your Heavenly Home, they still love the world with its joys and sorrows.*

ANSWER : My children, those men of letters do play their parts in depicting the world under its multitudinous facets to illustrate one part of the essence of GOD, which is the Truth. These men have contributed to the cycle of the learning evolution of man in the recognition of the world by making him feel attached to its beauty, live with passion, and have an intense love for the sweet and the bitter, joy and sadness, the good and the bad in his existence on earth. They were simply carrying out their tasks in exposing a small facet in the vast domain of GOD!

As to your question of how I take their refusal to return to My house, My answer is that it is not surprising at all if they are still unaware of the infinite abundance of My House and if what they love is but a tiny part of this Great Home! My children, **if you prefer the beauty of the earth to the beauty of Heaven you had better return to GOD to fully enjoy it.** In truth you should know that no one loves the earth more than GOD and no one does have more passion, more attachment for it than HIM, or is in a better position than HIM to taste and enjoy all of its sophisticated and intricated aspects. **Only GOD does truly appreciate all its traits and all of its flavors, nauseous or fragrant, coarse or subtle, simple or sophisticated. Only HE does fully admire all of them, may they be ugly and disgusting or may they be resplendent and noble!** Do you know, My dear children, that at every second, every minute, GOD's thoughts of Love and Willpower vibrate incessantly in every breath and every moving cell in the Living Soul of the world?

In short, the earth is but a small part among myriad of others of the Great Home of GOD where you departed from and do not care to return to. It is one of the various beauties of GOD or of yourselves.

My prodigal children![164] Do your best to return to the Ancient Dwelling in order to regain all the traits of your Nature. **To come back to the Dwelling of GOD is to return to yourselves so as to discover your True Nature and truly appreciate its beauty.**

59. *QUESTION* : *Divine Father, if one sees the Venerable Sanctified Body, a symbolic representation of GOD , in his dream, is it because You allow that to happen? To what level of self-realization can one perceive Your Divine Energy and ascend to where You reside?*

ANSWER : You can perceive My spiritual energy at any level if I allow you to. But the state of perception varies with the level of evolution of the Divine Soul, the circumstances, and the energy that I extend to you.

Those whose Souls are yet unenlightened and who have not reached Clairvoyance may usually see GOD in their dreams thanks to whatever Divine Energy I grant them, so they can think of ME and remember of their Spiritual Origin[165] . At a more advanced stage, the adepts can see ME under a Sacred Image after having succeeded in concentrating their Spiritual Energy, or in special cases such as the medium Chơn-An whom I have allowed to perceive ME. As for Lương Sĩ Hằng, who has attained the level where He can grasp the energy of the five elements[166] and master the six supranormal powers[40] , He can see ME anytime as He wishes. I usually let Him perceive My Divine Energy through the physionomy of the Venerable Sanctified Body at various ages, sometimes even as a young child. However, visions of My Divine Energy are exteriorized in accordance

with the degree of evolution of your Souls and the circumstances. Manifestations are innumerable and indescribable! I merely mention a few typical cases to give you an idea, but if you want to reach the place where I reside or the Center of Vital Energy of the Universe, you have to be extremely pure and enlightened. You must have at times heard of anecdotes of those who ascend to Heaven to render hommage to the Jade Emperor[167] at the Celestial Palace. This is a way of saying for in reality, while being blessed by My Divine Energy, they can only stay at a distance from ME. The purer and lighter you are, the closer you can get to the Center[168] where I reside.

There are Souls who have attained Clairvoyance and who have obtained My Blessing for paying tribute to ME and presenting themselves to the Celestial Court that is the "Palace of White Jade". There are also Spirits such as the Great Immortals to accompany and give them support in intensifying their spiritual energy, but if it is not pure enough, they still have to keep a certain distance while trembling and being incapable of raising their heads because of My Overwhelming Radiance. Even with His level of purification or enlightenment, His supranormal powers or an energy that can reach Nirvana, Lưởng Sĩ Hằng (Mr. Tám) still cannot approach ME though I let Him to. His spiritual energy instantly disintegrated more than once when He tried to come to ME of His own and I had to supply Him with My Divine Energy so that HE could come forward to greet ME and show ME His love. For further knowledge, you can consult with Him about this event...

In summary, I am the Sphere of Energy and of Light, Infinite and Incommensurable, Dynamic and Intense. All the dwellings and spheres ranging from impure to pure, from heavy to light,

and from dark to bright, are but different frequencies of My Divine Energy. These dwellings and spheres are maintained, nourished and kept active due to the Divine Energy supplied from the Center of the Universe. It can be so called a place where the Vital Force of the Cosmic Universe originates.

60. QUESTION : *Divine Father, Mr. Tám said before that the Jade Emperor*[32] *resides in the Sphere of Mid-Heaven which is lower than the Sphere of Nirvana. We thought that the Jade Emperor who belongs to the Sphere of Terrestrial-Immortals is inferior to Buddha, but since Your Apparition in our School of Non-Being, You have allowed Mr. Tám to undergo many supranormal phenomena and enhance His lucidity a great deal. As for us, we are also fortunate to get more knowledge about many sublime and new things that had never been mentioned before in any Sacred Books. Due to it, we learn that after reaching the State of Buddha one still has to advance further to come to You. However, we keep wondering why You reside in the Sphere of Mid-Heaven that is lower than the Sphere of Buddhas?*

ANSWER : My children, the majority of Buddhists as well as you in the school of Non-Being always visualize the Jade Emperor to be the King residing in diverse celestial planes of Heaven, which are inferior to the Sphere of Buddhas. In fact, those Kings of the Low Celestial Planes whom you often imagine are but those same "Celestial Kings or Celestial Lords" etc... who departed from ME to look after different areas. My children, you should know that everything in the Universe is planned and disposed by ME; at every level of the Spheres from low to high, I have to

show My Presence under various aspects to look after the evolution of My Small Divine Sparks of Light. And the network of organization and coordination of My Tasks are infinitely grandiose, extremely complex and indescribably subtle that your profane mind cannot grasp. That is the reason why I said that I am concurrently Director, Screen Composer, Producer, Actor and Performer. Thus, I manifest My presence in every sphere and plane in all roles from minor to major, in humble as well as illustrious men.

You asked ME why I reside in the Sphere of Mid-Heaven which is lower than the Sphere of Buddha. Well, I inform you that, though I reside in the Sphere of Mid-Heaven, the place is the Center of the Universe from where comes the Source of Vital Energy that puts into motion the Great Mechanism of the Entire Cosmos. My Residence is lower than the Sphere of Nirvana but I see, understand and possess all the states of every sphere and plane from extreme impurity to extreme purity. Therefore, the Sphere of Nirvana is an integrated part of the Great Body of the Supreme Lord[169] , and it is sustained by the Thought and the Will of His Divine Power.

My dear children, to make it easier, you should look at your physical body, which is the Microcosm over which your Soul is reigning. Aren't you, **the Small Spark of Light of My True Divine Spirit[47] , who is the Lord assuming command over the entire Microcosm?**

And doesn't your Soul, the Master of the Microcosm, actually reside in the heart[170] of your body, which corresponds to the Sphere of Mid-Heaven of the Microcosm that you are looking after? Don't you see that the Soul does not even reside at a superior position in the physical body to manage all activities concerning the corporal mechanism?

Therefore, most of you in the School of Non-Being have so far considered that since I reside in the Sphere inferior to Buddha, I am not equal to Buddha!

When I appeared in the School of Non-Being, with Tám having the good fortune to meet ME, someone asked ME whether GOD is greater or smaller than Buddha. I answered that GOD is smaller than Buddha, equal to Buddha and also greater than Buddha. GOD is, at the same time, ghosts, demons, soil, metal, stones, vegetation, animals, human beings, Deities, Buddha and even Buddha's Father.

So, having reached the rank of Buddha, one still has to advance to the position of GOD. Actually, what is Buddha? **Buddha is Purity, the Lucid Nature of the Universe, but Buddha is not yet the Omniscience, the PERFECT-KNOWLEDGE. Buddha is only the Nirvana, the Pure Sphere, the Lucid Sphere of the Universe but Buddha is not the Universe. Buddha is not yet the Truth! Buddha has not yet attained the integral Truth,** since the Truth must comprise both Purity and Impurity. Buddha discards impurity and does no longer wants to commit it. He no longer bears the state of evil and impureness. Therefore, Buddha has not yet reached Omniscience and Omnipotence, the Perfect Good, the Absolute Beauty so as to fully possess Compassion, Lucidity and Courage.

Indeed, **since Buddha has purged Himself of Impurity and so can no longer commit Impurity, He then cannot be considered as Omniscient, Omnipotent, the Perfect Good and the Absolute Beauty. Buddha does not have enough "Great-Compassion" to support the State of Evil, Impureness, Darkness, Ignorance or to endure sorrows or to even be a Ghost or Demon in**

order to effectively help the incessant Evolution of the Universe, and so does not have sufficient Compassion and Courage. And if He lacks Compassion and Courage, then Buddha's Lucidity cannot be fully developed. Buddha only likes Purity to dislike Impurity, only likes the Brightness to dislike Darkness, which makes Him still "infatuated" and "intransigeant". He is not yet truly "Non-Being", not truly "in harmony", or truly present in every state of Void-of-Void [30], therefore, He cannot accede to the Void-of-Void.

In brief, Buddha must learn more in order to be Omniscient, Omnipotent, and to truly understand Compassion, Lucidity, Courage. Buddha has Great Compassion, Great Lucidity and Great Courage by your standard, but still lacks Compassion, Lucidity, Courage in terms of the Absolute Truth, which is GOD, the Lord of Supreme Compassion, Supreme Lucidity, Supreme Courage, for Buddha cannot yet comport Himself like the Supreme Lord.

Thus, to develop His Lucidity for further progression, Buddha must conquer the thought of discarding Impurity in order to learn, to love Impurity by going back to possess Impurity again.

You might ask why having learned and possessed the impure lessons when He was still ignorant and having progressed from impureness to pureness Buddha has to learn that impure lesson again. How come? I am going to explain to you as follows:

You should know that Buddha **has previously learned the impure lessons with His ignorant, blind mind.** Then Buddha has to leave it behind to progress to the Sphere of Pureness and Lucidity. But being pure and lucid, Buddha has not

yet reached the Truth because the Truth must have Lucidity and Darkness, Impureness and Pureness at the same time. Therefore, if Buddha wants to progress further to reach to the Truth or to obtain the essence of the Truth, He must descend once more to Impurity to evolve further again. **But this time, with His potential Lucidity, Buddha will return to Impurity with His Lucid Mind, to look at it and conceive it in Wisdom, or enter into the Sphere of Impurity, while being in full control to taste Impurity and endure it not out of Ignorance but out of Compassion, Lucidity and Courage.** For that reason, **the deeper Buddha descends to Impurity the purer He becomes. The more He plunges into Darkness and Heaviness, the brighter and lighter He becomes with His Compassion, Lucidity and Courage developing more and more to Infinity.** When Buddha can realize both Pureness and Impureness at the same time, when His spiritual energy can vibrate and integrate into every state from Impurity to Purity, from Darkness to Lucidity, He will then get access to the Truth, achieve every essence of the Truth, unify Himself with the Great Sphere of Divine Light of the Universe. He will reside at the position of the Supreme Lord, and at that moment only, Buddha will really get into harmony with the Void-of-Void.

Therefore, if a Soul returning from the heavy and impure Sphere to the serene and lucid One enjoys the Nirvana site and clings to the delight of its quietude and blissful felicity, being unwilling to go further, then that is also Infatuation, a sort of "Buddha's Karma of Greed and Foolishness". To be passionately fond of Purity and Serenity, of Lucidity and Felicity, and to always remain at the same place, refusing to advance, hinders His evolution and violates the Law of Evolution of the Universe. This is a misbehavior or also a sin at the rank of Buddha! Remember that the Truth cannot be in stagnation,

it must always evolve, always be in motion so that it can be eternally immutable. To be truly at rest, truly in peaceful fecility, you have to work incessantly. That is the Truth!

Therefore, having attained Nirvana, Buddha only enjoys Purity, Serenity and Felicity but not yet the state of Extreme Purity, Extreme Serenity, Extreme Felicity in order to reach the exquisite, ethereal, infinite, incommensurable happiness! You should keep in mind that one must be simultaneously in all states of Impurity, Purity, Hell, Earth and Nirvana etc... to be able to relish thoroughly all the beauty, splendid and infinite blissfulness.

61. QUESTION : *Divine Father, this is the first time in the history of mankind's philosophy that we really hear You explain about new and transcendental thinkings concerning the Nature of Greed, Anger, Foolishness and Sexuality etc... of human beings, of things that are still inacessible to the doctrines and philosophies of the world! This is also for the first time in a couple of thousand of years since the enlightenment of Sakya-Muni Buddha that we hear of Buddha's need to learn more for progress because He does not have sufficient Compassion, Lucidity and Courage. You have pointed out to us Buddha's Karma of Greed, Anger, Foolishness and sins. Those notions are really sublime for in the history of mankind, no one has ever ventured a statement such as Yours. These things will certainly cause effervescence in the history of philosophy of the world. So far, we have been thinking that Buddha has been cleansed of His Greed, Anger, Foolishness and carnal desires etc... and has attained the rank of Great-Knowledge for His past life of spiritual*

perfection; and that by attaining Nirvana, He has already reached His final achievement!

ANSWER : My children, Buddha is a Great-Knowledge before mankind but He is still "ignorant" before the Supreme Truth! He is a Great-Knowledge but not the Omniscient. Buddha's knowledge is in fact great, immense, however, Buddha does not know everything, and He has yet to learn to arrive at the rank of Omniscient or True-Knowledge. And, if you consider that to arrive to Nirvana is already perfection, the ultimate end, then let ME ask you: is Truth limited? Evidently, you would answer that the Truth is without limit. Well, why don't you continue after having reached Nirvana? Indeed, My children, why should the Truth be limited at the level of Nirvana? Why should it end up at that level? Therefore, I just have the occasion to develop your mind so you can understand more about the Truth. **This is only a brief notion for you to understand about the evolution at the level of Buddha according to the language and the degree that you can assimilate.** Those things are really sublime. Here, I only tell you a little bit so you can have some notions to allow you to look at the Truth with a broader view. I cannot explain to you the way I have explained to the level of Buddha. It is called for the moment as the "Truth of Non-Vehicle"[171] that at your level of enlightenment, you will not be able to understand. To hear about it will only make you perturbed, confused and fall into aberrations. "The Supremely Sublime Vehicle" that I have brought down to your level to fit your limited mind may not even be within your grasp; then how can you understand the "Supremely Sublime Non-Vehicle" when explained at the level of Buddhas? For the time being, what all of you have to do is to strive with all your efforts to clear up step by step the way from Impurity to

Purity. **The Karma of Greed, Anger, Foolishness etc.... and the sins of Buddha's level are the things that you have to learn and strive day and night to attain.** I hope you will reach that Sphere for My sake! To arrive to the pure and serene Sphere of Nirvana is already a great achievement because, at that "station", you can almost fully recognize the true face of the Truth.

Therefore, I only give a brief difference between GOD and Buddha. Only Spirits from the level of Lưởng Sĩ Hằng (Mr. Tám) onwards are able to listen to and understand My teachings for they have mastered their five elements, acquired their six supranormal powers and their sacred light of spiritual energy so as to reach Nirvana!

This is a great spiritual rewarding incident for the progress of Lưởng Sĩ Hằng's devotional life of perfection. Thanks to His encounter with the "Venerable Sanctified Body"[8] on earth, He can experience and learn, through the aspects of Non-Being and Being at the same time, innumerable things in the opportunities which are unknown to many other Buddhas. To explain the "Non-Vehicle doctrine"[171] at the level of Buddha on earth during this period of Inferior Era is an unprecedented thing in the history of the Universe. This extraordinary fact occurred due to a rare predestinated event because I unexpectedly select a deserving creature of a spiritual level to accede to the Truth and is able to explain the "Non-Vehicle doctrine". Due to that fact, My Transcendental-Light[172], radiating down[173] from the Sphere of Extreme Purity to the Sphere of earthly Impurity has been able to realize its majestic lucidity through the preachings at the level of Buddha without being distorted thanks to the extent of comprehension of this terrestrial body.

Moreover, the spiritual realization of this Venerable Person has been attested by ME as qualified enough in ranking dignity to receive My Divine Energy in order to explain to those of the high level of evolution who are still present on the Visible Sphere. Later on, when I really make My Apparition and set Myself down to work, I will create special occasions for those Personalities at high levels of spiritualization to come from diverse places to learn from the Venerable Sanctified Body.

In conclusion, I want to make it clear to you that **everything is but the Law of Evolution for the sake of Evolution, for the aim of the never-ending Evolution with a view to exist eternally.**

Everything must function and evolve unceasingly. Hell, Earth, Nirvana etc... are only stages on the itinerary of the Small Individual Souls, destined to contribute to the goal of their Evolution! Especially, **this stage on earth is the meeting place between the two opposing forces of Purity and Impurity, which are manifested the most vigorously and buoyantly!** That is the most Dynamic School of Evolution of the Universe providing the Small Individual Souls with so much to experience and learn: from the essential problems of the material and spiritual life that mankind has to harbor and fret about to the eventful happenings, relating to the sociological, cultural, economical political and scientific aspects, or to the progress of the material civilization in general. And then, things such as spiritual issues, religious and philosophical doctrines, contradicting theories, and the perturbations of life, from which griefs and joys, and common pleasures followed by painful tragedies, wars, calamities, and unforeseen events, all incessantly threaten to cut short to the ephemereal human existence.

All these are occasions for growth put at man's disposition so that the Small Individual Souls can learn to know all about their True Nature, and to improve it so they can progress eternally.

Therefore, the Small Individual Souls descend from the Sphere of Purity to learn in the Sphere of Impurity and from the Sphere of Impurity they next ascend to learn in the Sphere of Purity, to finally learn both Purity and Impurity simultaneously until they reach the Truth at the rank of GOD. When they have attained the Truth, arrived to the Origin, and harmonized with the Void-of-Void, will they then rest at that point or will they have to proceed further? Of course, they have to proceed further because the Truth cannot stop its evolution or stagnate. It has to progress always and be in perpetual motion so it can survive as being everlasting and immutable. **The Truth is an incommensurable and eternal sphere that revolves, looking at itself. It is in existence for itself, learns from itself, and eternally searches to know itself so that it can never get itself lost.**

That is why, GOD must forever study about Himself by spliting His Great Soul into Small Individual Souls and assigning them to the world. Some of My children think that it is unsavory to be on the move forever, to have to strive with all their efforts and then after having made the long arduous journey to GOD they must go on further. My children, it is not boring at all! GOD moves eternally but HE still remains at the same place. HE advances as HE does not advance! And then, because I toil forever, I enjoy felicity forever. In this Universe, there is no one who works more than ME for I **do everything. I work to the extent that it seems that I do nothing. I rest forever in happiness!** My children,

it is because I am in Extreme Motion that I become Extremely Serene. You should put yourselves in My place in order to experience those states! By purely listening to ME, you can never truly understand it!

Therefore, **when you arrive at the rank of GOD or are in GOD's position, you will envy and feel the urgent need to learn for Evolution, which** makes you diverge yourselves into Small Individual Souls to go on studying. **The learning process is indispensable because it is the innate struggle for the survival of the Truth and it is also the Meaning, the Happiness and the Infinite Felicity that embellish the Everlasting Life of the Truth.**

62. QUESTION : *Divine Father, I have not understood the Dignity of the "Venerable Jewel-Body" (Sanctified Body)*[174] *. Would You please explain to me?*

ANSWER : "Venerable Jewel-Body" (Sanctified Body) is a mark of dignity that I have granted at the time when I attested the Personality regarding her Spiritual Realization[88]. The word "Jewel-Body"[174] used here means the "Diamond Body of Clairvoyance [175] " which designates a body being under divine purification for indestructibility. Therefore, this Personality has her dignity such as a "DIAMOND BODY OF CLAIRVOYANCE". Actually, the physical body of this Personality still belongs to the earthly nature because I need to have her in such state. When I feel that it is no longer needed then I will use My Divine Power to purify it and make it indestructible. It is a phenomenon which is hard to conceive but totally true in this 20th century as the world will eventually witness it.

The decision in selecting this Being as the Sanctified Body and symbolical presence of GOD [8] , is an important and unexpected decision of GOD concerning the supranormal phenomenon relating to this Personality. I cannot linger over this to the details, but can express it briefly so you can have a notion about it. When I borrow [176] this person's body as a receptacle to My Divine Personality; her Soul all at once realizes the Supreme Spiritual Way, accedes to the Truth in a very unexpected and rare circumstance that GOD Himself becomes pleasurably surprised [177] . I then decided right away to attest this Being for her spiritual realization, and bless her physical body for becoming in the future an indestructible Sanctified One, and assign her the mission to replace ME in the Visible Plane to save and guide the world to the Wisdom Era. When I make My apparition to do My Work, I will act [66] somehow so this world can gradually learn about this extraordinary and rare phenomenon.

Therefore, you will have occasion later on to know ME through the Venerable Sanctified Body as an Exceptional Image of GOD manifested in this world at the end of the 20th century. I will live as a common being on earth, wearing profane rather than ceremonious vestments so as to teach you in human affairs, to disregard the outward appearances and go deep into the heart of the matter. You have so far had enough "formalities" and "appearances" but very few of you have truly led a life of perfection with your Spiritual-Heart [178] . That is why, I make My apparition this time to teach you the way to abolish your infatuation and intransigeance. My appearance will be that of an ordinary person with a mode of life simple but free from profanity. **Through the Venerable Sanctified Body, I want to come to the world under a new light, being most profane and also most sublime and transcendental**

as I can, assuming simultaneously a conduct of Purity and Impurity in order to exteriorize the distinctive traits of the Truth with the purpose of initiating humanity's understanding of GOD during this last half of the 20th century, before the Apocalypse takes place.

*63. **QUESTION:** Divine Father, in the last few days, when learning that You will retire from this world, we have tried by all means to come and see You off and be able to listen to Your precious teachings. This occasion of Your departure gives us the opportunity to meet You. Please tell us why did You descend to earth and then have to retreat later?*

ANSWER : I have descended to this world before the appointed time due to the fact that I was able to select a physical being that pleased My Divine Thought, **but must retire as a recluse because the time for action has not yet come.** My children, this is the phase when the Sphere of Impurity is manifesting according to the Scheme of the Celestial Mechanism. Ideally, I could have refrained from revealing Myself when I first descended to the world until the time I make My Apparition and no one among you would be able to recognize ME. However, if members of the School of Non Being have the Grace to meet ME, it is due to Lưởng Sĩ Hằng's unexpected chance to see ME on earth, and by which, I have set My door ajar, with blessings to all of you. So far now, it is time the light must be eclipsed by the movement and expansion of the Obscurity. This is why I have to retire into seclusion so the Sphere of Impurity can maneuver according to the Law of Evolution.

You will see, after I am gone, you will be tested and crushed by the bad Karma. If you cannot concentrate on your spiritual energy and let your mind project outside, you will certainly get upset and disoriented. If you are wise enough to know how to preserve your spiritual energy and to practice assiduously the spiritual ascesis, to talk less and keep on invoking the Mantric Name of Buddha or GOD as much as possible, then you will be relieved from griefs and spared from troubles being on the way. On the contrary, if you do not carefully control your spiritual energy by talking too much you will be polluted with impurity, your mind will revolt and become confused, which will invite for the troubles and the miseries that will come to perturb you.

The layer of Impure Energy is getting thicker and thicker, and in a few days, after My departure, its effects will be felt under every aspect, spiritual as well as material. Strange phenomena will occur such as: dissension among brothers, hatred, segregations, slander, formation of factions and backbiting, activities which are favorable occasions to invite for impurity.

Then there are also false informations about ME, rumors to defame ME. I will nonetheless retire into silence and will neither make any communication with you nor state anything about the outside world. There will still be people who release news that I have said this or done that or who even make up stories about ME to provoke tumultuous discussions among the public in order to cause discouragement, loss of faith and panic, and create disorder in religious environments. Those facts are due to happen when impurity prevails in the coming days. Like in this moment, many of My children come here paying homage to ME, listening to My teachings and

respecting ME, but in a few days after I am gone some of them in a fit of mental derangement will insult and slander ME for one reason or another. This surely will occur! This is a stage when GOD must abdicate and let evil accede to the throne, a time for ME to bear sorrows and infamies, to carry the Holy Cross for the world through the Venerable Sanctified Body in view of sharing a part of the impurity and the pains of the world in order to save more Avatars [11] who are burdened with bad karmas during this period of Hecatomb. I will endure everything because that is My Vow and also I would like to let the Venerable Sanctified Body learn how to bear responsibility like ME so she can fulfill her Vow for Wisdom compatible with her spiritual realization. But I am still concerned for those children who do not know how to take care of themselves, who cannot preserve their spiritual energy and let their perturbed minds commit aberrations by talking nonsenses that **harm themselves and others and create karmic retributions for which they have to undergo harsh tests and may fall out of the Path and delay their Return.** What must come is bound to come but I have to inform nonetheless those of My children who have the chance to listen to ME to know how to keep on guard so they can partly be relieved of their sorrows. But then, for My part, it is unavoidable that I have to bear it! Later, when GOD really makes His Reapparition to perform His Will, HE will respond appropriately to all the questions, all the critics, all the calumnies on Himself through the Venerable Sanctified Body by realistic facts presented to mankind and history. Then, all of you will understand!

During the past few days, when learning about My coming seclusion, hundreds of My children have tried their best to come over from different areas to see ME everyday before I go. My recent Apparitions among you are like a flash

of lightning in the dark of the night to extend to you a bit of My Divine Blessings, expecting that in that fleeting moment, I could have opened horizons where you can commit yourselves to learn and look for new things to finally reach the infinite knowledge of the incommensurable Truth.

I have also, in the last period, intended to introduce you the knowledge at the level of the "Supremely Sublime Vehicle" to open up for you the way to spiritual progress so that you will acquire new insights to the Truth, to GOD and begin to understand a little bit more about the Law of Constant Evolution of the Universe. With this knowledge you can unblock some great problems. For lack of awareness, a large part of humanity becomes so impeded that they can no more recognize the significance of human existence, ending up in condemning it as absurdity. You should acquire a little bit more knowledge to have a clear concept concerning your great pilgrimage, to understand who your Real Self is, where you came from, what the purpose of your coming is, and then where you will return. Thanks to that, you will be more aware of your Sacred Mission which is "Going to Learn and Evolve", that you are unconsciously pursuing through your many eventful existences on that long lasting journey. And also, owing to that fact, you will be more readily able to recognize the ever-existing nature of Greed, Anger, Foolishness and Sexuality which are indestructible. Those are manifested through different aspects, colors and tendencies ranging from Evil to Goodness, from Impurity to Purity. **You will learn to strive day and night to "sublimate" them for your spiritual growth and not to let them stagnate in the heaviness of impurity. The latter state would immerge you in ignorance, hinder your progress and, when the time comes, you will be discarded by the constant rotation of the Evolutionary Wheel.**

However, what I have told you here is only "The Supremely Sublime Vehicle"[171] expressed in such a manner that your level of understanding can grasp it. And then, language is limited; and so is your capacity to understand while the Truth is immense and infinite, because there is no way that I can tell about the incommensurability of the Infinite Truth within a limited time. Therefore, **what I have told you here is not yet the final Truth. They are but some awkward and clumsy traits that depict certain areas among innumerable areas of the Truth because the Truth is in fact inexpressible and inconceivable.** I only bring up here a certain major traits of the Truth to guide you for your spiritual growth. But then, you should keep in mind that **those traits are by themselves like the illusory shadow.** You have to get involved, experience it in order to understand it because **all of you know that it is not by looking at the city of Paris on the map that one comes to know about Paris.** That is why, you must dedicate, engage yourselves to taste it, live with it, test it to really know about it.

My children, during these days, before leaving you, I have the occasion to enliven your insight and rekindle the Spiritual Flame that everyone of you has been well endowed with. Therefore, you should safeguard it with diligence so that it can become brighter and brighter by way of practice of the "Three Deeds"[74] and the "Four Virtues"[179]. The time is closing up. My beloved children, do not linger or let that sacred flame flicker and burn out for fear you will not be able to make it on time.

And now, I bless you all.

DIVINE LOVE

I come to you again today, overwhelmed by an intense affection, and what I have for you is My Love that I cannot fully express because of the limitations of language, in which no word can nearly convey the true effusion of My Heart.

My beloved children! I am Love, and Love is ME. My Love is a perpetual fountain that flows and inundates the Cosmos, pervading all living creatures and channels all paths of life. It manifests itself in adversities, pulsates in every single breath and every living cell of the Cosmos, and vibrates in the Living Soul of the world. It can be said that My Love knows no limit, no bounds. Only those who grasp the Truth can experience its presence which embraces and transcends all times and spaces.

My dear children! My Love for you is boundless! It permeates in what is good, and in what is bad, even in impureness or in the cries of grief, as well as in the laughs of exultation of the world. My Love resides in the Law of Reincarnation, the Law of Cause and Effect, and the Law of Evolution of all Creatures.

For the sake of Love, I give you lessons to study for your evolution. Because of Love, I assign you lessons to learn by being stones, vegetation, animals, and then human beings according to the Natural Cycle of your Evolution.

I also give you lessons on worldly entanglements, wickedness, and impureness. I let you experience the evil of the False-Self. Then you are bogged down, being caught in the sea of passions, and becoming indebted with karmic retributions to be forged by perturbations, which are subjected to the Metempsychosic Cycle.

While being enmeshed in the vicissitudes of life with the rudiments that would help you develop your False-Self, experience impermanence, and taste all life's flavors from bitter to sweet amidst the evolution process of your False-Self, once saturated with the taste of sorrows, the precariousness of human existences with its transient fortunes and happiness on earth, you will proceed to a new phase - the Journey to Liberation. You will witness along this journey the conflict between the voice of your False-Self and your True-Self, which will give you the occasion to learn your lessons on willpower, strength, courage, patience, compassion and lucidity.

In brief, you will learn about these three words: Compassion, Lucidity, Courage. Compassion is Love and Affection, Lucidity is for

discerning what is Good from what is Bad, and Courage is the forging of your Willpower.

Compassion, Lucidity, and Courage are the three words you should learn by heart for your own liberation, and the conflict between Good and Evil will give you the chance to experience about them and help you improve yourselves.

Why does the conflict between Good and Evil help you to progress? How does the clash between your False-Self and True-Self or true personality help you evolve? What is the voice of the True-Self? What is the voice of the False-Self?

My Beloved, the voice of the False-Self comes from your Twelve Visceral Entities [27] ; it is a voice of wickedness, which induces you to act against your conscience, driving you toward litigations, rancour, jealousy, ambition, anger, and toward profits or pleasures even if it is detrimental to others. It appeals to your laziness, demoralization, negligence, and total surrender.

What is the voice of the True-Self? It is the voice that calls upon you to return to benevolence, to live your love and to forgive, renunciate, and dedicate yourselves for the sake of others rather than yourselves. It impels you to act for the joy and happiness of others, and urges you to become diligent, to exert yourselves earnestly to emerge from adversities. That is the voice of your True Self!

The conflict between the False-Self and the True-Self is drastic! Early in the development of the True-Self, the individual is inclined to be dominated by the False-Self. He is

apt to succumb to the Twelve Visceral Entities by acting evil. At this phase, the voice of his True-Self is no more than a faint echo, and the individual only puts up a weak fight against sins and wickedness; this False-Self will then win over the True-Self and cause the individual to give in easily to temptations, sins, wickedness and impureness. Being depraved in impureness, he sows unsound seeds. These will next produce distasteful fruits which will later bring about bitterness and pungency! To experience the bitter taste means to suffer the miseries of life. And if he keeps committing sins, he will be forged by karmic retributions, crushed by sorrow, immerged in misery to the extent that he becomes weary with afflictions. Only at this moment does he resolve to give more heed to the voice of the True-Self, and with a resolute mind, he gradually overcomes the vileness of sins to liberate himself and to bravely rise from the bad to the good Karma.

Likewise, you will keep on progressing along the development of the True-Self until you really attain liberation and free yourselves from the vicious circle of transmigration. This is when My Small Individual Soul has really become mature and has enough strength to surmount the shackles of the physical body in order to harmoniously blend into the Universal Soul. The Small Individual Self unites with the Great Self, or the Small Divine Light merges into the Great Mass of Divine Light!

My Beloved! Each of you have experienced the conflict between the True-Self and the False-Self. The more drastic is the struggle, the more precious are the experiences. The True-Self has occasions to learn about the domination and the rebellion of the False-Self, with courage and willpower. When being subdued,

this latter will moan painfully to oppose to the willpower of the True-Self.

Why is there such an obstinate lament? My dear children, because the True-Self compels you to be altruistic, to love your fellow-beings and drives you toward forgetting your profane self. That leads you to patience, to sacrifice and endurance. When forced to endurance and renunciation, you will feel inflicted, suffering of losses and your profane self will roar up in pain when realizing that the True-Self is in control. It repulses and causes you pains. That is when you are afflicted with griefs because you have to give up the False-Self, and have to live for others more than yourselves. At that time, My dear children, you feel grief and sorrow. But, what is this misery? My Beloved, it is the renunciation of the False-Self once knowing that it is defeated and dominated by the willpower of the True-Self. If you understand it, you will realize that this is not real misery. Such a misery in return helps you enormously. It is the seed that transcends your thought, the seed of sublimation that liberates your spirit! This is the steel to forge your Courage and Willpower!

My children, the miseries derived from self-denial and the loss of the False-Self are truly the foundation of liberation and real happiness!

My Beloved! I have just conveyed to you some general aspects about the Universal Law of Evolution in which My Love is embedded. After so many vicissitudes, with precious experiences in sufferings and bitterness, the day of reunion between you and ME or between the Small Individual Soul and the Great Universal Soul will be thrilled with enchantment and glory!

My Beloved! I split My Soul into Small Individual Souls and let them depart from ME to go out and acquire more knowledge. But it is truly I who is studying. Therefore, I have all the states of mind that the world possesses. Your bitterness, your sufferings, and your joys fuse with Mine. Indeed, you are My image! My Divine Soul is attuned with all vibrating sensations of the world!

My Beloved! My Small Individual Souls! I shed tears as the world plunges into dismal sorrows. As you immerge in miseries to be kneaded in karmic retributions, to be mistreated, impeded within the tragic streams of the world, it is really Myself who is inherent in those states! I love you beyond expression! Those who have not freed themselves from the veil of ignorance that intoxicates their False-Self and who have not yet grasped My Love, will turn against at ME with stern reproaches such as: "You say that You love Your children but why do You still punish them? Why those Karmic Retributions to your children? Why those sufferings on human beings soaking in an ocean of tears, with tragedies full of woes, rancour, killing, cruelty, torment and injustice? Where are You, Divine Father? Where is God? Why do You permit the threats of total war while Mankind is already so helplessly at the fate of uncertainties and chaos? Don't You see that tears and blood is overflowing the world, that life on earth is infested by the Satanic Force? Where is God? Where are You? Does the Divine Father exist? Does God's Love exist?".

My Beloved! I am here! I am within you, amidst your very heart. I am at the core of the Universe, pervading space, time, and pulsating in all creatures.

My dear children, I am here and will respond to those who do not understand ME, and who blame ME so they understand that: "Because of Love, I must punish you". To punish you is to compel you to feel responsible for all the consequences of your aberrations. To punish you is really to punish Myself! I also feel being chastised when you are chastised!

I impose sufferings on you because you must suffer in order to fully realize its meaning. It is only after being immerged in woes and rancour, overwhelmed by enmity, hatred, and killing that your heart can be truly accessible to Love!

What is the tragedy of war? Where does it come from? Does it not originate from the insane thoughts of human beings, of yourselves? Does it not derive from your boundless ambition, pride, jealousy, stingy selfishness? Are these insane thoughts the unsound seeds that generate its intoxicated fruits called "war" the exterminator! And then, My dear children! Blood and tears will shed until humanity feels so saturated and disgusted that it will put down the weapons and abandon the killing. Then, they will come to love each other, fear violence and live together in fraternity!

Do you say that violence oppressively presides over the lives on earth? My Beloved! Isn't that also the very karma grown up from the unsound origins in your mind? But, such a thing has to occur so the Small Individual Souls can have the chance to learn and evolve. This is indeed necessary! Why? Frustration and injustice must exist in order for human beings to long for justice, to aspire for the Truth.

My Beloved! The stream of My Love flows ceaselessly... How fathomless it is to thinking and how inexhaustible it is to expression! Only when you attain the Non-Being sphere that you can grasp My Love, which encompasses all the Cosmic Universe. Therefore, at every second, I am waiting with apprehension for you to reach the Non-Being sphere, and I am yearning for each sublime moment to see My Small Individual Souls unquestionably accept My Divine Love and cast off their coarse shells to enter into communication with the Great Entity, attuning their strings of Non-Being to the Heavenly Music of the Great-Self.

My Beloved! Do you hear anything? Listen to My Heart that sobs and pines for you. Do you hear anything? The vibration of the Great Soul is palpitating, pulsating passionately in the Universe, echoeing, resounding earnestly to remind the Small Individual Souls of his old Origin... Return! Go back to the Native Land! O My beloved Souls!

O Small Souls! My Beloved! Listen to the Great Soul's Melody whose Master is sweeping the chords of Non-Being! My Loved Souls! Let's attune in unison!

I send to all of you My whole-hearted affection! And here I stop but My Love flows, never to end!....



Notes

NOTES

1. **Spiritual School of Non-Being** : was founded in 1945 by Master Đỗ Thuần Hậu (Mr.Tư) (1887-1966) and known under the name of "Dharma of Non-Being, Esoteric Science of Buddha" or also "Esoteric Science of Non-Being", upon which mainly derive the instructions given out by Master Lương Sĩ Hằng (Mr. Tám).

It is a pragmatic Spiritual School based on an ascesis (rigorous training) with three essential phases:

1. The Exercise of Concentration of the Spiritual Energy for reinforcing the nervous system and developing lucidity.

2. The Respiratory Exercises (the Omphaloscopical Abdominal and Cyclical Breathing Without Retention or "Setting into Motion the Wheel of the Dharma Law" - Dharma-Chakra Pravastana in Sanskrit) for purifying the organism and developing serenity.

3. The Meditative Contemplation Exercise aiming at acceding to the Supra-Consciousness and at entering into harmony with the Universe and clearing a Path back to the Origin.

In view of the Principle of Non-Being, in the tradition of the "Esoteric Science of Non-Being", neither the structural, nor the hierarchical organization, nor the Master (Guru in Sanskrit) exist in the standard meaning of the term. There are therefore no requirements for contributions or ceremonial initiations. Each adept is his own Master and the Method belongs to the one who practices it, (by courtesy, we call Mr. Tư and Mr. Tám Masters, very much against their will).

2. To fit with the Scheme of the Celestial Mechanism : Translation by analogy of the Sino-Vietnamese expression "theo sự ấn định của Thiên Cơ" literally means: "according to what has been fixed by the "Celestial Mechanism", or the "Decree of the Providence".

3. The Plane of Non-Being : literal translation of the Sino-Vietnamese term "mặt Vô-Vi" (mặt = plane; Vô-Vi = Non-Being); it is the Invisible Plane of the Transcendental Beings, of the Spiritual Energy.

4. The Plane of Being : literal translation of the Sino-Vietnamese term "mặt Hữu-Vi" (mặt = plane Hữu-Vi = Being); it is the Visible Plane, the one of existential appearances, of the exoteric appearances - the worship of the religious rites.

5. The Event of Annihilation : literal translation of the Sino-Vietnamese expression "Cơ Tận Diệt" (Cơ = Advent, Revelation; Tận Diệt = Total Destruction, Annihilation) which is very close to the evangelical term "Apocalypse", both in the strict sense (Apocalypse = Revelation) and in the actual broad sense (Apocalypse = End of the world).

6. Human body composed of Four Great Elements : It is a notion in past times that the Universe came from four constituent principles called the Four Great Elements. According to the Greek philosophers (Aristotle, Empedocles...) these Four Great Elements are: Earth, Water, Fire and Air. According to the Orientals, they are: Earth, Water, Fire and Wind.

In the "Mahayana Vajra Sutra" (#44), the Manjusri Bodhisattva asked Sakya-Muni Buddha: "What are the Four Great Elements?". Sakya-Muni Buddha replied as follows:

"The Earth possesses the character of "Solidity", Water, that of "Communicability", the Fire, that of "Thermal Conductivity" and the Wind, that of "Mobility". Those are the Four Great Elements. In the interior of the human body, these Four Great Elements come together to form a physical being. Therefore, skin, flesh, muscles, tendon and bones constitute the body called "the Great Earth Element". Saliva, urine and warm blood pervading in the body are called the "Great Water Element", the heat that maintains the organic function and thermal regulation of the body is called the "Great Fire Element". The movement of the limbs allowing the body to move and assume a pose is called "the Great Wind Element". When the Four Great Elements are in harmony, the body is calm and the person feels happy. If ever, the Four Great Elements do not harmonize, illnesses and suffering will undoubtedly happen. Therefore, Earth, Water, Fire and Wind are called the "Four Great Elements".

7. **The Very-Venerable** : translation by analogy of the Vietnamese term "Đức" that is the honorific title, equivalent to the term "His Reverence".

8. **Sanctified-Body** : translation by association of ideas from the Sino-Vietnamese term "Kim-Thân" (Kim = Jewel, Gem; Thân = Body), which means "Jewel- Body".

Indeed, the physical body of the human being through whom GOD's Divine Energy and Will are realized and transmitted is to be considered as a

Sanctified Jewel Case in which the Divine Jewel is enshrined: expressions that have been figuratively used are: "Jewel-Body of the Jade Emperor (Kim Thân Ngọc Đế), "Jewel-Body of God Father (Kim Thân Cha) or "Symbolic Sanctified Body of GOD. (see note 174).

9. The cycle of infatuation and intransigeance : translation by association of ideas from the Vietnamese Buddhist expression "vòng mê chấp" (vòng = cycle; mê = to be passionate of, to attach to, which is infatuation; chấp = not to forgive, or to remain obstinately, which is intransigeance.

10. The Principle of Oneness : translation by association of ideas from the expression "Tai-Chi" or "Thái-Cực" (Tai or Thái = Great, Supreme; Chi or Cực = Extreme Pinnacle) which by its etymology means "Great-Extreme" or "Supreme Pinnacle". In fact, this is the "Prime Mover" that the Confucianists venerate as the Soul of the Universe. It puts into motion the Two Polar Principles Yin *(negativity - female - receptivity terrestrial - north - cold - abyssal - sombre - malleability - external)* and Yang *(positivity - male - activity - celestial - south - warmth - high - luminous - red - firmness - internal)* which fecondate Heaven and Earth, and engender all living beings and things.

Note that this Principle of Oneness or the Prime Mover (Tai Chi) is symbolically represented by the famous diagram which illustrates the Union of Yin and Yang: the Yin (sombre) and the Yang (light) are inscribed within a Circle from which each part occupies the half delimited by the median line having the shape of the letter S, evoking the image of two invert fetus, closely overlapping each other with a Yang kernal in the Yin part and

a Yin kernel in the Yang part that define perfectly the Ambivalence of the Principle of Oneness or the Creator Principle, the TAO:

"One (aspect) Yin and One (aspect) Yang constitute what is called TAO" - said the Hi Ts'eu in the Yi King, the famous Book of Mutations.

11. Avatar : translation by association of ideas from the Sino-Vietnamese expression "Nguyên Căn" (nguyên = origin; căn = root) that means "Original Root" and is equivalent to "Linh Căn" (Sacred Root). These two expressions "Original Root" (Nguyên Căn) and "Sacred Root" (Linh Căn) designate the incarnation of the Transcendental Beings who still keep intact their spiritual consciousness or their "Five Roots" (Pantcha-Indriyani in Sanskrit), which are as follows:

1. The Root of the Religious Faith (Sraddhendriya = Tín Ngưỡng Căn)

2. The Root of the Energetic Effort (Viryendriya = Tinh Tấn Căn)

3. The Root of the Memory (Smritindriya = Ký Niệm Căn).

4. The Root of the Meditative Ecstasy (Samadhindriya = Nhập Định Căn)

5. The Root of the Supreme Wisdom (Prajnendriya = Trí Huệ Căn).

These notions come from the Traditional Buddhist Teachings and it is noted that the Sino-Vietnamese "Căn" (Root) is the literal translation of the Sanskrit term "Indriyani" which designates the Five among the Thirty Seven Conditions that constitutes the Buddhi State (Enlightenment

State), called "Buddhi-Pakchika" or "Sattatimsa Paramiyo" (Thirty Seven Perfections).

The word "Avatar", derived from the Sanskrit word "Avatara", indicates the incarnation of a God, specially of Vishnu. In this context, the term "Nguyên Căn" is often used in a broad sense, as we will see them later. (see Q.A. 36 & 38)

12. Meritorious Karmic Conditions : translation by association of ideas from the Sino-Vietnamese Buddhist expression "duyên phước" (duyên = relationship, kinship, karmic condition. phước = happiness, spiritual merit) that literally means: karmic conditions of spiritual merits.

13. Spiritual Dispositions : translation by association of ideas from the Sino-Vietnamese Buddhist expression "căn cơ" from which the term "căn" is the contraction of the expression "căn tu" which is the "spiritual origin" (see N.166) and that the term "cơ" is the contraction of the expression "cơ bản" which is "foundation, principle.

14. Karma : Translation by analogy of the Sino-Vietnamese Buddhist expression "nghiệp-quả" (nghiệp = deed; quả = fruit, effect), which means "efficient cause" or "causal-deed effect-producer" That is also the definition of the Sanskrit term "Karma" which often implies, psychologically speaking, the "bad Karma" in the Sino-Vietnamese language (nghiệp quả or nghiệp = bad Karma).

15. The Law of Cause and Effect : literal translation of the Sino-Vietnamese Buddhist expression "Luật Nhân Quả" (luật = law; nhân :

from nguyên nhân = cause; quả : from hậu quả = effect) that simultaneously presents a homonymy and a synonymy concerning the terms "nhân" (cause = seed) and "quả" (effect = fruit).

Note that the Law of Cause and Effect (or the Law of Karma) comes from Hinduism and Buddhism. It constitutes the basic foundation of the Cognition of the phenomenal world, and is symbolized by the Lotus Flower, existing at the same time as the Fruit, allegorically represents the Immanent Justice that generates from the "Law of Cause (Flower) and Effect (Fruit)".

16. Karmic Retribution : translation according to the allegorical meaning of the Sino-Vietnamese Buddhist expression "Quả Báo" (quả = fruit, effect; báo = do justice, to avenge) which means: Immanent Justice that comes under the Law of Karma or the Law of Cause and Effect.

17. Be immersed in sorrow : translation according to the allegorical meaning of the Sino-Vietnamese expression "trầm luân" which is the contraction of the expression "trầm luân khổ hải" (trầm = to drown; luân : contraction of the expression "luân hồi", meant to rotate back, by making an allusion to the metempsychosis; khổ = sorrow; hải = ocean).

18. Buddha : It refers to the historical Buddha Sakya-Muni whose name is Siddharta Gautama, coming to the world more than 2500 years ago. He was the Heir Prince of the King Suddhodana and the Queen Maya, born in Kapilavastu (India) around 624 B.C. (?) or 556 B.C. (?). Being conscious of the Four Sorrows of life (birth, old age, sickness, death), for the sake of love of all living beings,

at the age of 29, He left the Royal Palace, as well as His wife Yashodara and his son Rahula, in order to embrace a life of spiritual perfection. He spent six years in the forest seeking a Way to cross the ocean of Samsara or the ever-recurring rounds of birth and death on earth. He had at last found the Path to Enlightenment (Buddha) at Gaya, at the age of 35. From this time, He started to dispense His teaching (the Dharma or the Law) with a most profound wisdom for 49 years. In His sublime doctrine, we can quote from His teachings about the Eightfold Path of Rectitude:

1. Right Understanding
2. Right Thought
3. Right Speech
4. Right bodily action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration

At the age of 84, He entered Nirvana (Sphere of Pure and Serene Quiddity where all empirical existences must cease). His life has been known through the "Lalita-Vistara" (one of the most important texts of Mahayana Buddhism).

19. Jesus or Jesus Christ : venerated by the Christians as the Son of GOD and known as the "Messiah" by the Prophets, was born at Bethleham (Israel) in the year of 749 of Rome, in a manger of the Blessed Virgin Mary. After the flight to Egypt with His family to escape Herod's imminent persecution, He settled in Nazareth where He passed His youth in the workshop of His foster father Joseph. He started, at the age of 30, after 40 days of fasting in the desert, to preach His Doctrine, marked with Wisdom and Love, especially with a resounding appeal to return to GOD the Father - first in Galilee, then Jerusalem where He was betrayed by Judas, one of His Twelve Disciples who delivered Him to the hostile Pharisees. After having instituted the Eucharist, He was led to

Caiphas, the high priest of the Jews, and in front of the Pontius Pilate representing the Roman Justice, was condemned to be crucified on the Mount Calvary between two thieves. Buried by the wise women, He resuscitated three days later and made apparition several times to His disciples. After 40 days, He ascended to Heaven. His life is well-known by the Gospel.

20. Lao Tsu or Lao Tseu : venerated as the Great Founder of Taoism (Esoteric School of Internal Alchemy), born at Honan (China) in the year of 570 B.C. (?). The legend had inscribed that, at the time of His birth, His hair was already grey. Therefore, He was named "Lao Tsu" (Lao = Old; Tsu = Child), meant "Old-Child". His Doctrine of the ineffable wisdom is based on the "Action by Non-Action, one in perfect harmony with the Great Nature", and is exposed in the Tao Te Ching (the Sacred Book of Tao and its virtue) where He also defines the Cosmogony which initiates the Principle of the Creator, the unamable, undefinable TAO. His life was little well-known except that He had been an archivist at the Tchou Court, that the illustrious philosopher Confucius had come to pay Him visit in the year of 501 B.C., and at the age of 80, He retreated to a life of seclusion riding a Blue Buffalo (animal of the Immortal Sphere). According to the Esoteric Tradition, Lao Tsu was revealed as one of the Three Divinities of the Tribunal of the Three Spiritual Doctrines in the Cosmic Universe from which derive all the existing religious and philosophical currents. (see Q.A.39).

21. Confucius or K'ung Fu Tsu : Famous humanist philosopher, founder of Confucianism, born in 551 B.C. at Ch'uh-Li, hamlet of Ch'ang-Ping, at Shan-Tong, state of Lou (China), died in 479 B.C., and

only had one descendant whose name is Tsu Ssu. He codified the morality by defining the Three Social Bonds (between king and subject, father and son, husband and wife), and the Five Cardinal Virtues (humanity, fidelity, civility, rationality and loyalty) by instituting a pattern of honest "Kun-Tsu" (man-prince) or Superior Man, fully accomplished in the aspect of human dignity. He professed the Wisdom in many states of China during the Epoch of the Warring, forming 72 eminent disciples who followed Him during His peregrination. His humanist doctrine is based on this famous adage: "Self-cultivation or improvement (tu thân) - Stoicism (khắc kỷ) - Filial understanding (tề gia) - Govern well the country (trị quốc) - and Pacify the people (bình thiên hạ)". Conceived as a philosophy of the Middle Mean (Tchung-Yung) and of the Morality Law, the Teachings of Confucius are known by the Four Classical Books (Book of the Great-Learning, Doctrine of the Means, Confucian Analects, Works of Mencius) and the Five Canons (Book of Mutations, Book of Annals, Book of Odes, Book of Rites and Spring-Autumn and Historical Canon written by Confucius Himself, comprising Chronicle of Events of the State of Lou from 722 to 484 B.C.). In fact, He is well-known among the nations in the Extreme-Orient with His Chinese cultural influence.

22. Lucidity : in the original version in Vietnamese, the Symbolic Venerable Sanctified Body of GOD often uses the term "Sáng" which has several meaning: 1. in so far as the term itself, it corresponds to the Latin terms: "lux, lucis, lumen, luminis" (light); 2. in so far as an adjective, it corresponds to the Latin terms "luminosus (luminous) and "lucidus" (Lucid); 3. in so far as a verb, it corresponds to the Latin term

"exclarare" (to light) and to the Italian term "brillare" (shine).

Note that, in Vietnamese language, despite its mono-syllable, many flexional endings are found: in this case of the term "sáng", for example, when it is associated with the termination "suốt" (to pass through, to cross), it forms the expression "Sáng Suốt", which means "Lucidity" with its quadruple meaning of the radical "Light-Luminous-Lucid-Shine". In His Divine Rhetoric, the Manifesting GOD has used at best this linguistic subtlety.

23. Vile Substance : translation according to the semantic value of the Sino-Vietnamese expression "chất liệu xấu xa" (chất liệu = material, substance,; xấu xa = vileness, vile). Indeed, the terms "chất liệu" have in this context, the semantic value of the term "substance" in a Sartre's way of philosophically speaking, but not in a semasiological way of speaking.

24. Undergo the same reactions : this Divine Warning reminds us of the verse in the Bible (Matthew 7, 1-2): "Do not judge that you may not be judged for with what judgement you judge, you shall be judged, and with what measure you measure, it shall be measured to you".

25. To lead a life of spiritual perfection : Translation by association of ideas from the verb "Tu" in Vietnamese (Siou in Chinese) which does not have an equivalence in English. The sinologists like Marcel Granet, Bridel-Wasem, for example, have translated this verb by the pronominal verb "To cultivate", that in our

opinion does not fully express the semantic value of the verb "Tu", that Genibrel and Eugene Gouin try at best to translate it by the pronominal verb "To Perfect". However, we rather agree with Louis Avenol who translates it as "To lead, or embrace the life of perfection" - paraphrase which expresses perfectly the meaning equivalent to the Sino-Vietnamese verb "Tu" and "Siou", and we would like also to add to it the adjective "Spiritual" to exalt at best the meaning of the context.

Note that this verb "Tu" in Vietnamese (Siou in Chinese) is often used in combination with the verb "Luyện" (to exert) or "Hành" (practice) in one way or another with the noun "Tâm" (the Core of the Self) (see N. 57) or "Đạo" (the Way, TAO) (see N. 62) that subtlely enrich it with its semantic nuances, characteristic of the mystic terms that no other paraphase can fully evoke the whole meaning.

26. Wisdom Eye : translation by analogy of the Sino-Vietnamese terms "Huệ Nhãn" (Huệ = Clairvoyance; Nhãn = Eye) which literally means "Clairvoyance Eye".

Note that the occidental expression "Wisdom Eye" is less explicit than the oriental expression "Clairvoyance Eye" in the sense that this latter is originated from a strict classification relating to the Buddhist philosophy. Indeed, it is characterized as follows:

A. "THE EYES OF THE FLESH" allows one to see forms and colors, the causes of birth and death of human beings pertaining to the Four Categories:

1. Birth by Metamorphosis (worm, insects...)
2. Birth by Humidity (shellfishes, fishes...)

3. Birth by Eggs (bird, poultry...)
4. Birth by Matrix (animals, human beings)

B. "EYE OF GODS (Devas)" allows us to see at a distance, day as night, the constellations and the Celestial Palaces, the causes of the operation of the Celestial Mechanism.

C. "CLAIRVOYANCE EYE" allows us to see the Nature at the level of Wisdom of all beings, to see the Karmic Conditions of their rebirth and spiritual origins as well as the Spheres from which they belong.

D. "EYE OF THE UNIVERSAL LAW (Dharma)" allows us to see the Causal Bond of the "Body of the Law" (Dharma Kaya) or "Radiant Body" in the Three Worlds (World of Desires, World of Forms and World without Forms), and to see the Sphere of the Universal Law (Dharma-Dhatu) as well as the spiritual teachings of the Cosmic Universe.

E. "BUDDHA'S EYE" allows, by the radiance of the Aura, to see all the Buddhas of Ten Directions, which means all the Spheres of Buddhas. It is noted that Buddha possesses all the five categories of "Eye".

27. **Twelve Visceral Entities** : translation by association of ideas from the Sino-Vietnamese Buddhist expression "Lục-Căn Lục-Trần" (Lục-Căn = Six Roots; Lục-Trần = Six Stains) relevant to the notions of the "Dharma of Non-Being Esoteric Science of Buddha" instructed by Master Đỗ Thuần Hậu (Mr. Tư) and Master Lương Sĩ Hằng (Mr. Tám).

The terms "Six Roots" (Lục-Căn) and "Six Stains" (Lục-Trần) are the literal translation of the Sanskrit terms "Indriyani" (Roots) and "Kachaya" (Stains). According to the Traditional Buddhist

Teaching, the "Six Roots" are the six sensorial origins: eyes (nhãn), ears (nhĩ), nose (tỉ), tongue (thiệt), body (thân), and the cognitive thought (ý). As for the "Six Stains", they are the six phenomenal manifestations: the view (sắc), hearing (thanh), odor (hương), taste (vị), touch (xúc) and the biophysical phenomenon (pháp).

Here, GOD used the notions relevant from the Esoteric Science of Non-Being. It is about the "Twelve Visceral Entities" that exist under the phenomenal form of human beings in the microcosm of human body: indeed, they are the "Twelve Disciples" of the Soul, in so far as their Master, who has the responsibility to educate and guide them towards the Supreme Wisdom. In fact, the "Twelve Visceral Entities" incarnate the major part of the comportment of a human being; the spiritual perfectionment of the "Twelve Disciples" or the "Twelve Visceral Entities" are equivalent to the Character Improvement of the adept. All these notions constitute the Metaphysical Psychophysiology of the Esoteric Science of Non-Being.

These Twelve Visceral Entities comprise:

- The Six Yang Entities that come from the emanation of the five parts of Yang Energy (positive energy) of the five internal organs and a part of Yang Energy of the Soul (for Man) or the Astral Body (for Women).

- The Six Yin Entities that come from the emanation of the five parts of Yin Energy (negative energy) of the five internal organs and a part of Yin Energy of the Astral Body (for Man) or the Soul (for Woman).

(It is noted that, for men: the Soul is the Yang Principle (male) and its Astral Body is the Yin Principle (female); while for women, the Soul is the Yin Principle (female) and its Astral Body is Yang Principle (male).

28. To take a Vow of "Charity Perfection" : literal translation of the Buddhist Sanskrito-Vietnamese expression "Lập-Hạnh Bố Thí Ba La Mật" (lập hạnh = make vow; bố thí = practice charity; Ba-La-Mật = Paramita). The Sanskrit term "Paramita" (Param = the other shore; Ita = action of moving) means "Perfection" or "Transcendental Virtue".

The following concerns the Six Perfections (or Six Transcendental Virtues) mentioned in the Buddhist Sutras and particularly explained in the Lalita-Vistara:

1. Perfection of the Charity
   (Dana Paramita = Bố Thí Ba-La-Mật).

2. Perfection of the Virtue
   (Cila Paramita = Trì giới Ba-La-Mật).

3. Perfection of the Patience
   (Kchanti Paramita = Nhẫn Nhục Ba-La-Mật).

4. Perfection of the Energetic Effort
   (Virya Paramita = Tinh Tấn Ba-La-Mật).

5. Perfection of the Meditative Contemplation
   (Dhyana Paramita = Thiền Định Ba-La-Mật).

6. Perfection of the Supreme Wisdom
   (Prajña Paramita = Trí Huệ Ba-La-Mật)

It is noted that the "Six Perfections" terms or "Six Transcendental Virtues" are also called "Lục Độ" in Sino-Vietnamese, meaning the "Six Shores", which is not an exact translation of the Sanskrit term "Paramita" from which the phonetic translation in Sino-Vietnamese is "Ba-La-Mật".

29. Greed, Anger, Foolishness : literal translation of the Buddhist Sino-Vietnamese terms "Tham Sân, Si" which correspond to the Pali "Lobha" (greed), "Dosa" (anger), "Moha" (foolishness) and design the three main "Corruptions of the Bad" (Kilesa in Pali; Klesa in Sanskrit) forming the very cause of the painful metempsychosis. It also symbolizes the Hub of the "Wheel of the Law" (Dharma-Chakra) which is in constant rotation with the Six Ways of Karmic Transmigration gripping tightly in the Claws of the Impermanence. (see N.60).

30. Void-of-Void : literal translation of the Sino-Vietnamese expression "Hư-Không" (hư = false, apparently non-existent, void; không = negation, without anything, void, vacuity), which means etymologically "False-Void" or "False Vacuity".

Obviously, we run into a special linguistic nuance, because the terms "Hư-Không" are ordinarily translated into "Void" or "Emptiness" in the Buddhist context, and do not convey the same semantic value as those used by GOD in this book.

Among the 18 Modes of Void enumerated in the Buddhist philosophy *(1. Internal Void, 2. External Void, 3. Internal and External Void, 4. Void of Void (sic), 5. Great Void, 6. True Void, 7. Compoposed Void, 8. Non-Composed Void, 9. Void without Limit, 10. Void without Beginning and End, 11.*

Void that does not reject anything, 12. Intrinsic Void, 13. Void of all Elements, 14. Void of True Character, 15. Void of Representations, 16. Void of Existence, 17. Void of Non-Existence, 18. Void of Existence and Non-Existence), there is not any mode that corresponds to the ineffable meaning of the expression "Hư-Không" used by GOD in this book. Therefore, we merely translate it into "Void-of-Void" by specifying that:

- The STATE OF VOID-OF-VOID is the Original State encompassing at the same time both State of Pureness and Impureness, State of Extreme-Serenity and Extreme-Agitation. It means that all the States existing in the Cosmic Universe, including the one of Nirvana (Sphere of Ultimate Liberation) as well as of Sangsara (Sphere of Rebirth and Death).

- THE STATE OF VOID (Sunya in Sankrit) is only the State of Pure and Serene Quiddity of Nirvana (Nir = Extinction; Va = Breath) from where all phenomenal things and mental make-ups cease to exist. It concerns, therefore, the Vacuity State that, in the Buddhist philosophy, we express it by the term "Sunyata" in Sanskrit that corresponds to the Sino-Vietnamese expression "Chân Không" (Chân = True; Không = Void, Vacuity) which etymologically means "True Void" or "True Vacuity".

31. Form is the Emptiness, Emptiness is then the Form" : It is from a famous passage of the "Bhagavata Prajña Paramita Hridaya Sutra" that the Sakya-Muni Buddha teaches His eminent Disciple Sariputra (or "Subhuti" = Chief of good rank) the quintessence of the Prajña-Paramita (the Transcendental Cognition or Supreme Wisdom) and the identity of all Things and Beings that originate invariably from the Void.

32. The Jade Emperor is at the Second Rank : Note that the person who asked this question (*20) was certainly confused between the Divine Name of "Jade Emperor" (Ngọc-Hoàng Thượng-Đế) which is the Revealed and Venerated Name of the Manifesting God in the Sphere of the Immortals and the Divine Name of "the Lord GOD Most High and Limitless Almighty Creator of the Universe" (Ngọc-Hoàng Thượng-Đế Vô-Cực Đại Thiên Tôn) which is the Revealed and Venerated Name of the Non-Manifestable GOD who is the Origin of all living beings and things, also called "the Great Sphere of Sacred Light" (Đại Khối Linh Quang).

33. Caodaism (Cao Đài Giáo) : the Caodaism is a syncretic religion to the Divine Revelation, which was founded in 1924 by Master Phạm Công Tắc in south Vietnam. It comprises two sections: one Exoteric Section which preoccupies itself with the worshipping of the religious rites relating to the Altar of the Oracles, called "the Section of Being", and another Esoteric Section which preoccupies itself with the pragmatic spiritual exercises, called "the Section of Non-Being" or also "Cao Đài School of Enlightenment". Note that the term "Cao Đài" means the Revealed and Venerated Name of the Most-High.

34. Six Chakras : the Sanskrit term Chakra (Luân Xa in Sino-Vietnamese) indicates the Psychic Centers of the human body. They are seven in number according to the Yoga Schools (Hatha-Yoga, Kundalini-Yoga, Raja-Yoga etc...) and six in number according to the Buddhist Schools (Tantrism in Tibet, Spiritual School of Non-Being in Vietnam etc...).

The Six Psychic Centers, according to the Spiritual School of Non-Being, are in correlation

with the Six Vibratory Sounds "NAM MÔ A DI ĐÀ PHẬT" forming the Mantric Name of Amitabha Buddha (Six Sacred Words of Amitabha):

1. Frontal Psychic Center (vibratory sound NAM)
2. Cranial Psychic Center (vibratory sound MÔ)
3. Renal Psychic Center (vibratory sound A)
4. Cardiac Psychic Center (vibratory sound DI)
5. The Psychic Center(s) of the Epidermal Emanation of Aura (vibratory sound ĐÀ)
6. The Umbilical Psychic Center (vibratory sound PHẬT).

Note that the mental invocation of the Six Sacred Words of Amitabha in the Spiritual School of Non-Being lie on a whole spiritual ascesis from which the spiritual exercises are in resonance with the Six Chakras corresponding to these Six Sacred Words.

35. The Invocation of Six Sacred Words Nam Mô A Di Đà Phật : these Six Sacred Words NAM MÔ A DI ĐÀ PHẬT literally mean "I bow respectfully (Nam Mô) to the Amitabha (A Di Đà) Buddha (Phật)", that formulates the Amitabha Buddha's Mantric Name.

According to the Spiritual School of Non-Being, these Six Sacred Words Nam Mô A Di Đà Phật bear a triple significance:

1. These Six Sacred Words are Six Mantric Sounds from which the spiritual vibration, in resonance with the one of the Six Chakras, (See N.34) allows to respectively develop the latter in the order of the mantra "Nam Mô A Di Đà Phật" (see N.36 & 40).

2. These Six Sacred Words proceed from a pragmatic system of the spiritual ascesis:

a) NAM MÔ proceeds from the Exercise of Concentration of the Spiritual Energy.

b) A DI proceeds from the Exercise of the Cyclical Breathing without Retention.

c) ĐÀ PHẬT proceeds from the Exercise of the Meditative Contemplation.

3. These Six Sacred Words proceed from the Sixfold Principle of Existence of all creatures

a) NAM proceeds from the Energy of the Element FIRE (thermicity - combustion - germination)

b) MÔ proceeds from the Energy of the Element AIR (oxydo - reduction - respiration).

c) A proceeds from the Energy of the Element WATER (nutrition - elaboration - secretion).

d) DI (Yi) proceeds from the EXPANSIVE MATERIALIZATION of the Universe (combination - reproduction).

e) ĐÀ proceeds from the LIGHT and the COLORS (assimilation, visibility, civilization).

f) PHẬT proceeds from the INTUITION (tropism in plant life, instincts in living beings, cognitive intuition in human beings, supra-consciousness of enlightenment in Buddha).

36. The Six Sacred Words in Vietnamese : it is important to know this fundamental and universal notion:

"The intonation of a mantra (see N.39) composed by one or several vibratory sounds, does not obey the vocalization rules, but to the "Law of Spiritual

Sounds". In other words, the intonation of a mantra becomes dynamic and efficient within a definite domain, through highly spiritual realization.

We can quote a typical example from the Tantric Tibetan Buddhist: the mantra "Om Mani Padme Hum" in Sanskrit is only dynamic and efficient when following the Tibetan language, which is "Om Mani Peme Hum".

Therefore, the invocation of the Six Sacred Words "Nam Mô A Di Đà Phật" which constitute as we call it "the Invocation of Amitabha Buddha's Mantric Name", is made of necessity to follow the Vietnamese phonetics, because it corresponds not only to the rules of vocalization but also to the "Law of Spiritual Sounds", and also it is exclusively mental and in resonance with the vibration of the Six Chakras (Psychic Centers). (see N.34).

37. Buddha of the Infinite Light : literal meaning of the Sanskrit Name "Amitabha Buddha" (Amita = Infinite; Abha = Light).

38. Essential Character : translation according to the semantic value of the Sino-Vietnamese terms "thể tính" (thể : from thể-chất = essence; tính = from tính chất = character) that literally means "essence of character". Note that the terms "thể tính" does not exist as such in any dictionaries; obviously, they proceed from the contracted forms "thể chất" (essence) and "tính chất" (character) and that the Manifesting GOD has made use of them in situ of the rhetoric in the argumentation. (see Q.& A. 22).

39. Mantric Name : the term "Mantric" is borrowed from the Sanskrit term "Mantra", from which the root "Mân" means "to think", and that designates a Sacred Formula composed of one or several vibratory sounds that in return become dynamic and efficient with Thoughts.

Note that, according to the Spiritual School of Non-Being, the Mantric Names are always mentally pronounced at the top of the head (Cranial Psychic Center) by keeping the mouth closed, with incisors against incisors, and the tip of the tongue curled up to the posterior gum of the upper jaw.

40. The six supranormal powers : translation by association of ideas from the Sino-Vietnamese Buddhist expression: "lục thông" (lục = six; thông = profound cognition) which designates the "six supranormal cognition" (Sad-Abhijña in Sanskrit) mentioned in the Buddhist Sutras, under the Saddharma-Puṇdarika (Lotus of the Wonderful Law) in the chapter headed "the Effort".

These six supranormal cognition are the same as mentioned in Yoga under the term "Psychic Powers" (Wonderful Powers = Siddhi in Sanskrit); in the order of the development of the Six Psychic Centers (Chakra) respectively corresponded to the six vibratory sounds Nam Mô A Di Đà Phật that constitute the Amitabha Buddha's Mantric Name".

We quote:

1. Clairvoyance (Thiên Nhãn Thông)
   (Divine Eye = Divyatchakchus in Sanskrit).

2. Clairaudio (Thiên Nhĩ Thông)
   (Divine Hearing = Divyasrôta in Sanskrit).

3. Cognition of Previous Existences (Túc Mạng Thông = Pûrvanivivâsânusmritijñana in Sanskrit).

4. Cognition of Altruistic Thoughts (Tha Tâm Thông = Paratchittajñana in Sanskrit).

5. Power to manifest at different places, in different Spheres at the same time (Thân-Túc-Thông = Manifestation of magical power by the "Body of Will" or Như Ý Thân = Riddhisâkchât-kriyâ in Sanskrit) - primarily, to develop the aura around the Body.

6. Destruction of all Errors (Lậu Tận Thông = Asravakchaya in Sanskrit) - primarily, to accede to the serenity and lucidity of all circumstances.

41. According to Master Tám (Lương Sĩ Hằng), the mantra **NA MO A MI TA BHA** is reserved to the adepts having a very high spiritual level, because it is in effect used for intensifying the brightness of the adept's aureole. Wherefore, the six vibratory sounds of the mantra **NAM MÔ A DI(Yi) ĐÀ PHẬT** are used effectively for developing the Six Psychic Centers (Chakras) in the human body and for directing the adepts to lucidity and serenity that are the two absolutely necessary conditions to experience about the Divine Origin.

42. Pranic Sonority : translation by analogy of the Sino-Vietnamese esoteric expression "âm thanh điển" (âm thanh = sonority; điển = Prana in Sanskrit) from which the term "điển", semantically speaking, does not have its equivalence in the Occidental language.

According to Ancient India, the Cosmic Universe is manifested by two fundamental and complementary Principles:

- The Prana (Điển) which is the Vital Cosmic Energy, the Origin of Dynamism of all Cosmos, the Energetic Principle oscillating between the two Polar of Yin (Negativity) and Yang (Positivity), or of Impurity and Purity.

- The Akasa (Khí) which is the spatio-temporal ether, the dimensional Origin of all creatures, the Constitutive Principle of the Universe, oscillating between the Two Polar of Materiality and Immateriality.

43. The Conception-Vessel and the Governing-Vessel : it deals with the two most important of the Eight Supranormal Meridians (Kỳ Kinh in Sino-Vietnamese):

- The Conception-Vessel (Nhâm Mạch in Sino-Vietnamese) is the supranormal meridian that follows the anterior median line of the abdomen chest, throat, neck and chin. It comprises 24 points of acupuncture and "exerts a function" on all the Yin meridians; it is also called "the Sea of Yin Meridians".

- The Governing-Vessel (Đốc Mạch in Sino-Vietnamese) is the supranormal meridian that follows the posterior median line of the back, nape of the neck, head and face. It comprises 29 points of acupuncture and "governs" all the Yang meridians; it is also called "the Sea of Yang Meridians".

44. At that point : the Conception-Vessel, also called the "Sea of Yin meridians", ends at the

level of the lower gums, and the Governing-Vessel, also called "the Sea of Yang meridians", ends at the level of the upper gums. Their junction is connected by the mouth. According to the Esoteric Science of Non-Being, it is also named as the River-Mouth Sphere (Giang Khẩu Giới).

45. The junction of the above meridians : note that the Conception-Vessel is the Supernormal-Meridian of Polarity Yin (negative) and the Governing-Vessel is the Supranormal Meridian of Polarity Yang (positive). The junction of these two meridians "connects" the Yin and Yang energy of the body.

46. To conserve the Three Gems: Seminal Essence Energy, Vital Breath Energy, Spiritual Energy" : GOD's recommendation reminds us of the comparison of Master Lương Sĩ Hằng (Mr. Tám) in the Spiritual School of Non-Being:

- Like the Universe that possesses the Three Jewels "Water, Wind, Fire", and the Canopy of Heaven that possesses the "Sun, Moon and Star", the human body also has the Three Jewels "Seminal Essence Energy, Vital Breath Energy and Spiritual Energy".

The expression "Three Jewels" is the literal translation of the Buddhist Sino-Vietnamese expression "Tam Bảo" (Tam = Three; Bảo = Jewel) that corresponds to the Sanskrit term "Triratna". Here are the notions of the Esoteric Science of Non-Being and Taoism that totally differ from the one of Hinayanist and Mahayanist Buddhism from which the Three Jewels (Triratna) are: Buddha (Perfect Enlightenment), Dharma (the Universal Law), and Sangha (Religious Community).

47. True Divine Spirit : literal translation of the Taoist Sino-Vietnamese expression "Chơn Thần" (Chơn = True; Thần = Divine Spirit), also means the practitioner's Soul (Houn in Chinese, Hồn in Vietnamese) in terms of Spiritual Reality. It is also called "Dương Thần (Dương = Yang = Positivity; Thần = Divine Spirit) which is "the Divine Spirit in terms of Spiritual Energy conveyed to the Positivity State.

It should be noted that:

1. Concerning the term "Thần", we have translated it to "Spiritual Energy", instead of "Mental Energy" like Catherine Despeux or Dr. Nguyễn Văn Nghị, when referring to the three essential energies of a human being: Tinh = Seminal Essence Energy, Khí = Vital Breath Energy, Thần = Spiritual Energy. But when it is the Soul in question, in terms of the "Divine Essence", we translate the term "Thần" by "Divine Spirit" like we have done so in the expression "Chơn-Thần" (True Divine Spirit).
(see Q.A. 22 & 60)

2. The Theosophy Society in Vietnam has translated this Taoist Sino-Vietnamese expression "Chơn Thần" by the pythagorean term "Monad", that we also find it in the philosophy of Leibniz (1646-1716). In our humble opinion, this is an improper use semantically and semasiologically because in the Taoist philosophy, the term "Chơn Thần" (True Divine Spirit) designates the Spiritualized Essence, the Transcendental Quiddity of human being, while the term "Monad" in the Pythagorean Philosophy designates the "Perfect Unitarian Principle of material and spiritual things", and in Leibniz's philosophy it designates the simple substance, indivisible and active, endowed with appetition and perception from which all living beings and

things are composed (by a kind of Conscious Atom). That corresponds to the Sino-Vietnamese term "Đơn Nguyên" (đơn = simple substance, unitarian element; nguyên = source, origin) which means "Simple Original Substance", and not to the terms "Chơn Thần" (chơn = true; thần = Divine Spirit, Spiritual Energy).

48. The Bodhisattva Quan-Âm : "Quan-Âm" or "Quan Thế-Âm" is "the One who hears the cry". It relates to the Emanation of the "Avalokiteshvara Bodhisattva" (Avalokita means = He who looks down upon human world, i.e. with compassion, and Isvara = the Lord), who represents under the aspect of the Female Principle "Quan-Âm" or "Quan Thế Âm" (Viet- Nam) - Chenrezi (Tibet) - Kuan Yin (China) - Kwan Non (Japan), and who is the living expression of the Infinite Compassion of GOD.

Indeed, Avalokiteshvara or His Emanation Quan Âm represents the most perfect "Vow of Bodhisattva": Because the "Bodhisattva" is by definition "the One who is a Buddha-to-be, or although attaining the State of Buddha (Bodhi = Enlightenment), by compassion for all living beings (Sattva), He renounces the Blissful Nirvana to roam in the Six Phenomenal Worlds of Existences (see N.60) with a view to save them from the Ocean of Sorrows".

49. Mahâ-Sthâmaprâpta : (Đại Thế Chí in Sino-Vietnamese). Name of a Boddhisattva who is part of the Buddhist Trinity, and that means: "the One who attains the Great Force". In fact, the Buddhist Trinity manifests itself through the Three Bodies of Buddhas:

1. Amitayus Buddha: Buddha of the Infinite Life: (Amita = Infinite; Ayus = Life). Other Name of Amitabha Buddha (A Di Đà Phật in vietnamese).

2. Avalokiteshvara Bodhisattva: Bodhisattva who looks down with Compassion, from which the Emanation is under the aspect of the Female Principle "Quan-Thế-Âm Bồ-Tát or Quan Âm Bồ Tát". (see N.48).

3. Mahâ-Sthâmaprâpta Bodhisattva: Bodhisattva who attains the Great Force (Đại Thế Chí Bồ Tát).

50. "Mind", "Lucidity", "Lucid-Mind" : translation according to the semantic value of the sino vietnamese term "Trí" that has, semasiologically speaking, a particular polysemy that bears several meanings according to the terminology that goes along with: "mind" (tâm trí), "perspicacity" (trí tuệ), "clairvoyance" (trí huệ) etc...

In this context, onomasiologically speaking, it evokes all those meanings at the same time with the ones of "Lucidity" and of "Supreme Wisdom" (Prajña). Therefore, according to the phraseology we try to translate the term "Trí", sometimes as "Mind", sometimes as "Lucidity" or "Lucid-Mind". In fact, the term "Trí" that the Manifesting GOD used in this context bears a semantic value which is richer in meaning than the term "Trí" used by Confucius in the Doctrine of the Means (or Invariable Means), chapter XX, P.8 for example, in the sense that the term "Trí" according to Confucius only evokes the sense of "Reason", "Intelligence" or "Rationality".

51. Merciful-Compassion, Lucid-Mind, Intrepid-Courage : translation according to the semantic value of the Sino-Vietnamese terms "Bi, Trí, Dũng" in order to provide a deeper meaning to these three terms that form a doctrinal Triad that Confucius had tackled and Sakya-Muni Buddha had

taught, but it is much better developed by the Manifesting GOD for the first time in the history of the Philosophy of all times. (see Q.A.22,26,60) For the rest, after the Q.A. 22, may we be allowed to translate these three terms "Bi, Trí, Dũng" by "Compassion, Lucidity, Courage" to alleviate the style.

52. Triple Essence of Buddha : translation according to the homonymic meaning of the Sino-Vietnamese Buddhist expression "Tam Thể Phật" (Tam = Three; Thể = Body, homonym of "Essence", Phật = Buddha) so as to respect the rhetoric in the argumentation of the Manifesting GOD. (see Q.A. 20).

Note that the sino-vietnamese Buddhist expression "Tam Thể Phật" (Triple Body of Buddha, homonym of the Triple Essence of Buddha) corresponds to the Sanskrit Buddhist expression "Tri-Kaya Buddha" and designates the Three Bodies of GOD who, by the order of the developing sublimation, are:

1. Nirmana-Kaya: Body of Transformation
2. Sambhoga-Kaya: Body of Spiritual Rapture
3. Dharma-Kaya: Body of the Universal Law

53. Mantra of the Compassion of Avalokiteshvara Bodhisattva (Quan Thế Âm) : It is about a Sacred Formula comprised of vibratory sounds "Nam Mô Đại Bi Cứu-Khổ Quan-Thế-Âm Bồ-Tát" which turns out to be dynamic and efficient when the invocation is addressed to the Bodhisattva Quan-Thế-Âm (Emanation of Avalokiteshvara - see N.48), and it means: "Respectful Homage to the All-Compassionate Bodhisattva Quan-Thế-Âm Who Saves Us from Misfortunes".

54. Cognitive Consciousness : literal translation of the Sino-Vietnamese expression "Tâm Thức" (Tâm = Consciousness; Thûc = Cognition, Cognitive) that corresponds to the Buddhist Sanskrit term "Vijñana" (Consciousness-Knowledge) or Conscious Principle).

Note that the Hinayanist and Mahayanist Buddhism denies the existence of the individualized Soul, but admits the existence of a "Conscious Principle" that karmicly transmigrate in the Samsara (or the Cycle of Rebirths) either by engulfing in ignorance or accessing to Nirvana (extinction of all phenomenal things) when realizing the state of Perfect Lucidity and Serenity (state of Buddha). According to the concept of Esoteric Science of Non-Being, the "Conscious Principle" is the spiritual reality of the Soul and Astral Body who are the two psychic components of a human being.

55. The inertia of Karma : translation according to the semantic value of the Sino-Vietnamese Buddhist expression "Nghiệp Lực" (Nghiệp = Causal Deed Product of the Effect or Karma in Sanskrit; Lực = Force) that literally means "Force of Karma" and a "Force of bad Karma" opposed to our spiritual progress, to our development of our Being. Thus, it concerns, onomasiologically speaking, of "the inertia of bad Karma".

56. Heart-Dharma : literal translation of the Buddhist Vietnamese term "Tâm Pháp" (Tâm = Heart; Pháp = Dharma or Doctrinal Principal) that corresponds to the Sanskrit Buddhist term "Hridaya Dharma".

It is noted that the Sino-Vietnamese term "Pháp", like its equivalence in Sanskrit "Dharma",

encloses several other meanings such as "Law or Universal Law", "Doctrinal Principle", or "Teaching", "Method".

57. The Core of the Self : literal translation of the Sino-Vietnamese term "Tâm" or "Heart", not in the physical but rather in the metaphysical meaning, which is "the Center of Human Being".

According to the teaching of the Spiritual School of Non-Being, it exists two categories of "Heart" (Tâm):

1. The "Profane Heart" (Phàm-Tâm) or the Physical Heart, considered as the threshold of impulsive and instinctive sentiments and earthly consciousness. It constitutes the Vital Center that confines the Soul (see Note 130) by means of the two knots of energy (knot of Keith and Flack, knot of Aschoff-Tawara in Western Medecine). The assiduous practice of the "Cyclical Breathing without Retention" (see Note 99) permits the adept to "open" these two knots of energy so that his Soul can leave the Physical Heart or "Profane Heart" to reside in the Palace of Ni-Houan (at the center of the brain or at the level of the Third Ventricle of Trigone - (see Note 70). This notion of "Profane Heart" is also found in the Osiric Tradition of Ancient Egyptians under the term of "Hati".

2. The "Spiritual Heart" (Đạo-Tâm) or the Metaphysical Heart, considered as the "Center of a Being", the threshold of the Lucid Will and the Moral Consciousness. It constitutes the Cranial Psychic Center (See Note 136) and at the same time the Center of Energy that allows the Soul to captivate the energy of the pure cosmic breath and enter into relation with the Sphere of Buddhas and the Center of Vital Energy of the Cosmic

Universe where GOD resides. This notion of "Spiritual Heart" is also found in the Osiric Tradition of Ancient Egyptians under the term of "Ib".

58. To interiorize the spiritual light by reflection : Translation by association of ideas from the taoist Sino-Vietnamese expression "hồi quang phản chiếu" (hồi = to interiorize, to turn back; quang = light; phản chiếu = to reflect or reflection). It concerns itself with a pragmatic notion relevant to the spiritual ascesis, particularly the Exercise of the Spiritual Energy Concentration.

The expression "to interiorize the spiritual light by reflection", according to Mr. Tám (Lương Sĩ Hằng) of the Spiritual School of Non-Being, bears a deep meaning : it implies to be a mystical experience from which the adept's Soul leaves his physical body (see Note 140) to ascend to the Sphere of Lucidity. His Soul will then interiorize the light that reflects like a mirror to his interior-fort, so he can correct and perfect himself. (From Văn Tự Vô-Vi).

59. The Origin of your True Nature : translation by analogy of the esoteric Sino-Vietnamese expression "Nguyên Lai Bổn Tánh" (nguyên lai = origin; bổn: from "căn bổn" = fundamental; tánh = nature) that literally means the "Origin of your Fundamental Nature".

60. Metempsychosis : translation by analogy of the Buddhist Sino-Vietnamese expression "Luân Hồi" (luân = to turn; hồi = to revert, come back) that corresponds to the term "Metempsychosis", (from

Greek Meta = Change, En = In, Psukhe = Soul) which means "Transmigration of the Soul", while the term "Reincarnation" (Re = again, from Latin In = Within, Carne = Flesh) means "New Incarnation". Thus, the term "Incarnation", whose meaning is "Action of GOD or the Transcendental Beings (Buddhas, Immortals...) innate in human beings and joining the Divine Nature with the human nature", making up the word "Re-Incarnation" (dating in 1875), is less appropriate than the term "Metempsychosis" (dating from the Antiquity, used by the Greek).

Note that semantically speaking, the term "Metempsychosis" does not mean "Transmigration of the Soul in the Animal Bodies", as is often understood, but it deals with the well-known theory of the "Transmigration of the Soul" taught in Stoicism as well as in Pythagorism, Brahmanims, Buddhism and Taoism.

In this context, the term "Luân Hồi" (Metempsychosis) means "Transmigration of the Souls through the Six Ways of Existences (1. World of Deities or Devas, 2. World of Human Beings, 3. World of Combattant Devil or Asuras, 4. World of Hungry Devils, 5. World of Hells, 6. World of Brute), governed by the Law of Dharma-Chakra, revolving indefinitely in the Claws of Impermanence."

61. The seven passions and the six desires : literal translation of the Sino-Vietnamese expression "thất tình lục dục" (thất = seven; tình = passions; lục = six; dục = desires) that designate:

A. The seven passions:

1. Joy (Hỉ)
2. Anger (Nộ)
3. Blind Love (Ái)
4. Hatred (Ố)
5. Sadness (Ai)
6. Pleasures (Lạc)
7. Fear (Cụ)

B. The six desires:

1. Wealth (Tài)
2. Beauty (Sắc)
3. Fame (Danh)
4. Gastronomy (Thực)
5. Sleep (Thùy)
6. Lustfulness (Dục)

62. The spiritual ascesis to the TAO (the WAY) : translation according to the semantic value of the Sino-Vietnamese "luyện Đạo" (luyện = practice assiduously; Đạo = TAO, the Way).

The Chinese term TAO is intuitively understood as "the Creator Principle". But the significance of TAO is so vast and profound that it is indefinable and unquestionable. Lao Tzu said in the Tao Te Ching (Sacred Book of Tao and its Virtue):

"The TAO that can be called is no longer the TAO The NAME that can be named is no longer the NAME".

Actually, the word TAO is intuitively understood as "the Spiritual Way" (Do in Japanese and Đạo in Vietnamese). A brilliant definition of TAO, revelated on the Caodaist Altar of Oracles, and accessible to all of us, is as follows:

"TAO is the Spiritual Way that the Transcendental Beings: Saints, Immortals etc...must follow after their fall on earth in order to return to their Ancient Rank or avoid the Metempsychosis".

63. The Kundalini energy : translation by analogy of the taoist Sino-Vietnamese term "Hỏa Hầu" (Hỏa = Fire; Hầu = sustained), synonym to the term "Hỏa Xà" (Hỏa = Fire; Xà = Snake) that corresponds to the Yogic term "Kundalini". It is the Energy latent in every human being, coiled like a snake (three times and a half on itself according to the Kundalini Yoga) which is

according to the Lama Anagarika Govinda of an "irresistible power which can be either divine or diabolic. It can help the adepts to acquire the Supreme Spiritual Force or destroy the mad man who cannot control it".

64. The Secret Centers : literal translation of the Sino-Vietnamese expression "Bí-Huyệt" (Bí = Secret, Huyệt = Center, in so far as dimples of the body where locates the point of acupuncture), synonym of the esoteric expression "Luân Xa", that corresponds to the Sanskrit term "Chakra" (Psychic Center). In this context, it concerns about the Six Psychic Centers or "Six Chakras" of a human being. (see N.34).

65. Kalpa : literal translation from the Sanskrit to the Vietnamese term "Kiếp", which is the contraction of the term "Kiếp-Ba" and also corresponds to the Sanskrit term "Kalpa". To the Buddhists as well as Brahmans, the term "Kalpa" designates a period of a mundane revolution, generally a cycle of time. There are three kinds of Kalpas : the Great Kalpa (Maha-Kalpa) that comprises of Four Average-Kalpas (Antah-Kalpa), and in every Average-Kalpas, there are twenty Small Kalpas (Hina-Kalpa). The period of those Kalpas is determined by the span of human life, and depending on its growth or successive diminutions that various denominations take place: "Kalpa of the Materialization or Renaissance (Vivarta)", "Kalpa of the Stabilization", "Kalpa of the Destruction" (Samvarta), "Kalpa of Annihilation or of Void". The agents of the destruction of the World are Water, Fire and Wind. The length time of a whole Kalpa is determined about 4,320,000,000 years. In fact, each Average-Kalpa (Antah-Kalpa) is also known under the name of the "Asamkhyeya-Kalpa", meant

Kalpa with countless years (the term "Asamkhyeya" or "Incalculable" is used elsewhere as synonym to the term "Asanke" which designates the number 10^{63} = 1 following with 63 zeros).

It is noted that the Sino-Vietnamese term "Kiếp" (Kalpa in Sanskrit), by extension, gives birth to a homonym "Kiếp" that signifies "Existence due to the Law of Karma (or Karmic Existence).

According to Hinduism, one Kalpa corresponds to a Day of Brahma (GOD the Creator) that lasts for 4.320.000.000 with 1000 Chatur-Yugas; each Chatur-Yuga is comprised of four kinds of Yugas:

1) Krita-Yuga (comprising 400 Cycles)
2) Treta-Yuga (comprising 300 Cycles)
3) Duapara-Yuga (comprising 200 Cycles)
4) Kali-Yuga (comprising 100 Cycles)

Our current Era belongs to the Era of Kali-Yuga, also known as the Era of Decadence.

66. GOD will act... : translation according to the semantic value of the esoteric Sino-Vietnamese verb "chuyển" that encloses a particular polysemy due to the homonymy. In general use, this verb "chuyển" bears a meaning of the terms "to transfer", "to intercede", "to transform", "to turn round", "To forward" etc..., and in the esoteric language, it means "to act at distance, apparently without direct intervention" which designates the mode of Supranormal Action proceeded from the Divine Power.

67. Enlightened Consciousness : literal translation of the Buddhist Sanskrito-Vietnamese expression "Bồ Đề Tâm" (Bồ Đề = Buddhi in Sanskrit; Tâm= Consciousness) that corresponds to

the Sanskrit terms "Buddhi-Sitta" (Buddhi = Enlightenment; Citta = Consciousness) whose meaning is "Enlightened Consciousness", or sometimes called "Buddhity".

68. The Mind of Supreme Wisdom : literal translation of the Buddhist Sanskrito-Vietnamese expression "Trí Bát Nhã" (Trí = Mind; Bát Nhã = Prajña in Sanskrit = Supreme Wisdom, Transcendental Wisdom).

Note that this expression "Mind of Supreme Wisdom" or "Mind of Prajña" proceeds from the Superior Doctrine of Sakya-Muni Buddha, exposed in the "Prajña Paramita Sutra (Sacred Book of Transcendental Knowledge or Supreme Wisdom) that comprises of several volumes such as "Prajña-Paramita-Hridaya", "Bhagavata Prajña Paramita Hridaya", "Vajra Tchedika" etc... Else, the "Prajña-Paramita expression bears a semantic value of Names in the Tantric Tibetan Buddhist: to the Tantric Buddhist the Prajña-Paramita means the Sacred Name of the "Mother of Buddhas", "the Personnified Wisdom", the "Transcendental Force of the Female Principle in every being". The term "Prajña" also represents the central theme in Tantric Buddhism, such as the term "Sakti" in relationship with the Tantric Hinduism, which has a quite significant difference "the Sakti represents the unrestrained Power of the Kundalini (see N.63), the Active Female Force of GOD "Siva", while "Prajña" represents the Contemplative Knowledge of the Being, the Accomplished Wisdom and the Compassionate Female Principle within each individual.

69. Spiritual Supreme Way : translation by association of ideas from the Buddhist Sino-Vietnamese expression "Đạo Vô Thượng" (Đạo = Tao, Spiritual Way; Vô = Without; Thượng =

Superior) that literally means: "Spiritual Way Without-Superior".

Note that the expression "Vô Thượng" that we translate by "Supreme", corresponds to the Sanskrit term "Anuttara" (Supreme), derived from the Buddhist expression "Anuttara-Samyak-Sambodhi" (Vô Thượng Chánh Đẳng Chánh Giác = the Supremely Superior Excellence and Perfect Knowledge of a Buddha).

70. The Gate of Heaven : literal translation of the esoteric Sino-Vietnamese expression "Thiên Môn" (Thiên = Heaven; Môn = Gate), designating the emplacement of the first fontanel, known as the Palace of Ni-Houan (Nê Hườn Cung in Sino-Vietnamese); the Chinese terms "Ni Houan" and Vietnamese "Nê Hoàn" derived from the Sanskrit term "Nirvana". This "Palace of Ni Houan" or the "Gate of Heaven" constitutes a particular Psychic Center called "Soma-Chakra" in the School of Yoga but is often considered as an integral part of the Psychic Center at the Top of the Head, the "Lotus of Thousand Petals" (Sahasrara Padma Chakra in Sanskrit - Khí Điển Luân Xa in Sino-Vietnamese).

Note that according to the Esoteric Science of Non Being, our Soul, or the Conscious-Principle incarnates itself through the First Fontanel, proved by the fact that it was open when we were born. So, in order to clear the Path back to the Divine Origin, we need to "Reopen" the Psychic Center of the first fontanel, called the "Gate of Heaven" or "Palace of Ni-Houan" (Soma Chakra in Sanskrit) which is located at the vertex of the Angle formed by the orthogonal projection of the Frontal Psychic Center (Ajña Chakra in Sanskrit, Hỏa Luân-Xa in Sino-Vietnamese) with that of the Cranial Psychic Center (Sahasrara Padma Chakra in Sanskrit, Khí Điển Luân-Xa in Sino-Vietnamese),

and are joined at the Centre of the Brain at the level of the Third Ventricule of the Trigonal.

71. **Terrestrial Immortals** : (Địa Tiên: Địa = Terrestrial; Tiên = Transcendental Being). They are Transcendental Creatures being at the level above human beings, Geniis and Saints (similar to Saints in the Buddhist and Taoist contexts), and below the Celestial Immortals, Bodhisattvas and Buddhas. They direct and control all social, economical, scientific, religious, political activities etc... on the terrestrial world.

72. **Militants** : translation by association of ideas and after the etymological sense of the Sino Vietnamese terms "Chiến Sĩ" (chiến = combat, fight; sĩ = Being) that means "the Combatant" (it corresponds well to the definition of the word "Militant" deriving from Latin "to Militate" which is originated from Latin "Militari", from "Miles; Itis = Soldier).

73. **Occult Substance** : translation according to the semantic value of the sino-expression "Âm Chất". (Âm : from Âm-Đức = Hidden Virtue; Chất = Material, Substance; that literally means "Substance of Hidden Virtue). In fact, the term "Occult", that designates "what is hidden and unknown to the ordinary man" fits well to the meaning of the term "Âm-Đức" (Hidden Virtue) in the onomasiological point of view and therefore, it will be correct to translate the expression "Âm Chất" (Substance of Hidden Virtue) by the expression "Occult Substance".

We prefer the use of "Substance" instead of "Material" because "Chất" bears in this context the semantic value of the term "Substance" of

Descartes; and not semasiologically speaking of the term "Material".

In the light of the Esoteric Science of Non-Being, the Three Energies: Seminal Essence Energy (tinh), Vital Breath Energy (khí), Spiritual Energy (thần) also constitute the "Occult Substance" of a human being.

74. Three Deeds : literal translation of the Sino-Vietnamese terms "Tam Công" (Tam = Three; Công = Deeds, Work). It concerns with:

1. The Practice of the Internal Alchemy or Spiritual Ascesis (Công Phu).

2. The Practice of Altruistic or Good Deeds (Công Quả).

3. The Practice of Character Improvement or Good Conduct (Công Trình).

75. Microcosm : the human body is the image of the Macrocosm, a universe in miniature made up of a Visible Aspect and of an Invisible Aspect and comprising three distinct Spheres:

1. The Celestial Superior Sphere corresponds to the Cephalic Region, which is believed to be the Sphere of the Transcendental Beings, of Immortals, and of Buddhas.

2. The Cosmic Middle Sphere corresponds to the Thoracic Region: the Sphere of the Vital Central Energy represented by the Divine Soul, of the Cosmic Universe with the twenty eight constellations.

3. The Terrestrial Inferior Sphere corresponds to the Abdominal Region. It is the Sphere of the living beings where resides the Astral-Body (Etheric Counterpart) and also of Hell, which is located in the lowest part of the Human Microcosm.

76. ...the Beings within your body : this is about the **12 Visceral Entities and the 1250 Bhikshus** (literally the 1250 Monks existing in the Microcosm of the Human Body.

According to the Spiritual School of Non-Being, there exists 250 flux of Vital Energy in every viscera. Thus, the five visceras constitute of 250 x 5 = 1250 flux of vital energy which embodies in 1250 human beings assuming the responsibility of the work in the five visceras under the direction of the 12 Visceral Entities who are themselves under the supervision of the Soul and its Astral-Body.

These are the supranormal notions of the transcendental psychophysiology relevant to the Esoteric Science of Non-Being. (see N.27).

77. "To make your physical body positive" : translation by association of ideas from the Sino-Vietnamese "Dưỡng Hóa" (Dưỡng = Yang, Positivity; Hóa = to Transform) that literally means "to Transform into Yang or Positivity".

78. The Initiator : translation by association of ideas from the Vietnamese expression "Người Truyền Pháp", (Người = Person; Truyền = Transmit; Pháp = Method, Dharma or Law) that literally means: "The Person who transmits the Method".

Note that in the Spiritual School of Non-Being, the Master or the Ceremonies of Initiation were not officially recognized. That is why, the term "Initiator" does not bear here the same semantic value as the one used by other Spiritual Schools.

79. The Five Elements : are Metal, Water, Wood, Fire and Earth. According to the ancient Asian thinking, the Universe is formed by the Four Great Elements (Earth, Water, Fire and Wind) and the Life is governed by the "Law of the Five Elements". These Five Elements correspond to our Five Visceras:

- Metal corresponds to the Lungs
- Water corresponds to the Kidneys
- Wood corresponds to the Liver
- Fire corresponds to the Heart
- Earth corresponds to the Spleen.

In fact, the Law of the Five Elements derives from Two Cycles:

1. A Cycle of Creation of the Five Elements:

- Metal (Lungs) engenders Water
- Water (Kidneys) engenders Wood
- Wood (Liver) engenders Fire
- Fire (Heart) engenders Earth
- Earth (Spleen) engenders Metal.

2. A Cycle of Destruction of the Five Elements:

- Metal (Lungs) destroys Wood
- Wood (Liver) destroys Earth
- Earth (Spleen) destroys Water
- Water (Kidneys) destroys Fire
- Fire (Heart) destroys Metal.

These notions constitute one of the fundamentals of the Pathogenis and Energetic Pathology in the Oriental Medecine (also called Science of Acupuncture).

80. The Frontal Psychic Center : translation by association of ideas from the esoteric Sino-Vietnamese expression "Luân-Xa ở Tam Tinh Bộ Đầu" (Luân Xa = Chakra in Sanskrit), Tam Tinh (Three Stars), Bộ Đầu (Head) that literally means: "the Psychic Center at the Three-Stars-juncture on the head". In fact, the "Three Stars juncture point" is the current appellation of the Acupuncture Point located between the two eyebrows called "the Centre of the Seal" (Inn-Trang in Chinese, Ấn-Đường in Vietnamese) and corresponding to the Frontal Psychic Center (Hỏa Luân Xa in Sino-Vietnamese - Ajña Chakra in Sanskrit).

81. The Advent of Emergency Redemption : literal translation of the Sino-Vietnamese expression "Cơ Cấp Cứu" (Cơ = Advent; Cấp = Emergency; Cứu = from "Cứu Chuộc" = Redemption).

82. The Assembly of Transformations : translation by association of ideas from the Esoteric Sino-Vietnamese expression "Hội Long Vân" (Hội = Assembly; Long = Dragon; Vân = Cloud) that literally means: "Assembly of Dragon-Cloud". The Dragon symbolizes the constant change: therefore, the expression "the Assembly of Dragon-Cloud" corresponds to the changes from the great upheavals on earth to select a part of humanity, so that "the Assembly of the Elects" comes.

83. The Assembly of the Elects : translation by association of ideas from the esoteric Sino-

Vietnamese expression "Hội Long Hoa" (Hội = Assembly; Long = Dragon; Hoa = Flower) that literally means: "Assembly of Dragon-Flowers". The "Dragon" symbolizes motion, action and "Flower" symbolizes quintessence, perfection, and joy. Therefore, "the Assembly of Dragon-Flower corresponds to a reunion in happiness of Transcendental Beings, of Immortals and Buddhas under the Benediction of the Supreme Being, Origin of all Creatures.

84. The Advent of Elimination : translation according to the semantic value of the esoteric Sino-Vietnamese expression "Cơ Sàng Sẩy", (cơ = advent; sàng sẩy = to winnow, to sift) that literally means: "The Advent of Siftings". (or the Great Tribulation as revealed in the Book of Revelation - New Testament).

85. Scene : literal translation of the Vietnamese term "Màn", "Theatrical Scene" by which GOD alludes to the happenings on earth and in which HE is simultaneously the Director, the Playwright, Author and Actor". (see Q.A. 53,56,60).

Note here that the Vietnamese terms "Màn" (Scene) bears the semantic value of the term "Stage" or "Phase" with a semasiological subtility that derives in addition from the play on words of the Manifesting GOD. However, in English language, we prefer to translate the term "Màn" (Scene), in Q.A. 30, 32, 36, 38, 63 by the term "phase".

86. The Third Spiritual Nomination : according to the Esoteric Tradition, the earth has already gone through two periods of the Great Assembly of the Elects, with the latter related to the

Deluge. The expression "Spiritual Nomination" is the literal translation of the Sino-Vietnamese expression "Điểm Đạo" (điểm = action of screening, examining; Đạo = Spiritual Way, TAO).

According to Mr. Tám (Lương Sĩ Hằng) the expression "Điểm Đạo" bears a semantic value of the term "Judgement". It is therefore the "Third Judgement of the 68th Terrestrial Globe".

87. 68th Terrestrial Globe : existing together are 72 Terrestrial Globes in which our globe, on the way to its end, is now the 68th One. According to the Evolution Cycle of the Cosmic Universe, the part of humanity that survives will continue their Evolution on the 67th Terrestrial Globe. These notions came from the Revealed Divine Teachings of the Caodaist Oracles in Vietnam. (see N.33).

88. ...who have realized the Spiritual Way : translation according to the allegorical sense of the Sino-Vietnamese term "Đắc Quả" (đắc = to realize, obtain; quả = fruit, result) which is synonymous to the term "Đắc Đạo" (đắc = to realize, obtain; Đạo = TAO, Spiritual Way). (see N.62).

89. Spiritual-Nature : translation by association of ideas from the Sino-Vietnamese expression "Linh Tánh" (linh = sacred, spiritual; tánh= nature). The term "Linh" bears several meanings and constitutes the radical of several phrases according to the role of desinence with which it is composed, that leads to many flexional homonymic radicals inherent to the mono-syllabic language:

Take note of these two flexional homonymic radicals:

1. Concerning the faculty of Human Beings: the expression "Linh Tánh" bears, according to the context, the sense of "Premonition" or the one of "Spiritual-Nature".

2. Concerning the faculty of Animals: the expression "Linh Tánh: bears the sense of "Instintive Cognition".

90. The Anger in the manner of Purity : translation by analogy of the Sino-Vietnamese expression "Sân-Thanh" (sân = anger; thanh = pure) that literally means "Pure Anger". This translation by analogy is necessary here to respect the rhetoric in the Divine argumentation. (the Anger in the manner of Pureness by opposition to the Anger in the manner of Impureness). As follows, we will adopt the literal translation for the term "Sân Thanh" to be "Pure Anger" (like the terms "Sân Trược" for "Impure Anger") to respect the onomasiological value of these terms, that in fact forms the inherent syntagms to the Sino-Vietnamese's monosyllabic language. And that are specially formulated for the first time by the Manifesting GOD.

91. Psychic Center on the Top of the Head : translation by analogy of the esoteric Sino-Vietnamese expression "trung tim bộ đầu" (trung tim = Center; bộ đầu = cephalic region, cranial) that literally means "cephalic center" or "cranial center", and designates the Psychic Center at the Top of the Head that corresponds to the 20th point of acupuncture, called "Hundred Meetings", located on the Governing-Vessel, or also called "Lotus of Thousand Petals" (Sahasrara Padma Chakra in

Sanskrit) in the Schools of Yoga, "Center of the Energy of the Cosmic Breath" (Khí Điển Luân Xa) in the Spiritual School of the Esoteric Science of Non Being. (see N.70 & N.133).

92. The process of occult setting for protection : translation according to the semantic value of the Sino-Vietnamese esoteric term: "Trấn" that literal means: "to protect the place by means of occult process with the use of the talismans and/or of the ritual ceremonies of exorcism that put to work the Forces of the Invisible Planes".

Note also that the term "Occult", frequently understood in the negative sense, does not differ at all from the set of esoteric knowledge that calls for an initiation relevant to the "Sciences" said "Occult", because they are "hidden and unknown to the ordinary people".

93. Exorcismal Philtres, Medicinal Philtres : translation according to the semantic value of the Vietnamese "Bùa" that in fact bears several meanings. Besides "philtres", it is also called "talisman", "fetish", "lighter" etc... or mandalas" (Sanskrit terms designated the symbolic representations either iconographical or calligraphical, served in assisting to the Meditative Contemplation in Hinduism and Tantric Buddhism for example, or the Invocation in certains Sects of Mahayanist Buddhism).

Here is noted that "a philtre" (Greek : philtron) is a pure Beverage for inspiring love or other types of passion that corresponds to the Vietnamese terms "bùa yêu" or "philtre of love" that are part of the "love potions".

In this context, it deals with the beverage destined to heal people for:

1. Being possessed by Evil Spirits (bùa trị tâ in Vietnamese), they are in fact the exorcismal philtres.

2. Illnesses (bùa trị bệnh in Vietnamese); they are in fact the medicinal philtres.

94. Talismans : a talisman (Greek Telesma = religious rite) is an object (stone, ring, pendant etc...) or a piece of paper marked of hieroglyphic, cabalistic or ideographic consecrated signs etc... which serve to:

1) bring luck or happiness (lighter or fetish)
2) communicate with supranormal powers in order to discard evil.
3) relieve the injured people from pains.
4) cure a specific illness to prevent an epidemic contagion.
5) support the Meditative Contemplation (as with Mandala and Yantra in sanskrit - Đạo Bùa in Sino-Vietnamese.

95. The Prajña Bodhisattva : translation in Sanskrit of the Sino-Vietnamese name of "Huệ Linh Bồ Tát" (Huệ Linh = Prajña; Bồ Tát = Bodhisattva), which means: "Bodhisattva of Clairvoyance" or "Bodhisattva of the Transcendental Knowledge".

96. To print them out... : philtres are made by magical formulas scripted on tiny pieces of paper that one has to absorb by drinking with water.

97. Fellow-Adepts : translation by association of ideas from the Sino-Vietnamese expression "Bạn Tu" (bạn = friends; tu = to lead a life of

spiritual perfection), literally meant : "friends who lead the life of spiritual perfection".

98. Friend on the Spiritual Path : literal translation of the Vietnamese expression "Bạn Đạo" (bạn = friends; Đạo = Tao, Spiritual Way) which corresponds also to the Sino-Vietnamese expression "Đạo Hữu".

99. The Cyclical Breathing Without Retention : translation by analogy of the Sino-Vietnamese Buddhist expression "Pháp Luân Thường Chuyển" that corresponds to the Sanskrit expression "Dharma Chakra Pravastana" (Setting into Motion the Wheel of the Law), used by the Buddha Sakya-Muni when delivering His first sermon, at Benares in Gazelles Park, in front of His First Five Disciples.

Note that according to the "Dharma of Non-Being, Esoteric Science of Buddha", the expression "Setting into Motion the Wheel of the Law" (Dharma Chakra Pravastana) designates a Respiratory Formula of the Cyclical Abdomino-Thoraco-Cephalic Breathing technique, that is among the most beneficial that one can receive.

100. ...bother others : It concerns here about the Invisible Transcendental Beings who insure the effectiveness of the talismans and the exorcismal and medicinal Philtres.

101. Pure Medicinal Philtres : translation according to the semantic value of the Sino-Vietnamese expression "Bùa Thanh" (bùa = medicinal philtres, see N.93; thanh = pure); understood as "of the Pure Sphere" or "Medicinal Philtres of the Pure Sphere".

102. ...start to think : translation by analogy of the Vietnamese expression "biết nghĩ" (biết = know; nghĩ = think). In fact, these two words placed side by side expressed a subtle notion relevant to the manner of thinking.

103. Magical Philtres of the Impure Sphere : translation according to the semantic value of the Sino-Vietnamese expression "Bùa Trược" (bùa = magic philtres, see N.93); trược = impure or "of the Impure Sphere"), meant "Magical Philtres of the Impure Sphere".

104. The Six Bowels and the Five Visceras : Literal translation of the Sino-Vietnamese expression "Lục Phủ" "Ngũ Tạng" (lục = six, phủ = bowels; ngũ = five, tạng = viscera) designating the "Hollow Organs" (Bowels) and the "Full Organs" (Visceras) which are related to the Bipolar Principle of Yin and Yang.

The Six Bowels are:

1) Gall Bladder
2) Stomach
3) Small Intestine
4) Large Intestine
5) Bladder
6) Triple Burner

The Five Visceras are:

1) Heart
2) Liver
3) Spleen
4) Lungs
5) Kidneys

Note that it exists also a seventh bowel unquoted,

even though it has a name as "Kỳ Hoàng Bowel" which means the brain. (The name of "Kỳ Hoàng Bowel" comes from the noun "Kỳ Hoàng" or Khi-Pa in Chinese, who was a famous doctor of the Houang-Ti Emperor, author of the illustrious "Canon of the Oriental Medecine" known as "Nei-King So Ouenn" (lived between the V-IIIth century before J.C.).

105. The Tribunal of the Three Spiritual Doctrines : Translation according to the semantic value of the Sino-Vietnamese expression "Tam Giáo Tòa" (Tam = Three; Giáo = from Giáo Pháp = Spiritual Doctrines; Tòa = Tribunal). In fact, it concerns about the Three Fundamental Spiritual Doctrines in the Cosmic Universe from which are derived all the current religious and philosophical trends.

According to the Treatise of the "Investiture of Geniies" (written as a novel, titled "Fong Tchenn" in Chinese, work of a famous Buddhist monk Bạch-Vân Thiền Sư) the Three Fundamental Spiritual Doctrines in the Cosmic Universe are:

1. The Way of Non-Being which is the ultimate Path of all Religions - taught by the Great Supreme Initiator of TAO (Thái Thượng Đạo Tổ).

2. The Way of Promulgation of Religions (Siển-Giáo), considered by the Non-Initiates as the Path of Goodness - taught by the Venerable Lord of the Original Principle (Nguồn Thỉ Thiên Tôn).

3. The Way of Magic or the Way of Abolition of Religions (Triệt-Giáo), considered by the Non-Initiates as the Path of Evil - taught by the Master of the Celestial Knowledge (Thông Thiên Giáo Chủ).
These Three Paths are originated from the Unique

Divine Initiator or the Original Chaos (Hồng Huân Lão Tổ) who is GOD Himself.

106. Lack of Consciousness : Translation by association of ideas from the Buddhist Sino-Vietnamese expression "vô minh" (vô = without, inexistant; minh = light) that designates a dim state of consciousness (vô minh = that is without light) as opposed to the enlightened state of consciousness (giác minh = to awaken to the cognition of light which is enlightenment).

107. Bodhidharma : Indian Buddhist Monk (498-561 after J.C.) who came in 520 to Lo-Yang (Ho-Nan China) and stayed in the famous temple of Shao-Lin. He founded the Chinese Buddhism and was the leading theoricist of the school of Meditation of Mahayana and assumed author of the Sacred Book of Transmutation of Muscles (Yi-Ki-King) in honnor to the School of Martial Art of the Extreme Orient.

108. Impure Arrogance : Literal translation of the Sino-Vietnamese expression "Ngã-Mạn Trược" (ngã-mạn = arrogance; trược = impure) to respect the inherent phraseology of the vietnamese monosyllable language.

109. Pure Arrogance : Literal translation of the Sino-Vietnamese expression "Ngã-Mạn Thanh" (ngã mạn = arrogance; thanh = pure) and "Kiêu Ngạo Thanh" (kiêu ngạo = pride; thanh = pure) to respect the inherent phraseology of the sino-vietnamese monosyllable language.

110. Master : Translation by analogy of the Sino-Vietnamese expression "Minh Sư" (Minh = Light, Sư = Master) that is closer to the Sanskrit term "Guru" and the Sufi term "Sheikh" than the English term "Master" in its semantic value, semasiologically speaking.

111. Appellations I use in regard to your Masters : Translation according to the Vietnamese expression "Thằng" or "Đứa" (familiar appellation reserved to children or people of low status). It is extremely hard to find equivalent terms in the Western languages. They are used to be placed in front of the proper or common nouns, substituting the definitive or indefinitive articles, to exteriorize the hierarchy between a person toward other person. The nearest in English are respectively "guy" or "type".

112. Comparable to a Home : In effect, the Initiates used to compare the human body to an "Abode" or a "Temple".

Concerning the Spiritual Ascension, Saint Theresa Avila (1515-1582) evoked the seven successive "Dwellings" of the "Interior Castle", the same as Saint John of the Cross (1542-1591) in the "Mount of Carmel" :

"Upon a gloomy night
With all my cares to loving ardors flushed
O venture of delight
With nobody in sight
I (my Soul) went abroad when all my house
was hushed".

According to Saint John in the Gospel, we see that Jesus Christ also compared His body to a "Temple". When answering the Jews, He announced His

resurrection: "Destroy this Temple, and in 3 days I will raise it up". (St John: 3, 19-21). And in the "first chapter of Paul to Corinthians" we find also the same idea:

"Or do you not know that your members are the Temple of the Holy Spirit, who is in you, whom you have from GOD, and that you are not your own?" (I Corinthians 6, 19)

113. Blissful Realm : Translation by association of ideas from the Buddhist Sino-Vietnamese expression "Xá Vệ Quốc" for "Sravasti", which is one of the six great cities of India during Buddha Sakya Muni's time and also a capital of the Realm of Kosala Prasenajit. In fact, Buddha was invited to preach the Dharma at the park of Anathapindika (Cấp Cô Độc Viên in Sino-Vietnamese means Park of the one who is in need of solitude). Henceforth, Sravasti becomes "the Country of Spirituality and Happiness" where the first Buddhist community was formed (Sangha) with the Twelve Great Disciples of Buddha and the 1250 Bhikshus (Monks).

By extension, "Sravasti" (Xá-Vệ-Quốc) designates, according to the tradition of the Esoteric Science of Non-Being, the Realm of Happiness that represents the microcosm of human body and is prominently compared to the "Realm of Felicity of Amitabha Buddha" (Sukhavati) in the Macrocosm.

114. The energy of the animals : It is about the vital energy of animals representing their Astral-Body and their psychic energy representing their animal consciousness or their Soul (see note 116).

115. Vendetta debt of "an eye for an eye, a tooth for a tooth" : Translation by analogy from the Vietnamese expression "Ân Oán Giang Hồ" (ân = gratitude; oán = hatred; giang hồ = adventurer). In fact, the expression "Vendetta of an eye for an eye, a tooth for a tooth", implying the reciprocal revenge between the members of two antagonistic families, supports well the translation by analogy of the Vietnamese expression "Ân Oán Giang Hồ", which is the settlement of debts between the adventurers.

116. The Souls of animals : It is an universal notion also found in Egyptian and Greek Traditions as well as in Hinduist, Buddhist and Taoist Traditions.

In the standpoint of the Judeo-Christian Tradition or the Bible, we find the same interdiction from GOD:

"Every thing that moveth and liveth shall be meat for you : even as the green herbs have I delivered them all to you. Saving that flesh with blood you shall not eat. For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the life of man. (Genesis : 9, 3-4)

117. ...of the fact : At the time when Mr. Tám (Lương Sĩ Hằng) begun His life of spiritual perfection, He only ate a steamed tomato with a bowl of rice everyday. (see Note 47)

118. The respiratory exercises : It concerns about the two respiratory exercises taught in the Spiritual School of Non-Being:

1. Exercise of the Cyclical Breathing without Retention, or "Setting into Motion the Wheel of the Dharma Law".

2. Exercise of the Abdominal Omphaloscopical Breathing (Pháp Luân Chiếu Minh in sino-vietnamese).

119. Paradise : Translation by analogy from the Taoist Sino-Vietnamese expression "Bồng Lai" (P'eng-Lai) which, in the broad sense, designates the Paradise and in the strict sense, the Mountain of the Sacred Island where live the Celestial Immortals.

According to the Taoist tradition and particularly the "Tchung-Hu Tchenn-King" of Lie-Tsu (IVth Century before J.C.) in chapter 5, it existed Five Sacred Islands under the names of: "Tai-U, Yuan-Kiao, Fang-Hou, Ying-Tcheou and P'eng Lai". Each Sacred Island measured up to thirty thousands Chinese miles (a Chinese Mile = 0,888 meter) in perimeter with their plateau having nine thousand Chinese miles of circumference. Their buildings were all in Jade or Gold. Vegetation was excellent with its fragrant flowers and precious fruits to be known as the Elixir of Immortality.

Those six sacred islands were sustained by three giant turtles who took turn every sixty thousand years (cosmic cycle). Later on, the first two sacred islands Tai-U and Yuan-Kiao sunk into the celestial ocean; and six among fifteen of giant turtles were caught by the Northern Region for their shells, which are used in the tortoise divination. Therefore, three islands remained with the last one, P'eng Lai, (Bồng Lai) becoming the most famous.

Note that the terms "Paradise" (Garden of Delight) or "Paradesha" in Sanskrit means "a Supreme

Region" while in Greek, it is called "Paradeisos" (Garden)

120. The energy of the pure cosmic breath : Translation according to the semantic value of the Sino-Vietnamese "thanh khí điển" (thanh = pure; khí = cosmic breath; điển = cosmic energy = Prana in Sanskrit)

Here, the Sino-Vietnamese term "Khí" is equivalent to the Sanskrit term "Akasha" and the Sino-Vietnamese term "Điển" is comparable to the Sanskrit terms "Prana" (see Note 42).

121. Meditative Contemplation = Meditation : It is not accurate to translate the Sanskrit term "Dhyana" (thiền in Vietnamese, Zen in Japanese, Ch'an in Chinese) into "Meditation". However, we will retain it for convenience's sake because the term "Meditation" is of common use. Yet, we like to make two important remarks as follows:

1. The terms "Thiền" (Dhyana in Sanskrit) is closer to the Christian term "Contemplation" than the modern term "Meditation" and it is often associated with the term "Định" that bears a double meaning corresponding to the Sanskrit terms "Dharana" (Fixation or Concentration of the Mind, which is the Meditative State) and "Samadhi" (see note 144). In fact, the Contemplative State (Thiền or Dhyana) is always tied up with the Meditative State (Định or Dharana); according to the Yogi Treatise "Kuma Purana", the concentration of Mind for a period of Twelve Seconds constitutes a Dharana and Twelve of these Dharanas constitutes a Dhyana. It means that we will only succeed to pass from the Meditative State (Dharana) to the Contemplative State (Dhyana) after completing a Hundred Fourty-Four Seconds of Concentration of

Mind. Due to that reason, we would like to translate the term "Thiền" or "Thiền Định" (Dhyana - Zen - Ch'an) by the expression "Meditative Contemplation" which is more appropriate than the term "Meditation".

2) In a broad sense, the term "Thiền" (Dhyana - Zen - Ch'an) is used to imply a Method of Meditative Contemplation peculiar to each Spiritual School, while in a strict sense, it denotes a stage of the Spiritual Ascesis from which the adept reaches the Contemplative State. Because, according to the Buddhist Treatises "Samannaphala Sutta" and "Lalita-Vistara" for example, it exists Four Degrees of Dhyana, called "the Four Dhyanas" (Tứ Thiền - Four Meditative Contemplation) that are as follows:

a) Prathama-Dhyana : First degree of Contemplation deriving from the total detachment with judgement, reasoning and concentration of mind on the absolute goal: attaining Nirvana (see Note 135).

b) Dvitiya-Dhyana : Second degree of Contemplation deriving from the realization of the first degree of Contemplation, but there is suppression of judgment, reasoning while experiencing the ecstatic euphoria, and a pleasant feeling right in one's body.

c) Tritiya-Dhyana : Third degree of Contemplation deriving from the realization of second degree of Contemplation, but there is suppression of satisfaction (Nichpritika) of ecstatic euphoria and pleasant feeling while still in control of the intelligence (Mind-Smriti) and the consciousness (Spirit-Vidya).

d) Tchaturtha-Dhyana : Fourth degree of Contemplation deriving from the realization of third degree

of Contemplation, but the memory and the indifference are perfected without feeling pains or pleasures and even previous impressions of joy and sadness. The mind is collected, perfected, purified and free from all the vices; it is supple and pure in all acts (Karmanya); also stable and impassive".

122. The Union of Three Flowers at the Sinciput : The Three Energies Tinh-Khí-Thần (Seminal Essence Energy, Vital Breath Energy, Spiritual Energy) are joined together at the top of the head (sinciput) to form a halo like the three Flowers of Light.

123. The Sacred Embryo or the Sarira Pearl : Literal translation of the Taoist Sino-Vietnamese term "Thánh-Thai" (Thánh = Saint, Sacred; Thai = Embryo) and the Buddhist Sanskrit-Vietnamese term "Xá Lợi" which is the contraction of the term "Ngọc Xá Lợi" (Ngọc = Pearl; Xá Lợi = Sarira). According to the Buddhist Tradition, the Sarira Pearl is a revered relic in the Stupas or Pagodas, left from the incineration of Buddha's body.

According to the Esoteric Tradition, it refers to an advanced stage of the Crystallization of Three Energies Tinh-Khí-Thần (Seminal Essence Energy, Vital Breath Energy, Spiritual Energy). In fact, at the beginning a Light is formed between two eyebrows : that is called "Mô Ni Châu" in the Esoteric Science of Non-Being (from Sanskrit Muni = Silence and from Sino-Vietnamese Châu = Pearl) or "Pearl of Silence". Later on, when leaving the physical body at the Frontal Psychic Center the adept's Soul will enter into the Pearl of Silence (Mô Ni Châu) to crystallize "the Sacred Embryo" or the "Sarira Pearl". (see Note 143)

124. Return to the Source and reintegrate to its Origin : Literal translation of the Sino-Vietnamese expressions "qui nguyên hườn bổn" (qui = return, come back; nguyên = source; hườn = restore, rejoin; bổn = origin).

125. The Internal Transmutation : translation according to the semantic value of the Taoist Sino-Vietnamese expression "phanh luyện" (phanh = to prepare; luyện = to distill, purify) which is part of the esoteric term making an allusion to the Internal Alchemy. In fact, it concerns here of the sublimation of the energy of Seminal Essence into the energy of Vital Breath which is in turn sublimated to become the Spiritual Energy. This is a real internal transmutation, also called "the Distillation of Cinnabar" or "the Distillation of the Immortal Elixir" (see N. 142).

126. ...the Sexuality...as a beauty of human nature : It refers obviously to the Doctrines, for example, like the Epicureanism in one part (Epicurean Doctrine - Epicureus was Greek philosopher born in the year of 341 and died in 270 before J.C.) and the Existentialism in another part (Doctrine of Jean Paul Sartre, French philosopher born at Paris in 1905).

127. ...the Sexuality...as something diabolic and hideous sins against GOD : It refers unquestionably to Christianism in one part and Anglo-Saxon Puritanism (1570) in another part.

128. ...the Sexuality...as an animal-trait to be overcome : It refers, for example, to Hindu Yogi Tantrism or Arabic Sufism in one part and Tibetan Buddhist Tantrism, particularly the Chinese Taoism in another part.

129. ...Some advocate Sexual Abstinence in order to break loose from the Karmic Cycle..." : It refers to philosophy such as Buddhism taught by Sakya-Muni Buddha.

130. The Soul and the Astral-Body : Literal translation of the Vietnamese terms "Hồn" (Soul) and "Vía" (Astral Body) that designate the two Spiritual Realties of the Polar Male Principle (Yang) and the Polar Female Principle (Yin). They constitute the fundamental state of Androgynat of each human being.

These are both ancient and universal notions that are found with the Ancient Egyptians under terms such as "Ba" and "Ka", and with the Chinese Taoists such as "Hunn" and "Pai", and with the Hindus such as "Civa" and "Sakti", or with the Hebrews such as "Nechema" and "Nephesh".

In virtue of the Unique Principle (see Note 11) the existence of all living beings and things proceeds from the bipolar Negativity-Positivity (Yin-Yang), deriving from the structure of an atom to the solar system and galactic universes.

According to the Esoteric Science of Non-Being, the human beings possess a spiritual ambivalence that represents by the Soul (Hồn) in the domain of Psychic Energy and by the Astral-Body (Vía) in the domain of Vital Energy. It is relevant that the Soul is the Polar Male Principle (Yang) and the Astral Body is the Polar Female Principle (Yin) in man. But for woman, the Soul is the Polar Female Principle (Yin) and the Astral Body is the Polar Male Principle (Yang). This precision largely helps us comprehend better the Ancient

Traditions of different nations in general and the Legend of Adam and Eve in the Bible in particular.

131. The Mystical Reunion of Soul and Astral Body : Translation according to the semantic value of the esoteric Sino-Vietnamese expression "Hồn Vía Tương-Hội" (hồn = Soul; vía = astral body; tương hội = meeting, reunion). The terms "Tương Hội" literally implies "reunion" or "union again" that bears a sense of coming close together according to the context.

132. Like lentil and foam bubbling on the water or the clouds passing in the sky : Translation by association of ideas from the Vietnamese metaphoric expression "Bọt Nước Bèo Mây" (bọt nước = foam on water; bèo= lentil; mây = clouds).

133. The Unification of the Female (Yin) and Male Principles (Yang) : Literal translation of the esoteric Sino-Vietnamese expression "Âm Dương Hiệp-Nhứt" (Âm = Yin, Polar Feminin Principle; Dương = Yang, Polar Masculin Principle Hiệp-Nhứt = Unify) that designates the Return to the State of Monism or Original Neutrality by which the Soul (Yang) and the Astral Body (Yin) fuse together to merge into the Great Sphere of Incommensurable Divine Light.

134. Nirvana : Sanskrit term that is literally impossible to translate. It has been phonetically translated in the Oriental languages, for example, such as "Nie-Pan" in Chinese, "Niết-Bàn" in Vietnamese etc...

In the semantic standpoint, the term "Nirvana" whose root "Nirv" means "Extinction" and "Va"

means "Breath", designates a state of all pure and serene Quiddity where all phenomenal things and mental thoughts (Samskara) cease to exist.

In the philosophical standpoint, the term "Nirvana" designates the ultimate liberation of a human being who attains the supreme maturity of existence, the deliverance of the ever-recurring rounds of birth and death (Sangsara or Samrara), the Sphere of Vacuity (Sunyata) of Buddhas, of the greatly awaken Beings.

In the standpoint of the Mystical Experience, the terms "Nirvana" designates the Sphere attained by Sakya-Muni Buddha (see Note 18) after passing through the Terrestrial World or the World of Desires (Kama-Dhatu) and crossing the Four Degrees of Meditative Contemplation. (see Note 120). These stages correspond from going to the World of Matter (Rupa-Dhatu) to transcend to the Four Spheres of the World of No-Matter (Arupa-Dhatu) that are as follows:

1. The Sphere of Infinity of the Space (Akacanantya-Yatanam).
2. The Sphere of Infinity of the Cognitive-Consciousness (Vijnananantya-Yatanam)
3. The Sphere of the Absolute Non-Existence (Akintchnya-Yatanam)
4. The Sphere where there are neither Ideas nor the absence of Ideas (Naivasanjnanasanjna-Yatanam).

According to Master Tư (Đỗ Thuần Hậu) of the Spiritual School of Non-Being, it exists two kinds of Nirvana:

a) The Nirvana of Microcosm of human body, located at the Sphere of Renal Psychic Center. When the Soul is incarnated into the body, it goes by the Renal Psychic Center through the first fontanel

(see Note 70) and the Canal of Ependyme of the spinal cord, then forgets all things pertaining to previous existences before entering into the Cardiac Psychic Center.

b) The Nirvana of Macrocosm, located at the Sphere of Buddhas, of Serenity and Lucidity.

135. Contemplative Monks : Translation by analogy of the Buddhist Sino-Vietnamese expression "Thiền Sư" (thiền = Dhyana, meditative contemplation; sư = monk, friar, priest, homonym of the term "sư" = master).

136. Open the Cranial Psychic Center : Translation by analogy from the esoteric Sino-Vietnamese expression "khai-khiếu" (khai = open; khiếu = aperture, orifice, canal, cavity) from which the term "khiếu" is the contraction of the expression "huyền quang khiếu" (huyền = wonderful; quang = light; khiếu = cavity) that designates the "Cavity of Wonderfully Black Light", also called "Hang Trời Cửu Khiếu" (hang = cavern; Trời = Heaven; cửu = nine; khiếu = orifices) that is "the Celestial Cavern of Nine Orifices". The Yogis call it as "Brahman-Randhra" (Cavern of Brahman) that corresponds to the Cranial Psychic Center, known under the name of the "Lotus of Thousand Petals" (Sahasrara-Padma Chakra in sanskrit - Khí Điển Luân Xa in Sino-Vietnamese). (see Note 91)

Note that the "Aperture of the Cranial Psychic Center" starts first by the apparition of a swelling at the top of the head (Uchnicha in sanskrit) that cracks according to the postero-anterior axis to the direction of the first fontanel (see Note 70) and forms a "fissure" called "Brahma-Randhra" in Yoga and "Hà Đào Thành" in the Spiritual School of Non-Being from which

Master Tư (Đỗ Thuần Hậu) esoterically called the "Milky Way of the Microcosm", when alluding to the meeting of the constellation of a Herdsman, symbolizing the Soul and the constellation of a Weaver-Woman, symbolizing the Astral Body.

137. Open the Wisdom Eye : Translation according to the semantic value of the esoteric Sino-Vietnamese expression "Mở Huệ" (mở = open; huệ = Clairvoyance) in which the term "Huệ", contracted from the expression "Huệ Nhãn", meaning "Eye of Clairvoyance", "Wisdom Eye" or "Spiritual Eye" (see Note 26).

Note that the "Wisdom Eye", also called "the Third Eye", corresponds to the Frontal Psychic Center. In reality, it exists two Frontal Psychic Centers:

1. The first one locates between the two eyebrows, called "Ajña-Chakra" in sanskrit, "Hỏa Luân Xa" in Sino-Vietnamese.

2. The second one locates in the middle of the fronthead, called "Manas-Chakra" in Sanskrit.

138. The Travel of their Souls : The "Astral Travel in the Microcosm of human body can be done both by the Soul and the Astral Body but the difference is that the Soul can always go back by its own will to verify the place while the Astral Body cannot.

139. The Sphere of Oneiric Visions at the Umbilical Psychic Center : Literal translation of the esoteric sino-vietnamese expression "Tề Luân Hư Cảnh" (tề = umbilical, navel; luân = Chakra; hư = oneiric, that does not occur in the phenomenal world); cảnh = visions, scenery).

These are relevant notions of the Esoteric Science of Non-Being: the Umbilical Psychic Center, corresponding to the 8th point of Acupuncture of the Conception-Vessel or "the Palace of the Spirit" (huyệt Thần-Khuyết), is the Emanation Center of Oneiric Visions. When this Umbilical Psychic Center is "opened", the practitioner sees the sceneries of beings and things that pertain to the superior and middle part of the Inferior Sphere of the Microcosm. This is a state of Supranormal Dream. And when the practitioner succeeds in "opening" this Umbilical Psychic Center further, his Soul can descend to the Middle Sphere of the Microcosm to meet the Astral Body (see Note 129). This first stage of Harmonization of the Two Polar Principles Male (Yang) and Female (Yin) provides to this Umbilical Psychic Center the name of "Psychic Center of Harmonization" (Hòa Cảm Luân Xa in Sino-Vietnamese). In the system of Yoga, this Umbilical Psychic Center is called by "Manipura Chakra" (Mani = Jewel, Gem; Pura = City, Town, or Palace; Chakra = Psychic Center). Thus, when the practitioner succeeds to fully "open" the Umbilical Psychic Center, he will see all his previous errors in order to correct himself, then reside in lucidity and serenity. This constitutes one of the Six Supranormal Powers or Six Supranormal Cognitions (Sad-Abhijña in Sanskrit - Lục Thông in Sino-Vietnamese; see Note 40).

140. To leave the microcosm by their Soul : Translation by association of ideas from the esoteric Sino-Vietnamese expression "Xuất Hồn" (xuất = to go out, leave; Hồn = Soul) from which the term "Xuất" bears a profound meaning. The etymology of this term "Xuất" (go out, leave) is composed by two ideograms "Mountain" (山) superposed (出): esoterically speaking, the first ideogram "Mountain" designates the "Mountain of Five Elements" (Ngũ Hành Sơn) symbolizing the

Energies of Five Vital Breath of the Five Visceras (see Note 144) and the second ideogram "Mountain" designates the "Root of the Mountain at the close-cropped hair" (Sơn Căn Mí Tóc) symbolizing by its calligraphy the Reunion of Three Energies Tinh, Khí, Thần (Energy of Seminal Essence, Energy of Vital Breath, Spiritual Energy) that are shifted from the Frontal Psychic Center to the sinciput. Thus, the esoteric verb "Xuất", used by the Manifesting GOD, does not only imply "to leave, go out" but also informs us about the Secret Science of "Leaving the body by the Soul", and that is proceeding from what we call "the Five Vital Breath paying homage to the Origin" & "the Three Flowers reuniting at the Sinciput" with a view to form the Sacred Embryo (see Note 123) then the Immortal Infant (see Note 143).

141. Theosophy Society : It is about a syncretic Spiritual School, resulting from the fusion of differents Western Traditions (Egyptian, Greek, Judeo-Christain, Islamic) and Orientals (Hindu, Buddhist) founded in 1875 in New York (U.S.A) and in 1882 in Adyar (Madras, India) by Mrs. Helene Petrovna Blavatsky from whom the successor was Mrs. Annie Besant.

It composes of two sections:

1. The Exoteric Section, known under the name of "the Blue Lotus".

2. The Esoteric Section, known under the name of "the White Lotus".

The Theosophy Society, whose headquarter has been always at Adyar (Madras, India) is divided into 25 organized and hierarchical branches that spread out in more than 50 countries from which there are the United States, France, Vietnam etc...

142. Distillation of Cinnabar : Literal translation from the Taoist Sino-Vietnamese expression "Luyện Đan" (luyện = distill, purify; đan = Cinnabar). This is the notions of Internal Alchemy. The term "Cinnabar" is used here in the symbolic sense, not chemical one. In fact, the red vermilion color of Cinnabar (natural sulfur of Mercury HgS or Chrome Red PbO, PbCrO, also called Chinese Red) recalls us about the red vermilion color of the "Pearl of Sarira Light" at the last stage of the crystallization of the "Sacred Embryo" (see Note 123) that will lead the adept to the Sphere of Immortality. This is the reason in which the expression "Distillation of Cinnabar" is always understood in so far as "Distillation of the Immortal Elixir", found in the Atharva Veda (Hindu work before the year of 2000 before J.C.)

Note that the Taoist Sino-Vietnamese "Đan" (Cinnabar) or rather the expression "Kim Đan" (kim = gold; đan = Cinnabar) is more of common use. In the philosophical and semantic standpoint, it is equivalent to the Arabic expression "El-Dhat" (or philosopher or philosopher's stone) which is used in the Sufi School of Internal Alchemy of the Imam Jafar Sadiq (700-765) before J.C.) and his eminent Disciple Jabir Ibnel Hayyan.

143. The Immortal Infant, the Sarira Pearl : Translation according to the semantic value of the Taoist Sino-Vietnamese expression "Anh-Nhi" (Infant) from which the term "Anh" is homonym to the term "Anh" in the expression "Anh Linh", means "Supranatural Mind" or "Supranatural Power". Note that this expression "Anh-Nhi" is synonym to the esoteric expression "Thánh-Anh" (Sacred Infant) which is more of common use.

In fact, the crystallization of the Sacred Embryo (see Note 123) leads to the Spiritual New Birth or Rebirth of the adept under form of the Immortal Infant that represents his "Extra-Corporeal Body" (Thân Ngoại Hữu Thân) called "the Body of the Law" (Pháp Thân - Dharma Kaya in Sanskrit), and that is capable of riding the wind and clouds, climbing up to the Realm of Heavens, penetrating the Sphere of Buddhas, returning to the Divine Origin, i.e. to GOD the Creator of the Universe. (See Q.A. 48)

These notions pertaining to the Science of Non-Being reminds us of a paragraph in the Bible where Jesus Christ replied to Nicodemus : "Indeed, indeed, I say to thee, unless a man be born again, he cannot see the kingdom of GOD". (John : III, 3)

144. The Five Vital Breaths pay homage to the Origin : This is a Taoist allegory of the Transcendental Psychophysiology in which the Five Vital Breath of the Five Visceras (see Note 103) are symbolized by Five Persons, Three Men and Two Women, standing in circle and reverently looking at the Divine Moon that shines above them, as a symbol of the Original Light. In fact, the Five Vital Breath of the Five Visceras correspond to the Five Trigrams (three Yang and two Yin) representing the Five Elements : Fire ☲, Wood ☳, Metal ☰, Earth ☷, and Water ☵. (see Note 79).

Master Tám (Lương Sĩ Hằng) of the Spiritual School of Non-Being explains as follows:

Similar to the energy of Five Elements on earth which draw their Source (Origin) of Light from the Moon and the Sun, the Five Vital Breath of the Five Visceras, in their return to the Source (Origin) of Light in the Microcosm represented by the two eyes (right eye is the Moon and left eye

is the Sun), condition the visual acuteness: the total privation of food during several months will inevitably lead to blindness.

Note that the Chinese character "Ming", meant "Light", is composed of two ideograms "Sun" and "Moon". And this is right at the level of the Frontal Psychic Center (Ajña-Chakra, Hỏa Luân Xa), located between the two eyes that spouts a light during the Meditative Contemplation. That light is called "Jyoti" in Sanskrit and "Mô Ni Châu" in Sino-Vietnamese (Mô Ni = from Sanskrit Muni = Silence; Châu = Pearl) or Pearl of Silence, or also "Sarira Pearl" (see Note 123).

145. Enter into the meditative ecstasy : Translation according to the semantic value of the Buddhist Sino-Vietnamese expression "Nhập-Định" (nhập = penetrate, enter; định = Samadhi in Sanskrit) from which the term "Định" bears a double meaning corresponded respectively to the Sanskrit terms "Dharana" (Concentration of Mind) and "Samadhi" (Meditative Ecstasy).

It is noted that the subject of the Sino-Vietnamese "Định" corresponding to the Sanskrit term "Samadhi" designates the psychic state of the adept having realized the Meditative State (Dharana - Định) and the Contemplative State (Dhyana - Thiền): these two states "Dhyana and Dharana" (Thiền and Định) interrelate and merge together into one supra-conscious state, called "Samadhi". This Sanskrit term etymologically means "the Perfect Union of all the faculties with the Divinity within". Mircea Eliade has tempted to translate by "En-Stasis", while other writers have tried to translate it by the term "Ecstasy", or the inspiring expression "Mystical Ecstasy" of Catholic Saints. However, it is not clear enough in terms of semantic value relating to this Yogi-

Buddhist term "Samadhi". Thus, we prefer to translate it by the term "meditative ecstasy" for two reasons:

1) The Christian term "ecstasy" that designates "the state of highest wisdom, fautless visions and perfect happiness" expresses pretty well the meaning of the Yogi-Buddhist term "Samadhi" on the psychic standpoint, even though it does not express the meaning in terms of methodology by which there are two kinds of "Samadhi".

A. The Samprajna-Samadhi (ecstasy with support)
B. The Asamprajna-Samadhi (ecstasy without support).

2) That is why the attribute "meditative" is thought to be necessary and specifically more appropriate than the term "mystical" to designate the state of "ecstasy", which always proceeds from the Meditation or the Meditative Contemplation.

146. Monkey-Mind, Horse-Thought : These are the Yogi and Buddhist allegories of the perpetual agitation of the mind and thoughts. In fact, in the Yogi treatises, our thoughts are often compared to a messenger who is in constant agitation. Sakya-Muni Buddha said in the Vinaya-Pitaka: "Similar to a monkey playing in the forest catching hold of a branch and immediately abandonning it for another and so forth, O disciples, your Mind, Thought, Consciousness also form and dissove incessantly".

147. Vehicule : Literal translation of the Sino-Vietnamese term "Thừa", corresponding to the Sanskrit term "Yana", which designates the "Charriot" or "Means of Transportation" alluding to the "Means of Salvation", originating from the

teaching of Sakya-Muni Buddha. In fact, in the paragraphs concerning the "Parable of the Blazing House of the second chapter of the Sutra "Saddharma-Pundarika" (Lotus of the Wonderful Law) Sakya-Muni Buddha has spoken about the Three Vehicules (Triyana) that are provided to man so as to free him from the Law of Karmic Transmigration. They are: 1. one of the listeners of Buddhas (Sravakas); 2. one of Buddhas whose goal is self-liberation (Pratyeka-Buddhas); 3. one of the future Buddhas for saving living beings (Bodhisattvas).

Note that the term "Vehicule" (Yana in Sanskrit) from which originate the expressions "Small Vehicule" (Hina-Yana) and the "Great Vehicule" (Maha-Yana) respectively designates the Buddhist in south India which advocates the self liberation by relying on the Doctrine of the Original Buddhism, and the Buddhist in north India which advocates the salvation of the Multitude.

148. At least two hours everyday at midnight : According to the Chinese Astrology, it is the "time of the rat" lasting for two hours (23h to 01h - solar time). It is the best moment at night when the energy of the pure cosmic breath reachs the optimum.

To the Esoteric Science of Non-Being, midnight corresponds to the "Northern-Water" in the Macrocosm (North) and the Microcosm (kidney and adrenal gland). It is represented by the following trigram: Celestial Water ☵ , also known as "Water of Waves and Streams" or "Sublimated Water" (Mercurial Water or Philosophical Mercury in the Tradition of Alchemy).

149. True Sutra without Words : Literal translation of the Buddhist Sino-Vietnamese expression "Vô Tự Chân Kinh" (vô = without, inexisting; tự = ideographic character; chân = true; kinh = sacred book = Sutra in Sanskrit) to express the ineffable spiritual realty, which are immanent to the individual realization.

"Sutra" etymologically means "thread" implying that "Sutras" are like threads for weaving the Mat of the Doctrine from which derive the term "Dharma" (or Law).

It is to be noted here that the Amitabha Buddha Sutra has always been traditionally considered as being "the Sutra without Words" because it is the Sphere of Spiritual Energy of the adept's Microcosm. Therefore, though it currently exists a Sutra under the title of "Amitabha Sutra", its true meaning will remain above the reach of the adepts until they succeed in realizing its spiritual level.

For the first time in the history of Esoterism, Master Tư (Đỗ-Thuần-Hậu), with the Divine Benediction, has written a detailed commentary about this Sutra revealing the identity of our beings in connection with the Macrocosm. He also taught us about the Spiritual Ascesis and the Path of Spiritual Perfectionment according to the Initiation of Amitabha Buddha, known as the "Dharma of Non-Being Esoteric Science of Buddha". This Initiation of Amitabha Buddha revealed by M. Đỗ Thuần Hậu in His "Commentary on Amitabha Buddha Sutra" discloses to us about the Initiation of Padma-Sambhava revealed in the Tibetan Tantric Buddhism, through a symbolic language expressing the immanent Spiritual Truth.

150. Meditate : Literal translation of the Vietnamese term "Thiền", corresponding to the Sanskrit term "Dhyana" (= Meditation or Meditative Contemplation" - see Note 120) and used here as as verb.

151. Fasting for 40 days : In fact, according to Saint Matthews and Saint Luke, Jesus was led into the desert by the Spirit, to be tempted by the Devil three times (Matthew and Luke : 4).

These revelations of the New Testament recall us about the temptation of Buddha by Mara, the King of Evil, during his Meditative Contemplation before the time of his ultimate Illumination, a famous anecdote in the Lalita-Vistara.

In order to commemorate those 40 days fasting of Christ in the desert, the Christians celebrate the Lenten, fasting period and privation between the Shrove Tuesday and the Easter days.

152. The Life of Buddha : It concerns "the Lalita-Vistara" in which is depicted the marvelous biography of the Prince Siddharta Gautama who had become the Great Buddha Sakya-Muni. (see Note 18).

153. His Spiritual Energy was elevated to the Transcendency : Translation by association of ideas from the esoteric Sino-Vietnamese expression "Siêu Xuất" (siêu = transcend; xuất = leave, get out) from which the term "Xuất" bears a profound meaning (see Note 138).

According to Master Tám (Lưởng Sĩ Hằng) of the School of Non-Being, esoterically speaking, the expression "Siêu Xuất" means: "To tilt at a

certain angle before being able to leave the body by the Soul and rise..."

154. The Four Books and the Five Canons : Literal translation of the Sino-Vietnamese expression "Tứ Thư Ngũ Kinh" (tứ = four; thư = letter, book; ngũ = five; kinh = canons, sacred books) which designates:

A. The Four Classical Books: 1. Confucian Analects (Luận Ngữ); 2. The Great-Learning (Đại-Học); 3. The Doctrine of the Means (Trung-Dung); 4. The Works of Mencius (Mạnh-Tử).

B. The Five Canonical Books: 1. Books of Mutations (Kinh Dịch); 2. Books of Annals (Kinh Thư); 3. Book of Odes (Kinh Thi); 4. Book of Rites; 5. Book of Spring and Autumn (Kinh Xuân Thu - Historical Canon written by Confucius which constitutes a chronical events of the state of Lu in the year of 722 before J.C.)

Note that "the Four Books and the Five Canons" form a fundamental base to the teaching of Confucianism and the pragmatic application of the philosophy of the Means, also called the Doctrine of the Invariable Means, of Confucius. (see Note 21)

155. Enlighten their Consciousness, Perfect their Nature : Translation by association of ideas from the Sino-Vietnamese expression "Tu Tâm Dưỡng Tánh" (tu = lead a life of spiritual perfection; tâm = heart, mind, consciousness; dưỡng = to nourish; tánh = nature).

In the Esoteric Tradition, the expression "Tu Tâm Dưỡng Tánh" is made of the term "Tâm" for "Tâm Hồn" (Heart Soul) and "Tánh" for "Tánh Vía"

(Nature of Astral Body) or for "Tánh" in the taoist expression "Tánh-Mạng" (Sing-Ming) from which the terms "Tánh" and "Mạng" are respectively equivalent to the terms "Ba" (Conscious-Principle/Soul) and "Ka" (Vital-Principle/Astral Body) in the Osirism of the Ancient Egyptians.

156. Magical powers for invoking wind and rain : Literal translation of the Taoist Sino-Vietnamese expression "Hô Phong Hoán Vũ" (hô = call, summon, convoke; phong = wind, hoán = command; vũ = rain). It concerns the occult powers that consist of convoking the Genii of Wind (Phong-Thần) and the Genii of Rain (Vũ-Thần).

157. Buddha-Nature : Literal translation of the Buddhist Sanskrito-Vietnamese expression "Phật-Tánh" (Phật = Buddha; tánh = nature) that designates the potential of lucidity and serenity within each human being.

The term "Phật" which means "Buddha" in Vietnamese, is in fact a "Bija Mantra" (seed-syllable) or Vibratory Sound, same as "OM - HUM - HRIH in Tantric Buddhism and NAM - MÔ - A - DI - ĐÀ - PHẬT in the Esoteric Science of Non-Being. (see Note 35).

158. Apparition at Fatima : In fact, the Virgin Mary known under the name of Our Lady of the Rosary has made Her apparition in 1917 to three young children : Lucia (born in March 27, 1907 at Antonio), Francisco Marto (born in November 6, 1908, died April 4, 1919), and Jacinta Marto (born in October 3, 1910, died February 20, 1920) at Fatima, village of Portugal, 100 Km North of Lisbonne.

159. To adopt the vegetarian regimen according to the will of GOD : This recommendation reminds us about the first interdiction of GOD in the Bible:

"And everything that moveth and liveth shall be meat for you: even as the green herbs have I delivered them all to you - saying that flesh with blood you shall not eat". (Genesis : 9, 3-4)

Concerning this Divine Interdiction after the Deluge, it exists an ambiguity between the Judeo-Christian and Islamic Interpretation, because there is always blood in the flesh.

Therefore, that recalls us on the divine commandment before the Deluge:

"And GOD said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seeds of their own kind, to be your food". (Genesis : 1, 29)

160. Period of Decadence of the Law : Literal translation of the Buddhist Sino-Vietnamese expression "Thời Kỳ Mạt Pháp" (thời kỳ = period; Mạt = decadence; Pháp = Dharma, Law).

The Sino-Vietnamese term "Pháp" or "Dharma" in sanskrit, bears a particular polysemy: it designates "a Doctrinal Principle, a Teaching, a Method, a Phenomenon" of the sensitive world or the supra-sensitive world, "a Law" acting on phenomenal things... Also, the English term "Law" cannot fully express all the meanings of this term "Pháp" (Dharma in Sanskrit). In fact, there exists a term such as "Tsedeq" in the Jewish Tradition, and "Maat" in the Egyptian Tradition which are closer to the term "Pháp" (Dharma) in this Sino-Vietnamese expression.

161. The Registration of the Elects : Translation by association of ideas from the esoteric Sino-Vietnamese expression "Sổ Long Hoa" (Sổ = Registration; Long = Dragon; Hoa = Flower) that literally means: "Registration of Dragon-Flower" (see Note 82).

162. ...48 Most Great Vows : In fact, Amitabha Buddha has made 48 Great Vows wishing that He will not accept the rank of "Perfect Knowledge" as long as all living beings are still not all liberated from the Sphere of Sorrows and Ignorance.

163. Perfect Knowledge : Translation according to the semantic value of the Buddhist Sino-Vietnamese expression "Chánh Giác" (Chánh = Rectitude, Right; Giác = Cognition) corresponding to the Sanskrit Buddhist term "Sambodhi" (Perfect Knowledge) often seen in the expression "Anuttara-Samyak-Sambodhi". (see Note 69).

164. Prodigal Children : Translation by association of ideas from the Buddhist Sino-Vietnamese expression "Cùng Tử" (Cùng = Miserable, Tử = Child), extracted from the Sutra "Lotus of the Wonderful Law" (Saddharma Pundarika), in Chapter IV, headed "the Inclinations" or "the Confidence" (Adhimukti) from which the miserable prodigal child seeks to return to his wealthy father.

It is to be noted that this parable of the Prodigal Child is also found in the Bible. (Luke : 15-11 to 32)

165. Spiritual Origin : Translation by association of ideas from the Sino-Vietnamese

expression "Căn Tu" (căn = root; tu = lead a life of spiritual perfection) that designates the potential of a person having already lead a life of spiritual perfection in his previous lives.

166. Grasp the energy of the Five Elements : In the context, "to Grasp" (nắm) "Firmly" (vững) "the Five Elements" (Ngũ Hành), to master the flow of the energy of the Five Elements.

167. The Jade Emperor : It refers to the Almighty GOD the Creator, to Yahveh or Allah. (The term "Jade" is considered as the condensation of the Pure Energy of the Cosmos or Universe).

168. Get to the Center : The Center of the Vital Energy of the Cosmic Universe.

169. The Great Body of the Supreme Lord : Esoteric allegory that brings out the parallelism between the Human Microcosm and the Divine Macrocosm, and the one between the Physical Body of Man and the Metaphysical Body of GOD.

Note that the expression "Great Body of GOD" is synonym of the esoteric Sino-Vietnamese expression "Đại-Thể", meant "Great Essence" that designates GOD the Creator, expression found in the Hermetic Tradition in Europe (from Trimegiste Hermes).

170. ...reside in the heart : Effectively, the physical heart is always considered as the residence of the Soul in all Esoteric Traditions.

171. The Non-Vehicule : Literal translation of

the Sino-Vietnamese term "Vô Thừa" (Vô = Non-Manifesting, Void, Without; Thừa = Vehicule, Yana in Sanskrit), it means: "Vehicule above all other known vehicules: that yields to the comparison between the Buddhist terms "Small-Vehicule" (Hinayana - Tiểu Thừa) and "Great Vehicule" (Mahayana - Đại Thừa). The "Non Vehicule" or the "Vehicule without Vehicule" has also been called "Sublimately Supreme Vehicle" (Siêu Thượng Thừa).

Note that the term "Vehicule", being the Means for Salvation, comes from the Teaching of Sakya-Muni Buddha in the second chapter of the Sutra "Saddharma-Pundarika" (Lotus of the Wonderful Law), in the paragraphs concerning the "Parable of the Blazing House". (see Note 147).

172. Transcendental Light : Translation according to the semantic value of the esoteric Sino-Vietnamese expression "Siêu-Quang" (siêu = sublime, transcendental; quang = light) which is homonym to the terms "Siêu Quang" (that surpass the speed of light), often used in the science of Physics and Astrology.

173. ...radiating down : Literal translation of the Sino-Vietnamese "Bố" (spread out, pour out), often goes in pair with the term "Ban" (blessing) to form the expression "Ban Bố" which means "pour out or radiate down for blessings".

174. Jewel-Body : Literal translation of the esoteric Sino-Vietnamese "Kim Thân" (kim = jewel, gem; thân = body) from which the word "Kim" is contracted from the term "Kim Cang" which is Diamond. (see Note 8).

The term "Kim Cang" is esoterically synonym to the word "Diamond" = symbol of indestructibility, and homonym to "Hard Gold" (kim = gold; cang = hard, durable) = symbol of the Philosopher's Stone (in the West) and the Crystallization of the Pearl of Sarira Light (in the East).

Master TƯ (Đỗ Thuần Hầu) wrote in His "Commentary of Amitabha Buddha's Sutra" as follows:

"Hard Gold gives rise to the precious thing That permits the Union between the Sublimated Water with the Exalted Fire, and the Harmonization of Mercury with Lead..." (see Note 142).

175. The Diamond Body of Clairvoyance : Literal translation of the esoteric Sino-Vietnamese expression "Kim Cang Huệ Mạng" (Kim Cang = Diamond; Huệ = Clairvoyance; Mạng = Body, Life, Destiny) from which the terms "Huệ Mạng" are the current translation of the Sanskrit expression "Ayushman" meant "Very-Venerable Life" or "his Holiness Life". That is the honorific title by which Sakya-Muni Buddha called His eminent disciple Subhuti (Sariputra), in the Book of the Cut-Diamond (Vajra-Tchedika) of "Vajra Prajña Paramita Sutra".

Note that the Sino-Vietnamese "Mạng" (Ayu in sanskrit) of the expression "Huệ Mạng" (Ayushman in sanskrit) does not have any equivalent word in English, because it is part of the esoteric language that bears several meanings according to the word by which it is derived: it can mean as well as "the Living Body", "Life" ... in the expression "Mạng Sống", or "Destiny, Fortune" in the expression "Số Mạng", or "Predestinated, Order in Heaven" in the expression "Thiên Mạng" or "Vital Principle" in the taoist expression "Tánh Mạng" (Tánh = True Nature; Mạng = Vital Principle)

176. I borrow this person's body : Note here that it concerns about a rare and supranormal instance by which GOD borrows the body of a person having realized the mystical union with Him while integrally retaining her lucidity and consciousness at all times. That permits the Manifesting GOD to fully express the Divine Verb to this person and to the Visible Plane in this end of 20th Century.

177. GOD becomes pleasurably surprised : Passage that has provoked a perplexity among certain practitioners of various Spiritual Schools : "Why GOD, as being Omnipresent, Omnipotent, Omniscient Supreme Being still can become surprised?"

To answer this question, the Manifesting GOD replied: "Evidently, I must perfectly know the spiritual level of this personality before she receives My Divine Energy to her, the Soul of this personality has made an enormous progress within an extremely short period of time that no one on earth when receiving My Divine Energy has ever been able to offer ME an experience of such a mystical magnitude! Therefore, I must become surprisingly pleased!

And Master Tám (Lương Sĩ Hằng) also expounded upon it as follows: "GOD is TRUTH and LIFE. As being TRUTH and LIFE, GOD is dynamic but is not fixed at any preconceived ideas... HE is surprised without being surprised and yet is surprised - HE is surprised because HE is the Infinite Perfection, but not surprised because all things are within His Divine Will".

178. Spiritual Heart : Translation by association of ideas from the Sino-Vietnamese term "Tâm" designating "the Center of Human Being" from which

proceed the Lucid Will and the Moral Consciousness (see Note 57)

179. Four Virtues : It concerns about the "Four Unlimited Virtues of the Heart" (tứ vô lượng tâm) which are: "Kindness (từ), Compassion (bi), Joy (hỷ) and Abnegation (xả). (see Q.A. 26 & 29).



NORTH CALIFORNIA:

Nguyen Thai Hung
2723 Ingall Court
SAN JOSE, CA 95111
Tel. (408) 971-1446

SOUTH CALIFORNIA:

Le Van Lac/Tran Dinh Long
10237 Falcon Ave.
FOUNTAIN VALLEY, CA 92708
Tel. (714) 962-4427

TEXAS:

TAY NAM
Houston, Texas
(713) 782-3413

CANADA:

Co Van Thuan
2340 Rue St. Jacques Ouest
MONTREAL PQ H3J-2M7, CANADA
Tel. (514) 932-2444

FRANCE:

Phan Cao Thang
51 Auguste Blanqui No. 386
94600 Choisy Le Roi, FRANCE
Tel. (1) 853-9561

Mimo's art studio
(408) 279-3311