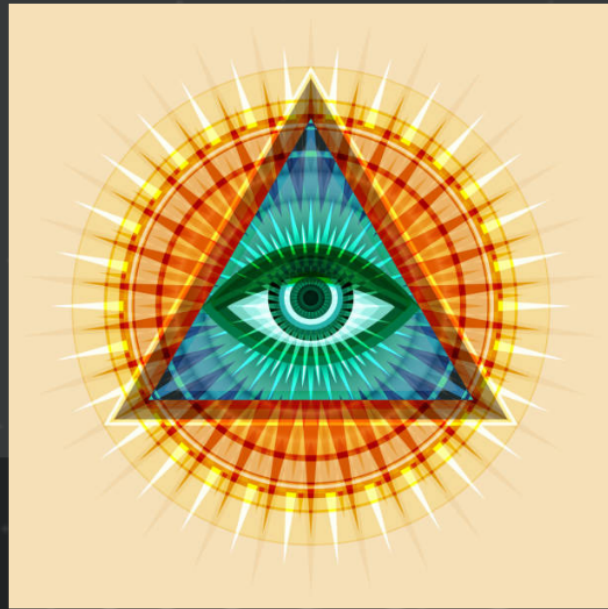


CAO ĐÀI

ESOTERIC PRACTICE



THE EIGHTH GODDESS



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PRACTICE



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MEDIUM-TỪ HUỆ





Trí Huệ Cung, Tây Ninh Việt Nam, one of the three
Meditation Houses for Caodaists

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FOREWORD

On 1 of the 2nd month, Year of the Pig (1947) His Holiness Hộ Pháp said: *“With your naked eyes, you can only see what an ordinary man can. Having achieved enlightenment, you can see that a human is made up of three parts: the body formed by materials, the spirit formed by the essence of those materials and the original energy (qi) formed by the soul.*

We humans can certainly achieve enlightenment by uniting those three parts. You will somehow find the way. Esoteric practice, however, is a must. At the beginning of Caodaism, exoteric practice was encouraged, but later on if we cannot attain enlightenment thanks to esoteric practice, our performance will be compared to a man who only wears trousers without a shirt”.

Obviously, His Holiness Hộ Pháp promoted the esoteric practice of Caodaism. However, He passed away before completing the system of meditation houses for Caodaists. The succeeding dignitaries have continued to lead followers, but paid no attention to the esoteric practice.

Fortunately, the Eighth Goddess in Diêu Trì Palace has taught the esoteric doctrine and practice to Hiền Tài Nguyễn Văn Mới (Từ Huệ), who was instructed to give this document to the Caodaist Sacerdotal Council (CSC). He did so before his death, but there have been no promising responses from the CSC so far.

Presently, I post it on the internet so that the next Caodaist generations can study for their own knowledge. Whenever the CSC wants to develop the esoteric practice for the followers, they can study it and other relevant texts. This book has not been officially recognized by the CSC, so I take no responsibility for its contents or publishing.

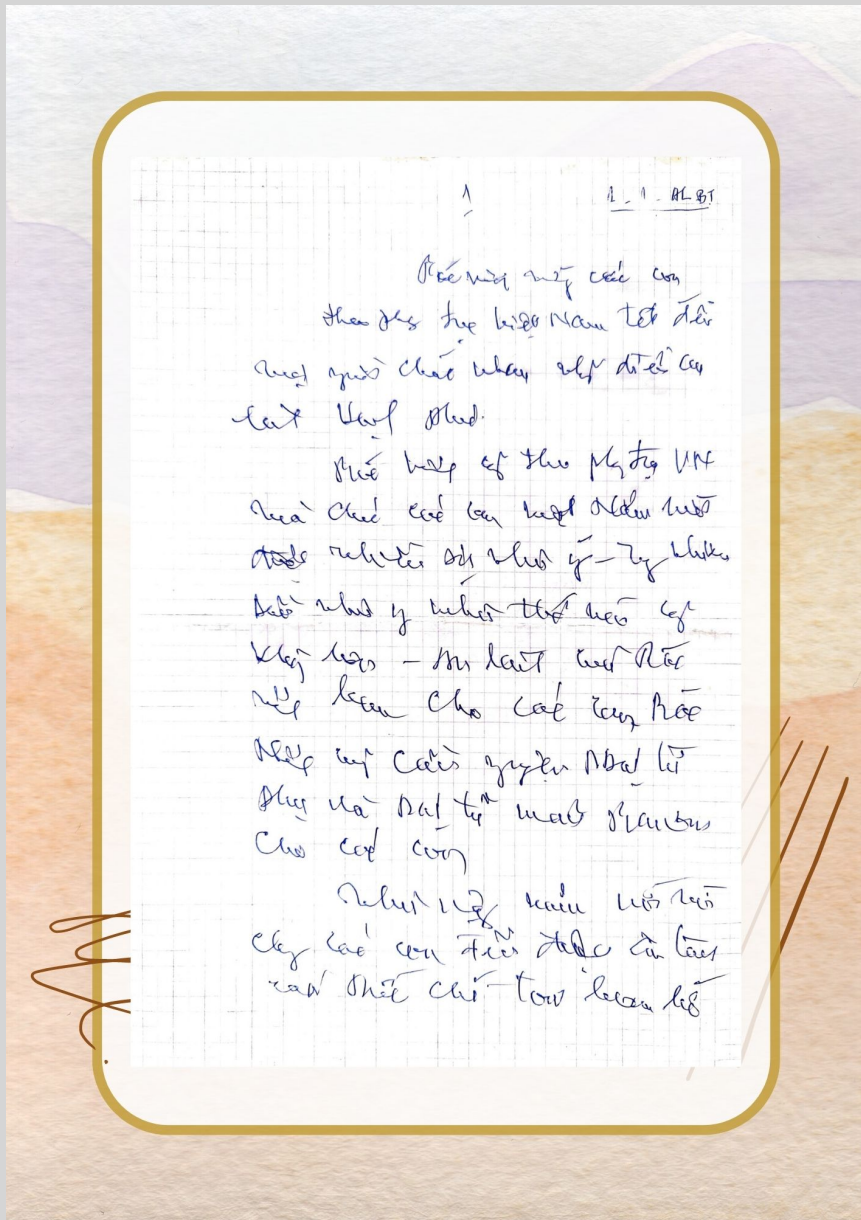
Translator

Từ Chơn

Those who led an extremely moral life in their past incarnation or who are predestined by God find it absolutely interesting to read this book. Reading it a lot of times, thinking twice about it and thus gaining a good insight into it, they will be greatly resolved to begin practicing diligently.

Consequently, they will reach their target. Those who are not predestined, conversely, feel anxious, doubting that they might be deceived by a false doctrine. Therefore, they will shy away immediately.

The Eighth Goddess in Diêu Trì Palace



Từ Huệ's automatic writing

Kính Cáo

Dịch giả Từ Chơn tự nguyện chuyển giao tác phẩm này đến Hội Thánh Cao Đài Toà Thánh Tây Ninh. Hội Thánh có toàn quyền kiểm duyệt và phát hành dưới mọi hình thức. Trong khi chờ đợi, bản dịch này chỉ gửi đến một số thân hữu để thỉnh ý. Tác giả không chịu trách nhiệm trước pháp luật đời và đạo về những hành vi như trích đoạn, sửa đổi, dịch thuật hoặc in lại bản sách này để buôn bán kiếm lợi nhuận.

Attention!

Translator Từ Chơn is willing to give this work to the Caodaist Sacerdotal Council in Tây Ninh, who has the right to censor and publish it at will.

Meanwhile, this translation is only sent to some friends for personal consultation. Từ Chơn would not be liable before the secular or religious laws for the behaviors like excerpting, altering, translating or copying this work for commercial purposes.

Midnight 14-15, the 4th Month, Year of the Goat (1979)

Disciples,

To grant your request as well as to fulfill my promise, from now on, Từ Huệ performs “chấp bút¹” nightly, and via his writing I will teach you esoteric practice – that is, how to unite your three precious parts: your body, your mind and your soul.

To date, His Holiness Hộ Pháp² has not taught anyone the complete strategy - except only a few disciples its sketchiest form. Only when a disciple is admitted to a Meditation House will he be taught the thorough lesson. I have not taught anyone either. However, due to your former moral incarnations, your good luck, and your predestination, I, with the permission of His Holiness Hộ Pháp, will teach you now. Later, you will return to the Vạn Pháp Cung³ and teach those with highly developed spirits.

Why do you have to practice this in the Vạn Pháp Cung? His Holiness Lý Giáo Tông⁴ and His Holiness Hộ Pháp chose the Vạn Pháp Cung for male disciples because it is the holy land with a lot of Dương Khí⁵, which makes it possible for you to absorb heavenly energy.

From now on, every night I will show you how to perform esoteric practice. At the end of the course, Từ Huệ will rearrange my teachings for practicing purpose.

Esoteric practice is neither easy nor difficult. Its outcome depends on your will power. Your former incarnations also play a vital role in the process. If predestined, you will be instructed by a genuine master,

¹ automatic writing.

² the leader of Hiệp Thiên Đài, a Caodaist legislative organization.

³ the Meditation House for male disciples.

⁴ Li Bai, the top leader of Caodaism (the Pope).

⁵ Yang Qi (Yang energy)

who will elaborate on how to practice. In addition to the genuine master, you should be patient enough to pursue your aim.

Esoteric practice is Caodaists' third approach to return to Heaven. You can also take the first approach - that is, joining the Cửu Trùng Đài⁶ to do missionary work that helps you return to God “**after**” your death. The second approach is joining the Phước Thiện⁷ to do charity work. This way also provides you with a good path to unite with God “**after**” you die. The third approach is esoteric practice. Believers with lots of good deeds in previous incarnations can take this approach to return to God “**before**” they die.

The major obstacles to esoteric practice are whether you have a strong desire to do it and whether you absolutely believe God. However, you can overcome those difficulties easily. Do you remember a Cao Dai prayer: “*Đạo*⁸ *originates in the combination of sincerity and belief*”? Since *Đạo* is the heavenly magic, God's holy authority which regulates the universe and the holy positions for Nguyên Nhân⁹, Quỷ Nhân¹⁰ and Hoá Nhân¹¹ in heaven. To learn *Đạo*, understand *Đạo* and achieve enlightenment by esoteric practice, you must be extremely sincere and absolutely believe God. As a result, God will grant your request.

Similarly, current astronomers sincerely believe in the existence of billions of heavenly bodies in the universe, so they try to find the way to prove it. Their belief will finally lead to success. They get to those

⁶ the Caodaist organization in charge of missionary work.

⁷ the Caodaist charity organization.

⁸ Tao (in Chinese). This word has lots of meanings: a path, a religion or the origin of the universe.

⁹ the divine spirits coming from heaven to teach humanity.

¹⁰ the devilish spirits coming from hell to challenge humanity.

¹¹ the spirits that have evolved from materials into humans.

planets or starts by spacecraft. On the contrary, by esoteric practice, we come there by our own spirit. Different strategies, same purpose!

The process of esoteric practice does not last some days. A course lasts a hundred days. Failing a course, you should take some rest before starting again from scratch. Continue until you reach the target.

In the old days, many people did perform esoteric practice, but few succeeded because they were not diligent enough to pursue their objective.



Midnight 15-16, the 4th Month, Year of the Goat (1979)

Disciples,

Tonight, I will resume teaching esoteric practice.

A disciple must complete two phases, which are Nhơn Đạo and Thiên Đạo, before entering the phase of esoteric practice. Nhơn Đạo means fulfilling your personal moral obligations and Thiên Đạo means practicing religion for your own heavenly position by caring for other people. If you meet these responsibilities, you pay off all your debts in previous incarnations as well as in your current ones. You could have borrowed many things in your former incarnations, and in your current incarnation, you also owe your parents and your mother country, not to mention the intentional and unintentional debts.

To fulfill Nhơn Đạo, male disciples must respect the three social relationships¹² and perfect the five personal qualities¹³. Female disciples must obey the three family codes¹⁴ and the women's code of conduct¹⁵.

To fulfill Thiên Đạo, male and female must give up secular life, becoming priests and teaching people Cao Đài doctrine.

Similarly, His Holiness Hộ Pháp said, "*It is imperative that a disciple achieve the three good deeds to be admitted to Trí Huệ Cung.*" This establishment will pay off your debts from your former incarnations. Only when you owe to nobody can you then have a good place in the Heaven.

1. The first deed:

¹² Relationship between ruler and ruled, between father and child and between husband and wife (Confucianism)

¹³ Compassion, righteousness, politeness, prudence, reliability. (Confucianism)

¹⁴ Obey father (in a family), obey husband (in marriage) and obey child (being widowed). (Confucianism)

¹⁵ Being diligent, having good dress sense, being well spoken and having good behavior. (Confucianism)

- Your own responsibility: perfecting yourself according to the teachings of Confucius.

- Working for Cao Đài organizations: joining the Cửu Trùng Đài to teach Cao Đài doctrine. This is also called “working for God”.

2. The second deed:

- Individually: following the teachings of Confucius.

- Working for Cao Đài organizations: joining the Phước Thiện to support the poor and Cao Đài organizations.

3. The third deed:

- Teaching or publishing books on Cao Đài doctrine, convincing people to behave ethically so that they can return to Heaven.

Completing the three deeds mentioned above (or one of them) is a prerequisite for a disciple to be admitted to the Trí Huệ Cung or the Vạn Pháp Cung. However, there is an exception: a permission granted by the Caodaist Sacerdotal Council. The optimum time for esoteric practice is between the ages of 40 and 60. There should be a good practice schedule in the Trí Huệ Cung and the Vạn Pháp cung for the best results.

ESOTERIC PRACTICE THEORY

Esoteric practice involves training your physical body, mind and soul, which Cao Đài calls the “three treasures”, so that they merge into a unit. In the old days, ancient priests said, “*Convert Tinh (body) into Khí (mind), convert the Khí (mind) into Thần (spirit) and bring the Thần (spirit) back to Hư (nothingness).*”

TINH:

Tinh is the human physical body. Whatever name it is called, it is literally your body, which is a visible material entity. It is composed of a head, a torso, two arms and two legs. Inside are the internal organs. Current anatomists can examine each part of the body. Using an electron microscope, they can even see the nucleus of a tiny cell. Now they know that the human body is composed of billions of

continuously active cells. Those cells are changing all the time to keep the body alive.

Generally, those cells are influenced by the weather. Besides, absorbing the essence of materials to support themselves, they are also affected by the digested materials. Pure materials result in a pure body while impurity materials produced an impure one. Pure food makes intelligent and determined humans; otherwise, it makes stupid people who are nothing less than gamblers, drinkers, sex maniacs and drug abusers. Pure materials include grains, fruits and vegetables. Impure materials are meat, fish, crabs and shells. An esoteric practitioner with a pure body can be easily successful, so you should completely purify your body by having vegetarian diet.

KHÍ:

Khí is the human mind, composed of a visible and an invisible part.

The visible part is the head and the brain. The brain controls human consciousness. The brain is inside the skull whose top is “mỏ ác¹⁶”. Between “mỏ ác” and the brain is the Nê Hườn Cung. In front of it is the forehead. Inside the brain and between the forehead and the brain is the Huệ Quang Khiếu, which is between the naked eyes.

The invisible part includes the Nê Hườn Cung and Huệ Quang Khiếu. Like air, they are unseen. You realize there is air because you see the winds blowing and the clouds floating. Similarly, you know there are Nê Hườn Cung and Huệ Quang Khiếu because you know that the world’s greatest persons and Buddha, who achieve extraordinary enlightenment, have great thoughts or inventions.

THẦN:

Thần is the spirit or the soul. It is invisible, but you realize its existence because you know you surely die unless you have a soul.

In summary, Tinh is your body. You cannot exist without your body. In addition, you are only a motionless mass of material unless you have a soul. The soul brings you to life. However, even with the body and the

¹⁶ the fontanel.

soul, you are only an insane without your mind. Those who lack one of those three parts are either dead or insane. That is why they are called the “three treasures”.

Now, I am discussing why and how you do esoteric practice.

1. CONVERTING TINH INTO KHÍ:

Why should you convert Tinh into Khí? This conversion is a process of serious training. Why should you train? Since your body can be either pure or impure, depending on what you eat, you need to purify it. Besides, inside your bodies are the organs, which generate your emotions, causing you to lead a life of sin. As a result, your soul is trapped in the material world and it becomes too hard for your soul to return to God.

A vegetarian diet, which is a good method of body purification, produces a healthy and pure body. The healthier your body becomes, the wiser you are. Only when you possess such a good body can you have noble ideas. In short, “converting Tinh into Khí” means feeding your brain with the essence of your body. In other words, the purified body “evaporates and changes” into a sort of “gas” called Âm Dương Khí¹⁷. This gas, in turn, is conveyed to the brain. Enriched by this gas, the brain facilitates human enlightenment. Enlightenment is Khí, so to speak.

- To have a healthy body, you should do exercises in the morning and in the evening, i.e. feed Hậu Thiên Khí¹⁸ on Tiên Thiên Khí¹⁹.
- To have a pure body, you should get rid of human desires, i.e. the seven feelings and the six desires.
- To have a purified body, you should have vegetarian meals and give up your own lust.

¹⁷ Yin Yang Qi.

¹⁸ the Qi in the Later Heaven (referring to the food humans eat)

¹⁹ the Qi in the Earlier Heaven (referring to the air humans breathe)

Human bodies are created from materials. That is a process from nothingness to existence. Similarly, the universe originates in nothingness, which changes into Thái Cực²⁰, which changes into Lưỡng Nghi²¹, which changes into Tứ Tượng²², which changes into Bát Quái²³, which changes countless times to create the universe. Everything in the material world must change in accordance with God's law of construction and destruction. Human bodies are composed of billions of cells working together to keep the body alive. Those cells themselves have their own lives, absorb universe energy called Tiên Thiên Khí and food called Hậu Thiên Khí. Tiên Thiên Khí combines with Hậu Thiên Khí to support life.

Daily exercises help boost internal organs' performance, bringing Tiên Thiên Khí and Hậu Thiên Khí to the remotest cells. In fact, your daily activities such as walking, thinking, and working are also exercises. However, that is not enough. Morning and evening exercises are the best supplements.

Tiên Thiên Khí is the universe energy; Hậu Thiên Khí is the material essence. Scientifically speaking, materials are red blood cells, which absorb air in your lungs, refining themselves and transporting oxygen around the body. Every day, Tiên Thiên Khí combines with Hậu Thiên Khí through the process of your respiration and digestion. Then, your daily activities help transport nutrition and oxygen around the body, but they cannot do so to the remotest tiny cells, especially the brain cells. Morning and evening exercises help boost better blood circulation. In the Trí Huệ Cung or Vạn Pháp Cung, a strict exercise schedule should be arranged for the best result.

20 the universe monad.

21 the two opposite principles.

22 the four principles.

23 the eight diagrams.

Midnight 16-17, the 4th Month, Year of the Goat (1979)

Disciples,

Tonight, I will resume teaching esoteric practice.

To purify your body, you have to eliminate the six desires and the seven feelings. It is essential that you know what they are before you can eliminate them. It takes a long time to eliminate them because your soul is trapped as if an addict depends on drugs or a gambler is attracted by casinos. You should have an intense will power to get rid of them.

Now, let us discuss the six desires and the seven feelings. First, the six desires originate in a process in which the lục căn²⁴ encounter the lục trần²⁵, then both of which generate the lục thức²⁶. After that, the lục thức encounter the lục trần, which generate the lục dục or the six desires.

Roots of sense	Objects	Consciousness
Eyes	Shape, color	Sight consciousness
Ears	Sound	Hearing consciousness
Nose	Smell	Scent consciousness
Tongue	Flavor	Taste consciousness

²⁴ the six roots of sense (eyes, ears, nose, tongue, body, thought).

²⁵ the six objects.

²⁶ the six consciousnesses.

Roots of sense	Objects	Consciousness
Body	Touch	Body consciousness
Mind	Concept	Mind consciousness

Consciousness	Objects	Desires
Sight consciousness	Shape, color	Desire for beauty
Hearing consciousness	Sound	Desire for satisfactory melody
Scent consciousness	Smell	Desire for pleasant smell
Taste consciousness	Flavor	Desire for ideal flavor
Body consciousness	Touch	Desire for satisfactory touch
Mind consciousness	Concept	Desire for good idea

The six desires generate the seven feelings, which are joy, anger, love, hate, sorrow, satisfaction and desire. Desire is the most important. Those who can control their desire will become Buddha's, Saints or gods. Humans possess the seven priceless feelings, so they are superior to animals. The six desires and the seven feelings are both advantageous and disadvantageous because they can help people return to Heaven as well as push them into Hell. God permits humans to be superior to animals by granting humans those desires and feelings. Simultaneously, God grants humans a ray of divine light that helps them decide how to behave. Those who follow the instructions

of the divine light will go to Heaven; otherwise, they go to Hell. That divine light is called conscience.

All human behaviors caused by the six desires and the seven feelings are judged by conscience. Conscience tells people whether those behaviors are right or wrong. Right behaviors lead the way to Heaven; wrong behaviors send people to Hell. Then, it is people who choose to do either the right or the wrong things. However, it is difficult to differentiate between right and wrong because they are so close to each other. You can easily be confused! Humans are superior to animals thanks to that tiny difference!

How do the six desires and the seven feelings turn humans into a life of vice? With your eyes, you see the beauty of the material world then you grow so fond of it that you really want to possess it. With your ears, you hear the pleasant sounds and then you really want them. Human desires and natural justice are opposed on each other. Natural justice is right; human desires are wrong. Natural justice is holy; human desires are sinful. They are undifferentiated and confusing. It is conscience that determines which is holy and which is sinful.

Consciousness represents your body and is controlled by conscience. Conscience represents your soul. Your soul needs your body because your body can act in the visible material world. Your earthly activities will decide your divine position in Heaven. Your body, however, is influenced by secular attractions so much that it is hard for your conscience to control your body's actions.

Your soul is natural justice or holiness. It is difficult to tell whether something is holy or worldly. Holiness and worldliness or right and wrong mix well with each other. Sometimes holiness surpasses worldliness and vice versa.

Your conscience helps decide whether something is holy or sinful. Nevertheless, your consciousness may either obey or oppose your conscience. Therefore, if it obeys your conscience, your soul will fly off to Heaven. If it opposes, your soul may be banished to Hell. Heaven and hell, holiness and worldliness, blessedness and sin are differentiated by an extremely thin layer.

So far, I am sure you are confused by religious terminology. Now, I will scientifically explain some terms to you.

- Ông Trời or God means the King of Heaven. This term is commonly used.
- Đức Chí Tôn or God. This term is used by Cao Đài followers.
- Soul means one of the three parts of a person: body, consciousness and soul. Body is physical, consciousness is semi-physical and soul is invisible. These combine to form an ordinary man.
- Vạn Linh or Chơn Linh describe people's spirits in the afterlife. This term is used by Cao Đài followers.
- Chơn Thần means people's spirits after they achieve their religious goal before their death. Cao Đài followers use this term in the process of esoteric practice.
- The ray of divine light or conscience. Cao Đài followers use this term to refer to the soul's wisdom.
- Consciousness. Cao Đài followers use this term to refer to the body's intelligence.

So, your soul is represented by the ray of divine light or conscience while your body is represented by consciousness.

During the process of esoteric practice, you should know how important conscience and consciousness are in order to succeed. Conscience is like a horseman and consciousness is like a horse.

The horseman and the horse are two but one. They both can reach their destination due to their mutual support. That means they are so important and tightly connected.

Conscience and consciousness are both equally wise. Conscience supports your soul while consciousness supports your physical body. Conscience is honest and unselfish; consciousness is selfish. Conscience wants to serve people; consciousness wants its own benefit.

Conscience is the horseman; consciousness is the horse. Unless conscience wisely controls consciousness, neither of them can reach the destination.

Therefore, conscience has to control consciousness as if a horseman controls a horse. There are lots of ways to control a horse, so there are lots of ways for conscience to control consciousness.

To this point, I think I have enlightened you a little. Being enlightened, you can easily get rid of the six desires. I will have some more explanations in case you might still be confused.

People on earth always think of a plan or have an idea before they really act. In human life, opinion and action are absolutely necessary. However, opinion is like the horse whose actions are only purposeless jumping about. Consequently, opinion plus action leads to nowhere. The horse alone is useless. The horse is only useful with a horseman. Therefore, it will work if conscience is added to opinion and action.

From the formula: the six roots of sense + the six objects → the six consciousness's → the six desires, you can deduce a person's natural process. When someone sees a gold nugget, he immediately knows it is a valuable thing and he, at the same time, has a strong desire to possess it. This process is composed of consciousness and action or the horse jumping around. As a result, this action is wrong or evil. The horse had better need a horseman or conscience.

Now conscience joins the process, saying: you should not be greedy. That nugget is not yours, so it is not good to take it. If you follow conscience, you are on your best behavior. Your good behaviors can eliminate the six desires. However, it is never easy to get rid of your six desires. It is a bitter struggle between conscience and consciousness or between good and evil.

You should take notice of the following things to differentiate between good and evil and fight until your conscience wins.

Conscience is so wise; consciousness is also so clever.

Conscience is selfless; consciousness is selfish.

Conscience is divine; consciousness is secular.

Conscience is good; consciousness is evil.

Good has its own argument, and so does evil. Consequently, they hardly harmonize with each other. Only when you get consciousness to harmonize with conscience than can you *đắc đạo* (achieve enlightenment).

So clever is consciousness that it always does anything it can to possess enjoyable things. Consciousness wants to pick up the gold nugget for its own possession, but conscience advises not to do so. Nevertheless, consciousness can either follow or oppose it.

Consciousness can justify itself by reasoning that you should take the nugget, for you are currently poor. The nugget will not only help you out this time but also give you some extra money. If you do not pick up the nugget, someone else - maybe a criminal – will do it. The argument is simple, yet so practical that conscience almost gives up fighting.

However, the wise conscience continues arguing to prevent consciousness: You should not take the gold nugget because it does not make any sense to use it as a decoration. If you spend it, it is not worth the trouble nor last your whole life. You had better think about the person who has lost it. He must have been so miserable because it is what he had saved for a long time for his future sickness or retirement. You should not have saddened such a man!

Conscience's argument is simple, but very convincing. If consciousness follows conscience, the gold nugget will not be taken.

Consciousness may still have more arguments: somebody else may take the gold nugget if you do not take it. You had better take it without spending it. You can put an ad in the local paper and return it to the owner when he comes. If nobody comes, you can give it to a charity. That sounds like a good idea now, so conscience agrees. However, after taking the gold nugget, there is no ad at all. Then, later the nugget may be spent on solving a family financial problem!

Consciousness and conscience still have more arguments for more fights. If conscience succeeds, good wins; otherwise, evil wins.

It is you who decide whether good or evil wins this battle. Conscience wins; you will go to Heaven. Consciousness wins; you will go to Hell. It is up to you!



Midnight 17-18, the 4th Month, Year of the Goat (1979)

Disciples,

Tonight, I will resume teaching esoteric practice.

Last night, I discussed the six desires. Tonight, I will talk about the seven feelings. They are: joy, anger, love, hate, sorrow, satisfaction and desire. Of the seven feelings, desire is the most important. It can make you either a Buddha or the Devil. The six desires generate the seven feelings, which, in turn, generate lust, hatred and delusion. Remember that cupidity is bottomless. A starving man wants to eat first. Being full, he wants some beautiful clothes to wear, and then he wants more and more things, even jewelry to adorn himself. If he cannot satisfy himself, he feels so hatred of everyone that, consequently, he behaves badly and commits sins.

It is safe to say that lust, hatred and delusion result from desire. Desire can make you the Devil, so you lead an evil life, having to be trapped in the eternal cycle of birth, suffering, death and rebirth. Nevertheless, desire can also make you a Buddha if you think about it and know which feelings should be abandoned. Desire should be eliminated so that it does not breed lust, hatred and delusion.

In Cao Đài, God has symbolized the strategy of esoteric practice in the Tây Ninh Temple which very few disciples can realize. Enter the Tây Ninh Temple, pass the Hiệp Thiên Đài, and turn around to see the three lotus chairs. The middle one is for His Holiness Hộ Pháp; the left one is for His Holiness Thượng Sanh and the right one is for His Holiness Thượng Phẩm.

The three lotus chairs symbolize the Tinh, Khí, Thần²⁷, which means Tam Bửu²⁸.

A seven-headed snake twists around the three lotus chairs, representing the combination of the Tinh, Khí and Thần. Its seven heads symbolize the seven feelings.

²⁷ your body, mind and soul.

²⁸ the three treasures.

Other religions' disciples do esoteric practice by trying to eliminate the seven feelings. In Cao Đài, however, God teaches you to eliminate only four feelings, which are anger, sorrow, hate, and desire and keep the others which are joy, satisfaction and love.

His Holiness Hộ Pháp steps on two snakeheads and presses down on other two. The three others rise and look at His Holiness Hộ Pháp's Nê Hườn Cung. You can only see these three heads when He sits down. That His Holiness Hộ Pháp sits down represents the phase of converting the Tinh into the Khí. He stands up when the Khí has changed into the Thần. The Thần returns to the Hư when He walks to the Cung Đạo²⁹ to see God, that is, your soul unites with God.

Thus, His Holiness Hộ Pháp does not stand up until after a Cao Đài service has started. The four snakeheads under His hands and feet are anger, sorrow, hate and desire. The three rising heads are joy, satisfaction and love.

Why do three joy, satisfaction and love snakeheads rise and look at His Holiness Hộ Pháp's Nê Hườn Cung? Because humans are God's images. God always grants eternal joy, love and satisfaction. Love is never bad. Anger is bad because it breeds lust, hatred and delusion, which push people to Hell. God says "*I father love, which is the key to Heaven*".

The six desires and the seven feelings make you greedy and selfish. If you want something, but cannot possess it, you get overwhelmed by lust, hatred and delusion. If you want something for others, you are altruistic. Altruism does not generate lust, hatred and delusion.

God loves humans or His children. Since humans have been trapped in the cycle of birth, suffering, death and rebirth too many times to return to their previous heavenly positions, God consecutively established various religions for the ultimate goal of salvation.

The time all God's children come back to Heaven or humans unite with God is the happiest time, not the sorry one. That is why Cao Đài esoteric practice teaches disciples to eliminate four feelings (anger,

²⁹ a place inside Cao Đài Temple in Tây Ninh, where high dignitaries communicate with divine beings.

sorrow, hate and desire), not all of the seven feelings (anger, sorrow, hate, desire, joy, satisfaction and love).

His Holiness Hộ Pháp said in his book *How to Train Yourself*.

“You should treat all life with the same consideration.

You should be kind-hearted and tolerant.

You should not be selfish.

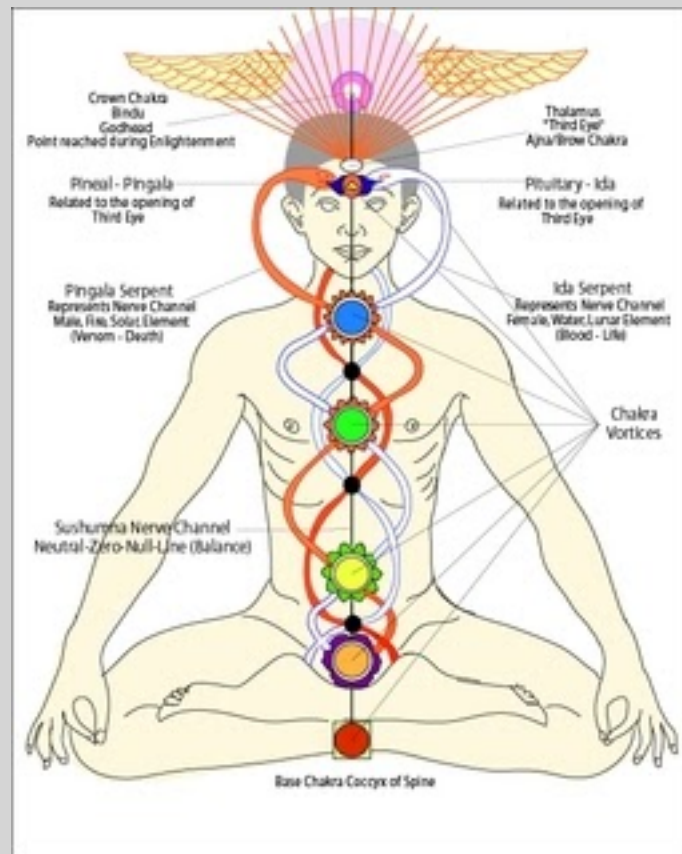
You should be calm. You should not let extreme emotions badly affect yourself.

You should be happy, moderate and self-controlled.

You should consult your conscience before any actions.

You should always obey and respect God the Father and Goddess the Mother.”

Thus, His Holiness Hộ Pháp does not eliminate all of the seven feelings, but controls and regulates them. That is what you should do to purify yourself or to convert Tinh into Khí.



Midnight 18-19, the 4th Month, Year of the Goat (1979)

Disciples,

Tonight, I will resume teaching esoteric practice and talk more about converting Tinh into Khí.

I mentioned earlier that there are three lotus chairs for His Holiness Hộ Pháp, Thượng Sanh and Thượng Phẩm in the Tây Ninh Temple. Behind the middle chair for His Holiness Hộ Pháp is the word KHÍ (氣 written in Chinese Vietnamese). Khí means Tiên Thiên Khí or energy from Hồn Nguơn Khí or the air, which belongs to Hộ Pháp.

The Khí acts as an intermediary between the Tinh and the Thần. The Khí gets the energy from Hồn Nguơn Khí through the Nê Hườn Cung to nourish the brain. It also gets Âm Dương Khí³⁰ from the Đôn Điền³¹ to nourish the brain. Hồn Nguơn Khí combines with Âm Dương Khí to form a bright light, which focuses on and opens the Huệ Quang Khiếu³². As soon as your Huệ Quang Khiếu opens, you achieve enlightenment.

I am talking more about convert Tinh into Khí.

Due to eating, earthly men commit too many sins. Owing to talking, they produce too much anger. To avoid committing those sins, it is nothing better than to eat and to talk less.

That is why ancient priests ate once a day. They even ate no food at all. However, it is not a good idea to go without any food. There are

³⁰ Yin and Yang energy.

³¹ a spot just below your navel.

³² the third eye, which is between the human eyes.

several ways to eat less and what you need is to avoid killing animals for your food. Besides, a vegetarian diet helps purify your body.

The Japanese purify their bodies by eating unpolished rice, salt and sesame. The Chinese and Indians eat nothing except vegetables and fruits. People in Western countries do not eat meat, but have fish, shrimps, oysters, crabs, eggs and chickens for their meals. I want you to have a moderate vegetarian diet in esoteric practice, which is what the Vietnamese have eaten. The important thing is you should avoid killing animals for your food. Nevertheless, you can have the same diet as the Japanese's if you want to speed up the process. That way, you do not expose your internal organs to dangerous diseases. In short, I recommend one of the two ways above - that is, the Vietnamese or the Japanese way.

Additionally, you should talk less. Why? Because the sounds you make can travel as far as electromagnetic waves do. You can see how far they travel in the universe if you have the divine eyes. It is not good to talk too much. If your words are crude and impolite, you disrespect divine beings. That is unforgivable! In addition, questions stimulate answers. Verbal communication produces the six desires and the seven feelings. If you talk less, you can get rid of the six desires and the seven feelings. That is why ancient priests stayed silent except some necessary signals during their esoteric practice.

Actually, too much talking exhausts your mind. It is like a radio consumes its battery. Therefore, you should talk less. However, there is no need to stay silent.

You should hear less either. Hearing harms your mind as much as talking does. Hearing also generates the six desires and the seven feelings. You should not hear others talking, but pay attention to your conscience. You should not hear any sounds, rumors, sweet talk, or criticism. In summary, you have to ignore all external sounds wisely. Especially when you perform esoteric practice, you should be in a quiet place at midnight.

To eliminate the six desires and the seven feelings, you should control your five senses any time.

- watch but not see
- listen but not hear

- smell but not sense
- taste but not sense
- do not touch the body of the opposite sex
- do not think of having sex

That is the way to purify your body or to convert Tinh into Khí.

To sum up, you should purify yourself both physically and mentally. Your body then changes into a gas that nourishes your brain. Do exercise twice a day, control your desires, listen to your conscience and control your senses. Above all, do not have sex with anyone.



Midnight 19-20, the 4th Month, Year of the Goat (1979)

Disciples,

Tonight, I resume teaching esoteric practice.

There are some signs indicating that Tinh has changed into Khí: you feel completely cheerful, have a good appetite, sleep soundly, and enjoy life. Your body is always alive and kicking. Now the trouble is the healthier you are, the more you think of having sex with someone of the opposite sex. Now, if you satisfy your lust for having sex, your energy changes into sperm to produce a child. You should go the other way round: change this energy into a gas called “Yin and Yang energy” that can only be seen by the divine eyes, and then transfer it to your brain. Yin and Yang energy nourishes your brain and the process is called converting Khí into Thần.

*** Converting Khí into Thần:**

As mentioned earlier, a human brain is inside a protective skull. The skull top is called mỏ ác³³, beneath which is the Nê Hườn Cung. Below the forehead are the eyes, between which is the Huệ Quang Khiếu. The Nê Hườn Cung and Huệ Quang Khiếu are invisible, so they cannot be studied by current anatomists. The Huệ Quang Khiếu is the third eye, which will be opened when you have converted Khí into Thần. According to Buddhism, you have obtained the six miraculous powers or the spiritual enlightenment when you reach this stage. This stage, however, is only the result of the second stage: converting Khí into Thần in Cao Đài esoteric practice. You have to complete the last stage: converting Thần back to Hư - that is, your Chơn Thần³⁴ travels everywhere in the universe.

To convert Khí into Thần, you have to take the purified and light vitality to nourish the brain. This vitality, which results from the process of convert Tinh into Khí, accumulates in the Đôn Điền or Yin

³³ the fontanel

³⁴ the spirit that emerges as soon as you achieve the target of esoteric practice.

and Yang sphere – an area just below your navel. After that, it is transferred to the Hoả Hầu or the 7th vertebra then to the neck. From the neck it is transferred to the brain and finally to the Huyền Quang Khiếu. On the top of the brain and inside the skull is the Nê Hườn Cung, where Thần can come or go. The Nê Hườn Cung receives Hồn Ngươn Khí or Thần – that is, the energy of the universe.

The Nê Hườn Cung is where His Holiness Hộ Pháp stands to protect you while you are in the process of esoteric practice. Hộ Pháp helps to unite Tinh and Khí, and then unite Khí and Thần. While you use Tinh to nourish Khí, Khí may be too weak to defend yourself against attacks from evil spirits. Hộ Pháp eliminates evil spirits to protect your Nê Hườn Cung. That is explained in the prayer: *“Hộ Pháp comes to our world from Heaven. He uses his Ma Xử to get rid of evil spirits.”*

Khí nourishes your brain with the purified vitality from Yin and Yang sphere, receives the universal energy and strengthens the brain so that it becomes powerful enough to open your Huệ Quang Khiếu.

Hộ Pháp possesses two magical weapons. The first one is the Kim Tiên³⁵ used to generate the universal energy, opening your Huệ Quang Khiếu. The second is the Giáng Ma Xử³⁶ used to eliminate evil spirits. Therefore, during the process of converting Khí into Thần, you have to pray to God for being granted Thần and to His Holiness Hộ Pháp for his protection against evil spirits.

In the Third Era of Salvation, especially when Cao Đài began, God assigned Hộ Pháp to rule the Three Continents in the Nirvana and help the eight types of spirits with their heavenly promotion.

In the inauguration speech in the Trí Huệ Cung³⁷, His Holiness Hộ Pháp said, *“I am very glad to fulfill my own responsibility. I have explained several times that what I have done for the Cứu Trùng Đài is not my own duty. It is my own responsibility to teach all disciples*

³⁵ the Golden Rod.

³⁶ the Evil Spirit Destroyer.

³⁷ the Cao Đài Meditation House for female followers.

esotericism. This is the happiest day because I am still healthy enough to fulfill what God assigns to me.”

His Holiness Hộ Pháp’s duty is to help eight types of spirits get heavenly promotion. Hộ Pháp has enough power to help those spirits return to God, even the spirit of a Buddha. In addition, he rules the three heavenly continents: Đông Thắng Thần Châu, Tây Ngưu Hóa Châu, and Nam Thiệm Bộ Châu. There is one continent left for evil spirits: Bắc Cù Lư Châu. The evil spirits in this continent have to perfect themselves morally in order to become one of the eight types of spirits – that is, material, vegetative, animal, human, sainted, fairy and Buddha spirits.

When your brain is completely enlightened, it is as powerful as a laser beam that penetrates the Huệ Quang Khiếu. The Huệ Quang Khiếu then opens for you to see the thirty-six skies and the three-thousand worlds.

When the Huệ Quang Khiếu is illuminated by the great wisdom of the brain, it shines and emits a great amount of energy like an atomic explosion. You can use the illuminated Huệ Quang Khiếu the same way as people harness the energy in a controlled atomic explosion.

Then, in that brightness, you see your second self appearing. You are that self; that self is yourself. You are two in one. There is a connection between the two: you think and the other self knows what you think and vice versa.

Now you can direct your other self to travel around. There is a cord called Từ Khí³⁸ connecting the two selves like a spider and its web or an astronaut and his spacecraft in a spacewalk.

In the past, ancient priests’ second selves always went away without returning. They did not train themselves so that the cord could be elastic enough.

In short, the second self, who gets out of your body, is your Chơn Thần. As soon as you can do that, you finish the stage of converting Khí into Thần.

38 magnetic cord.



Midnight 20-21, the 4th Month, Year of the Goat (1979)

Disciples,

Tonight, I resume teaching esoteric practice.

Last night, I finished the stage of converting Khí into Thần. Tonight, I discuss the stage of converting Thần back to Hư.

Converting Thần back to Hư

This is the stage in which your Chơn Thần leaves your body, but still maintains the connection through a cord called Từ Khí. What you have to do now is to make the cord elastic enough for your Chơn Thần to travel as far away as possible without breaking it.

Every night, you have to train your cord until it changes into an electromagnetic wave that can transmit far far away. As a result, your Chơn Thần can travel everywhere in the universe, but still connects with your body like a spacecraft and its control center on earth.

Upon leaving your body, your Chơn Thần can see all the gods, even God if you are privileged to be allowed. Only then can you receive God's necessary religious instructions. In addition, you will be permitted to know your destiny. How much you know depends on how morally good you were in your previous incarnations. You are never allowed to know all about your destiny because some people can kill themselves in order to return to heaven as fast as they can.

Although knowing your destiny, you have to continue your life on earth to pay off all your debts borrowed in your earlier incarnations before getting promotion in heaven. If you kill yourself to get back to heaven early, that is considered your intentional avoidance of paying your debts. Therefore, suicide is not allowed in Cao Đài.

It is very difficult for your Chơn Thần to leave the body. I will give you detailed instructions in the practice portion.

To return to the topic, after your Chơn Thần leaves your body, it is necessary to make the cord elastic enough to maintain the connection. After that, you have to pray to His Holiness Thượng Phẩm to get permission if you want to go somewhere or to meet someone. His

Holiness Thượng Phẩm will send your Chơn Thần to the place you want to go to or to the person you want to see with his Long Tu Phiến³⁹.

This stage is very important. In the Vạn Pháp Cung or Trí Huệ Cung, a guard should be assigned to take care of your body while your Chơn Thần leaves. He should prevent anybody from coming near, making noise or touching the body. A disturbance will interrupt your performance and your Chơn Thần will rush back to your body. After your Chơn Thần leaves, your body either lies on your back or sits still. Just let it go naturally without waking it up. Your Chơn Thần can leave for some thirty minutes or a few hours at most.

Esoteric practice is like the construction of a house. Generally, you need a good base to ensure that the house will not collapse. It is similar to the Certificate of High School you have to get before entering university. In the same way, if you want to succeed in esoteric practice, you have to check whether you have finished your Nhơn Đạo and Thiên Đạo. You had better not practice without finishing Nhơn Đạo and Thiên Đạo because that will lead to nowhere.

It is most suitable for you to begin when you are from 40 to 60 years of age. If younger, you have not fulfilled your Nhơn Đạo and Thiên Đạo yet. If older, you are too physically and mentally weak to practice. Candidates to the Vạn Pháp Cung or Trí Huệ Cung should be selected by the Caodaist Sacerdotal Council because this religious organization represents God in this world.

Candidates should meet these criteria:

1. Having finished their Nhơn Đạo and Thiên Đạo, Tam Lập or one of Tam Lập.
2. Being healthy enough. This should be verified by a medical check-up.
3. Between 40 and 60 years old except a special permission of the Caodaist Sacerdotal Council.
4. Graduating from high school at least.

³⁹ the Dragon's Beard Fan.

Exception: A candidate who does not meet those criteria can be granted a special permission by the Caodaist Sacerdotal Council.

Two ways of esoteric practice:

1. Practicing on your own at home. Those who have fulfilled Tam Lập or one of them, but are not selected by the Caodaist Sacerdotal Council can practice by themselves at home. Also, those who are fed up with the rat race and want to follow God to preach His word can do the same. These people should read and follow the second part of this book: Practice.

2. Practicing in groups. These disciples have to enter the Trí Huệ Cung (for female only) and the Vạn Pháp Cung (for male only), for these temples were chosen by His Holiness Lý Giáo Tông and His Holiness Hộ Pháp. There will be a Tịnh Chủ⁴⁰ to instruct practitioners, taking care of each one every day and night.

Each course lasts 100 days. Practitioners spend 15 minutes breathing and 15 minutes in meditation every day. There should be 12 practitioners in a room of 12 beds. There should be enough mosquito nets, blankets and mats. There should be enough dining halls and lecture halls. The bedrooms are where they practice nightly.

Each practitioner has a notebook at his bed to write about what happens to himself during the process. He can write his own questions about everything. Only his esoteric master can read the notebook because each one has his own background and needs personal instructions from the esoteric master.

Each one-hundred-day course includes:

- 50 days for converting the Tinh into the Khí.
- 40 days for converting the Khí into the Thần.
- 10 days for convert the Thần back to Hư.

The schedule for everyday:

- 5:00 AM morning exercise.
- 6:00 AM taking a shower and breakfast.

⁴⁰ the Esoteric Master.

- 8:00 AM taking religious lectures on Three Religions⁴¹ and Cao Đài.
- 9:00 AM taking instructions on esoteric practice.
- 11:00 AM having lunch.
- 12:00 AM taking a nap.
- 14:00 PM taking religious lectures on Three Religions and Cao Đài.
- 16:00 PM afternoon exercise, taking a shower and having dinner.
- 18:00 PM evening service.
- Midnight – esoteric practicing.

The Caodaist Sacerdotal Council is responsible for the religious lectures on The Three Religions and Cao Đài.

Remember that the religious lectures should only focus on the main points of The Three Religions, but elaborate on Cao Đài doctrine because nowadays Cao Đài is God’s latest Religion and it is not a deceitful doctrine. The prayer before the Lô Âm Drum⁴² is played says:

- *Lôi âm thánh cổ triệt hư không*
- *Truyền tấu càn khôn thế giới thông*
- *Đạo pháp đương kim dương chánh giáo*
- *Linh quang chiếu diệu Ngọc Hư Cung*

“Đạo pháp đương kim dương chánh giáo” (Chinese Vietnamese) is translated to (Vietnamese): “This current religion is genuine, not deceitful.”

Besides, God will save all life, not only the ones on the 68th planet⁴³ but also in other worlds. You can understand that through the prayer before the Bạch Ngọc Bell⁴⁴ is hit.

⁴¹ Confucianism, Taoism and Buddhism.

⁴² the Thunder Drum.

⁴³ the earth.

⁴⁴ the White Gem Bell.

- *Thần chung khấu hướng phóng Phong Đô*
- *Địa tạng khai môn phóng xá cô*
- *Tam kỳ vận chuyển kim quang hiện*
- *Sám hối âm hồn xuất u đồ*

Through the above prayers, you can understand that Cao Đài is very powerful. Cao Đài doctrine is very deep and magic.

Look at the couplet:

- *Hiệp nhập Cao Đài, bá tánh thập phương qui chánh quả.*
- *Thiên khai huỳnh đạo ngũ chi tam giáo hội Long Hoa.*

Translation:

- Joining Caodaism, people from all over the world will truly achieve enlightenment.
- Establishing the Yellow Religion, God has all earthly religions unite in the Long Hoa⁴⁵ Convention.

The Cao Đài doctrine is not simple. In fact, it surpasses other doctrines. The other religions, which were indirectly established by God, cannot be better than Cao Đài, which was directly established by God. Besides, other religions were established a very long time ago when humankind was so uncivilized that they were not literate enough to preach the profound word of God. As for the practice, other doctrines were spread by word of mouth, so they gradually changed, becoming different from the original ones. As a result, a lot of people have practiced the doctrines, but few could achieve the target.

Now, God Himself came to the earth to establish Cao Đài. God will be your religious master for 700,000 years away and help 920,000 Nguyễn Nhân⁴⁶ come back to their previous positions in Heaven.

⁴⁵ Dragon and Flower.

⁴⁶ the divine spirits coming from heaven to teach humanity.

God did not establish Cao Đài indirectly as he had done with other religions. He Himself did use the Ouija Board to communicate with humans. You cannot see Him, but you can read His words. You humans are composed of a body, a mind and a soul. The Caodaist Sacerdotal Council, which represents God, is composed of the Cửu Trùng Đài, Hiệp Thiên Đài and Bát Quái Đài.

- Cửu Trùng Đài⁴⁷ symbolizes the body.
- Hiệp Thiên Đài⁴⁸ symbolizes the mind.
- Bát Quái Đài⁴⁹ symbolizes the soul.

Therefore, the Tây Ninh Temple or the Caodaist Sacerdotal Council represents God's body in this world. This institution is never destroyed by any secular powers and will exist for 700,000 years away. God teaches nothing, but His doctrine is everywhere.

Standing in front of the main entrance, you can read “*Đại Đạo Tam Kỳ Phổ Độ*” in Vietnamese and Chinese Vietnamese.

Translation:

- Đại Đạo: a large path or a great religion.
- Tam Kỳ: the third time or the final era.
- Phổ Độ: salvation of all life.

Totally, the term means the great religion for the final salvation of the world.

On either side, there is a couplet in Chinese Vietnamese:

- *Cao thượng Chí Tôn Đại Đạo hoà bình dân chủ mục.*
- *Đài tiền sùng bái Tam Kỳ cộng hưởng tự do quyền.*

Translation:

- God, calling Himself Cao Đài, came to the world to grant humans a religion that brings peace and democracy.

⁴⁷ the Nine Level Tower, a Cao Đài organization in charge of missionary work.

⁴⁸ the Communion Tower, a Cao Đài organization in charge of the communication with God.

⁴⁹ the Eight Trigram Tower, where God is worshipped.

- If humans worship God this time, they all have freedom.

Now, peace and democracy are not granted to humans by an individual or a political party, but by God. Only when humans believe and worship God and only when humans consider one another brothers and sisters can they have true peace, democracy and freedom. If humans fail to do so, they have only the fake ones.

In this final salvation, God teaches humans to love, trust and fairly behave toward one another. As a result, they will have true peace, prosperity and happiness. That is, God teaches humans how to free themselves from suffering.

God also teaches humans to save their soul through His implications hidden in the Tây Ninh Temple. Watching and pondering over the Tây Ninh Temple, you can understand God's teachings.

The façade of the Tây Ninh Temple is the Hiệp Thiên Đài, which includes the main entrance between a bell tower and a drum tower. Above the entrance is a balcony with the words Đại Đạo Tam Kỳ Phổ Độ and the Divine Eye. On the top is the Statue of Di Lặc Buddha⁵⁰ riding a tiger. All of those are God's teachings, which are eternal truths.

Entering the entrance, you can see four pillars carved into the shape of dragons and lotus flowers. Dragons and lotus flowers means Long Hoa⁵¹, the name of the Judgment Day in Cao Đài doctrine. Therefore, entering the entrance of the Hiệp Thiên Đài means you enter the Judgment Day.

Among those pillars on the ceiling is a divine scale of justice on the earth. God uses this scale to judge your behaviors and decide your heavenly status.

On the wall, there are the statues of the Three Saints.

- Mr. Nguyễn Bình Khiêm or Trạng Trình, the great Vietnamese poet.

⁵⁰ Maitreya or the Buddha in the future, who will preside the Judgement Day.

⁵¹ Long = dragon; Hoa = lotus flowers.

- Mr. Sun Yat Sen, a Chinese revolutionary.
 - Mr. Victor Hugo or Nguyệt Tâm Chơn Nhơn, the great French writer.
 In the final salvation, the Three Saints, on behalf of humankind, make a covenant with God. This covenant, interestingly, has only one term: Love and Justice. Looking at the statues, you can see Mr. Sun Yat Sen holding an ink slab and Mr. Nguyễn Bình Khiêm writing the words: “*GOD and HUMANKIND, LOVE and JUSTICE*” in Chinese Vietnamese with his cat-haired brush. Next to them, Mr. Victor Hugo is writing those terms again in French: “*DIEU et HUMANITÉ, AMOUR et JUSTICE*” with his quill feather.

The picture implies a covenant between God and humanity that humans love each other and have equal rights and justice. If humans respect this covenant, God will grant them divine status in Heaven.

Long Hoa or the Judgment Day is when God judges your behaviors. Those who love others will have a high divine status. The more you love others, the higher your status will be. Remember God states: “*Love is the key to Heaven.*”

Upon passing the Hiệp Thiên Đài, you enter the Cửu Trùng Đài, which is a nine-level floor. Each floor is two centimeters higher than the last one. The Cửu Trùng Đài symbolizes God’s body. Your heavenly status is determined on this floor, so there are nine divine ranks. Before you step on the first level, you can see His Holiness Hộ Pháp’s Seven-Snakehead Lotus Chair, which implies Cao Đài esotericism granted to humankind by God. I have discussed this earlier.

There is a miracle in the Cửu Trùng Đài if you notice. As mentioned above, each floor is two centimeters higher than the last one. There are nine levels, so the highest level is 1.8 meters higher than the lowest one. There are two dragon pillars on each level, so the dragon heads on the highest pillars are also 1.8 meters higher than those on the lowest pillars. However, it seems that all the dragon heads are the same height if you stand on the lowest level, watching them!

Provisionally, I give you an equation: $9 \times 2 \times 2 \times 2 = 12$

12 is the key number in mathematics as well as God’s number. That is why you prostrate yourself 12 times in a rite when you worship God. Those numbers will be figured out later by scientists and mathematicians as they did to the measurements of Egyptian

Pyramids, which were decoded and showed prophecies for later generations.

Additionally, there are implications in many images and sculptures in the Tây Ninh Temple. On the domed ceilings, there is the picture of the six dragons fighting for a gem. This suggests the prayer: “*Thời thừa lục long, du hành bất tức.*” Translation: “*God rides six dragons, traveling incessantly.*” It also means the Tây Ninh Temple was built on a piece of holy land, beneath which five underground streams converge on the site.

Moreover, on the ninth level of Cửu Trùng Đài, there are the seven chairs for Giáo Tông⁵², Chưởng Pháp⁵³ and Đầu Sư⁵⁴. These seven chairs represent the Nhơn Đạo.

Passing these chairs, you enter the Cung Đạo, where Hộ Pháp and other Hiệp Thiên Đài dignitaries worship God and where Saints and Buddha’s preach to Cao Đài disciples. Right here, looking at the domed ceiling, you can see an oval shape inside which are a human head (representing the Huyền Quang Khiếu), a hand holding a pen (representing chấp bút⁵⁵), the Divine Eye, the alphabet, a Đại Ngọc

⁵² the top leader of Caodaism.

⁵³ Dharma Master, the title of a senior Cao Đài dignitary, just lower than Giáo Tông. There are three Chưởng Pháp, who are responsible for the Cao Đài law. So far, there have been 4 of them, who passed away all. Presently, there are no Chưởng Pháp in Caodaism (2023).

⁵⁴ Master Chief, lower than Chưởng Pháp. According to Cao Đài law, there are three male and one female Đầu Sư. A Đầu Sư can replace Giáo Tông to lead the whole religion. Presently, there is only one: Đầu Sư Thượng Tám Thanh (2023).

⁵⁵ automatic writing.

Cơ⁵⁶, a Tiểu Ngọc Cơ⁵⁷, etc. Those are not only the means of communication between earthly and spiritual realm but also the hidden prophecies.

Now if you look at Bát Quái Đài, you can see a huge sphere with the sun, the moon and three thousand stars on it. That is God's teachings on the Thiên Đạo and the miracle universe. You will easily know all about this as soon as you attain enlightenment.

Other mysteries lie on the roof of the Tây Ninh Temple. There is the Nghinh Phong Đài⁵⁸, on top of which is a Long Mã⁵⁹ standing on the earth and facing the map of Việt Nam. At the highest position, there are three Buddha's: Brahma, Civa and Christna who face east, south and north.

The Tây Ninh Temple has many undiscovered secrets. Then, it will be more sacred and valuable when scholars discover them. Humans have to discover them for themselves. I myself am not allowed to reveal those secrets except two points:

First, the fact that the Long Mã faces the map of Vietnam implies God's prophecy: *"Though small, Vietnam will amazingly lead the world."*

Second, beneath the Bát Quái Đài is a basement, on top of which is the pillar supporting a huge sphere called Quả Càn Khôn⁶⁰. This pillar is composed of 12 levels, each of which is a hidden prophecy. In one of those levels, God reveals the date of the Judgment Day. Only extremely knowledgeable and intelligent scholars can discover it.

⁵⁶ the Cao Đài sacred pen to receive the divine messages.

⁵⁷ a Ouija Board.

⁵⁸ the Ventilation Tower.

⁵⁹ a mythic beast depicted as half dragon, half horse.

⁶⁰ the Universe Sphere.

Unfortunately, many disciples chant prayers in the Tây Ninh Temple every day without knowing what God have taught. For example, they even do not understand the first verse in Cao Đài prayer book: “*Đạo has its roots in the combination of sincerity and belief.*” Your sincerity should unite with your belief in order that you attain Đạo. Đạo is nothingness but existence. Inside nothingness there is everything; inside everything there is nothing. Your ordinary knowledge hardly helps when you try to understand Đạo. You must believe that there is everything in the nothingness and be very determined to find it out. The more determined you are, the more sincere you are.

Current scientists believe there are other planets beside the earth in the universe and they try hard to figure it out. Thanks to their determination, they found nine planets named Jupiter, Mars, Saturn, etc. Thanks to their constant research, they discovered atomic energy and viruses. That is everything in nothingness, so to speak. If you are determined enough, you can also reach your religious target.

God says, “*I am you; you are myself.*” This statement alone expresses His divine power and your responsibility. Used as the theme for a thesis in Theology, this statement can inspire you to write a very thick book. Look at the first part of the statement: “*I am you;*” “*I*” refers to God and “*you*” refers to humans. Why does God want to become humans? God is selfless; humans are selfish. Selflessness generates joy, love and satisfaction; selfishness generates lust, hatred and delusion. Joy, love and satisfaction lead to heaven; lust, hatred and delusion lead to the cycle of birth and death. Therefore, God wants to share selflessness to save humans from the cycle of birth and death.

Now look at the second part of the statement: “*You are myself.*” “*You*” refers to both Cao Đài followers and all humankind. God wants humans to be God. God wants humans to be selfless, not selfish. God wants humans to have joy, love and satisfaction, not lust, hatred or delusion. God says, “*I father love, which is the key to Heaven.*” Love is selfless, not selfish. Love inspires you to be willing to suffer for humans. Once you are willing to suffer for humans, they can stop suffering.

In short, selflessness is God; selfishness is humans. If you are moral enough in your previous lives, you can attain enlightenment as soon as

you come to this point. In other words, you become a Buddha and are liberated from the eternal cycle of birth and death. Remember how Siddhartha Gautama became a Buddha 5,000 years ago? First, he followed four priests to live a very ascetic life in the remote mountain. However, he could not become a Buddha because he still wanted to become a Buddha - that is, he was selfish. Only when he gave up his ascetic life and committed himself to find out the way to save all humans did he become a Buddha. He could be a Buddha then because he was no longer selfish.

I just gave you an example of how to teach Cao Đài doctrine. Now, I give you another example. All Cao Đài disciples have to worship God four times a day: Tý, Ngọ, Mẹo, Dậu⁶¹. You have to be punctual because Tý is right Yin, Ngọ is right Yang; Mẹo, Dậu are right between Yin and Yang. Yin and Yang combine to start the universe. These are the sacred time like office hours in your world when everyone goes to work.

You have to worship God four times a day. First, you do so to praise God and all other gods, then offer up your three treasures to God, and finally read your five promises. Especially, you put the idea, "*I am you; you are myself.*" to practice when you offer up your three treasures.

So far, if you led a moral life in your former incarnations, you can become a Buddha already. However, becoming a Buddha is one thing, success in esoteric practice is another.

So do not be afraid that Cao Đài doctrine is uninteresting. The trouble is you are incapable of explaining it. If you are able to explain it, you will become God.

I hope you, together with your friends, will be able to achieve enlightenment after entering Vạn Pháp Cung or Trí Huệ Cung.



⁶¹ at midnight, at noon, at 6 pm and at 6 am.

ESOTERIC PRACTICE ACTION

Midnight 21-22, the 4th Month, Year of the Goat (1979)

Disciples,

Tonight, I resume teaching esoteric practice.

Last night I spent rather much time on Cao Đài doctrine. Now I am telling about how to put that knowledge to work.

In the Vạn Pháp Cung or Trí Huệ Cung, you must first finish these tasks before a course of esoteric practice.

1. A formal inauguration ceremony with a special ritual of Cao Đài. I will teach Từ Huệ this ritual later.
2. After a hundred-day course, there is a closing ceremony. Except the dropouts, the other practitioners can either take another course to get a more satisfying result or return to their normal lives. They must not secede from the Caodaist Sacerdotal Council to form a new cult.
3. The Caodaist Sacerdotal Council is responsible for managing the Vạn Pháp Cung and Trí Huệ Cung.
4. The practitioners can have only three meals a day. Red pepper, black pepper, ginger, and garlic are prohibited because they can harm their mind.
5. There are only two kinds of meals: a Vietnamese or Japanese vegetarian diet.
6. No hard work involving much physical strength during the course.
7. Disciples must wear Áo dài trắng⁶², no festive clothes.
8. Their beds are also where they perform esoteric practice.
9. No lamps or incense needed.
10. Disciples had better practice in mosquito nets for safety and comfort.

⁶² Vietnamese traditional clothes (in white).

11. Begin a session by silently praying to God for more power and His Holiness Hộ Pháp for protection of your Nê Hườn Cung.

12. End a session by rubbing your hands together, then rubbing your eyelids from the inside out with your hands. After that, rub your faces from the forehead to the chin and to the neck. It is called “meditation end”.

CONVERTING TINH INTO KHÍ

There are three important parts in this stage: purifying your body, purifying your mind, and practicing. All of them should be performed simultaneously to attain a mutual effect.

1. Purifying your body: God says, *“Unless having a vegetarian diet, you cannot recover after your Chơn Thần⁶³ leaves your body. Though you attain your religious purpose, there is still impure energy in your body. Impure energy is electrically conductive, so your spirit will be struck by lightning. If you are wise enough to hide somewhere on the earth as a Nhơn Tiên⁶⁴, you are still in the cycle of birth and death.”*

Therefore, you must have vegetarian diet. That is still not enough, however, because you must stop having sexual intercourse. It is useless doing esoteric practice without giving up sexual intercourse.

His Holiness Hộ Pháp has taught you must have pure food, purify your mind and strongly believe God the Father and Goddess the Mother. That is the key to open the Bát Quái Đài⁶⁵ in this world.

2. Purifying your mind. For the purpose of purification, you must strictly control the six desires and the seven feelings as I said earlier.

3. Practicing. There are two parts: breathing (15 minutes) and meditation (15 minutes). Choose a specific time every night for this, preferable at midnight. You will convert your Tinh into the Khí for 50 days.

⁶³ the spirit you achieve by esoteric practice.

⁶⁴ a god that is trapped in the earthly world and cannot return to heaven.

⁶⁵ the Eight Trigram Tower.

At first, wear Áo dài trắng, and sit in (full or half) lotus position on a floor cushion. Then, silently pray to God for more power and His Holiness Hộ Pháp for protection of your Nê Hườn Cung. Next, perform the Ấn Tý⁶⁶ and put your left hand on the palm of your right hand, whose fingers are stretching. At the same time, straighten your back, close your eyes and breathe gently and normally. During this fifteen-minute session you must do the belly breathing⁶⁷, i.e. you inhale, letting your belly expand, not your chest. At the same time, imagine the air moves from your nose to your Đơn Điền⁶⁸. After that, exhale as usual without imagining at all. That technique of breathing is called Khí Công⁶⁹.

In the ancient time, Khí Công was a religious practice, but the true technique unfortunately lost. Now it is only known as part of some martial arts or illness treatment.

Now, I teach you the true technique of Khí Công in order to follow God's desire. God says, *"Since Tao was closed, religious rules and practice have remained unchanged. However, Heaven has not allowed the Tinh, Khí and Thần to unite. Now I give you the true Chơn Thần so that you can succeed in your religious practice."*

In fifteen minutes, you can practice breathing about 180 times, i.e. twelve times per minute. However, do not count the times, but time your practice for fifteen minutes.

The Đơn Điền is two knuckles of your index finger from the navel. It is very important to your life. The essence of your physical body accumulates here for the function of reproduction. Your mind or

⁶⁶ Mudra, a special sign of Cao Đài believers made by touching the base of the ring finger of the left hand with the thumb tip of the same hand.

⁶⁷ also diaphragmatic breathing or abdominal breathing.

⁶⁸ an imaginary spot just below your navel a little.

⁶⁹ Qigong, a technique of breathing in ancient China.

consciousness controls the Đôn Điền. If you want to have sex with someone, this essence goes down to satisfy your sexual desire as well as to produce a baby. If you want this essence to go up, it satisfies your mind and helps make you a Buddha. The challenge is whether you want to be a Buddha or not.

The Đôn Điền is invisible. You cannot see or touch it as if you do with your internal organs. Nevertheless, it is amazingly powerful. Ancient martial art fighters in the East had Khí⁷⁰ concentrated in the Đôn Điền before their attack, so their punch was extremely powerful. Athletes in the West now can use the same technique to lift a weight of 200 kilos.

The Đôn Điền controls the power of your physical body. This power originates in the Hậu Thiên Khí⁷¹, which is the essence of the digested food. The air you breathe in is Tiên Thiên Khí⁷². When you do the belly breathing, you have the Tiên Thiên Khí combine with the Hậu Thiên Khí in the Đôn Điền to generate an amazing power. I have told you earlier that you should do exercise every day to have a strong body.

After fifteen minutes, just check your Đôn Điền to see if it is hot. If it is, there is too much Tiên Thiên Khí. The treatment is to rub that area several times to cool it down.

Do the same every night. After thirty days, the Yin and Yang sphere⁷³ will become very energetic, so you are very strong now. That power then changes into the Tinh, which you will send it to your brain later.

After the fifteen-minute session of breathing, you perform fifteen-minute of meditation.

⁷⁰ Qi or the vital life force.

⁷¹ the qi in the Later Heaven.

⁷² the qi in the Earlier Heaven.

⁷³ an imaginary organ behind the Đôn Điền.

Midnight 22-23, the 4th Month, Year of the Goat (1979)

Disciples,

Last night, I discussed the fifteen-minute session of breathing.

Tonight, I am talking about the fifteen minute of meditation. Breathing and meditation are closely related to each other. You cannot perform one without the other. Buddhists call this period “zen”. Breathing represents secular life; meditation represents religious life. Secular life generates power; religious life generates authority. You will have absolute political power if you are able to unite those two aspects. The priests who know how to put this to work will become a Buddha or god. The average person who knows how to apply this can rule the world.

Breathing represents days; meditation represents nights. Your body exercises during the day; your spirits works at night. Days are Yang; nights are Yin. Yang combines Yin to form the universe. That is God’s rule.

After the fifteen-minute breathing, keep the same posture and gently close your eyes. Do not try hard! Look forward, sit still and keep silent.

In this session, just breathe normally. Do not breathe as you did in the previous session.

Remember: First, do the belly breathing. Then, breathe normally.

Now, concentrate. Try not to think of or about anything. Buddhists say in this session you will have “a monkey-like heart and a horse-like mind”, i.e. your heart and your mind cannot concentrate. They seem like a monkey and a horse playing in the wild. The harder you try to concentrate, the more distracted you heart and your mind are. Once people tried counting their breaths, but it was ineffective because they would think about the numbers while counting. In other words, their heart and mind were still active. Meditation means your heart and mind are completely inactive.

To achieve the status of complete inactivity, you should get rid of your desires for fame, wealth or anything else, even the desire to become a

Buddha. You should give up thinking about anything, comparing the advantages and disadvantages, or considering pluses or minuses. You should be in a situation where not a single idea exists. Right then, from the nothingness appears a light in which you see your consciousness controls your six desires and seven feelings. You also see your heart or conscience controls your mind or consciousness.

Now, change your consciousness into true sincerity and change your conscience into truly good conscience. This is the best way to train yourself. That gives you humanity and justice, which make you selfless. Selflessness gives you strong spiritual power.

Breathing is visible strength; meditation is invisible strength. Both can unite to lead the way to return to God.

After breathing and meditating for thirty minutes, finish the session with the procedure of “meditation end”. After thirty days, you become very energetic, dynamic, pleased and intelligent. That means your Tinh has converted into the Khí. Keep on with that for twenty more days so that the Tinh can completely convert into the Khí. At the same time, convey the Tinh from the Đôn Điền to the Hoả Hầu - that is, the seventh backbone. Store the Tinh in the Hoả Hầu for twenty days and then it becomes the Yin and Yang Khí.

After fifty days, the process of converting Tinh into Khí finishes.



Midnight 23-24, the 4th Month, Year of the Goat (1979)

Disciples,

Tonight, I am adding some more to the process of converting the Tinh into the Khí.

There is a signal for you to know that you have finished with the process. You feel a surge of desire for sexual intercourse. Men practitioners sometimes have wet dreams or spermatorrhea; women practitioners want to have sex.

In the next twenty days, convey the Tinh from the Yin and Yang sphere to the Hoả Hầu – that is the seventh backbone. This small bone is very essential because it supports the whole body as well as distributes the nerves. It also receives all signals from the five senses to send to the brain.

In these twenty days, the way to breathe is different from that in the first thirty days. While inhaling, imagine that the air is conveyed from your nose to your lungs; then to your Đờn Điền and finally Hoả Hầu. Simultaneously let your stomach expand, not your chest. While exhaling, just do it normally without imagining anything at all. Keep doing so for twenty days and your Tinh will change into the Chơn Tinh⁷⁴.

The meditation in these twenty days is the same as that in the first thirty days. In meditation, remember not to have a single thought in your mind. Buddhists once believed that when you achieved the mind of nothingness you would have six magical powers. However, at this stage Cao Đài disciples only achieve the status of spiritual enlightenment. The process of converting the Tinh into Khí is very difficult, so I need to elaborate on it. The processes of converting the Khí into Thần and converting the Thần back to Hư are easier. In those processes, the chance of success does not depend on your effort, but on His Holiness Hộ Pháp, His Holiness Thượng Phẩm and God. If God allows, you can succeed easily.

⁷⁴ the essence of your body.

CONVERTING KHÍ INTO THẦN

After you have seen the signals that your Tinh has been converted into the Khí, proceed with the next stage: converting the Khí into Thần.

You are to spend forty days on this stage. In the first twenty days, convey your Khí from the Hoả Hầu to the neck. In the next ten days convey the Khí to your brain, and in the last ten days, convey it to the Huyền Quang Khiếu.

First, sit in lotus position (full or half), silently pray to God for more power, and pray to His Holiness Hộ Pháp for protection of Nê Hườn Cung. Then, close your eyes and do belly breathing for fifteen minutes. At the same time, imagine your breath moves from your nose – lungs – Đơn Điền – Hoả Hầu – neck. Just imagine that for the first time, then only imagine nose – neck. While inhaling, let your belly expand and vice versa.

You must imagine that the inhaled breath moves in the spinal cord because it is where the mass of nerves connect all parts of the body to the brain. When you do so, the Yin and Yang Khí accumulates there. After twenty days, there is enough Yin and Yang Khí to be transferred to the brain and in the last ten days, it is transferred to your Huyền Quang Khiếu.

When your breath moves from your Hoả Hầu to the brain, you may feel a bit chilly in the spine, feel something crawling on your body or feel something strange. Those show that you are making good progress, so do not be frightened. Just keep on performing.

When your breath moves from your Đơn Điền to the Hoả Hầu, it changes into the Yin and Yang Khí. Male practitioners will stop having wet dreams. Female practitioners will stop having a period.

After breathing for fifteen minutes, enter the fifteen-minute stage of meditation. Sit still, breathe normally, and try to notice how your conscience, which God grants, works. Control your six desires and seven feelings. Try to get rid of all the bad things until you have absolute nothing to eliminate.

In *How to train yourself*, His Holiness Hộ Pháp says, “*You must manage to control your mind because it is influenced by your*

conscience. Your mind is the most valuable in your life. Those who hate their enemies cannot have a good mind. Those who have no hatred can beat their enemies. Hatred is the worst thing humans have to suffer, so wise and virtuous people try to stay away from it.

If you can control your anger, then you will make nobody angry.

Replace evil with good and replace cruelty with righteousness.

Be large-hearted instead of having insular prejudice.

Love and be wise instead of having an evil mind”.

His Holiness Hộ Pháp teaches you to control your anger and be kind-hearted. That is very important when you train yourself. You must review your past behaviors in order to avoid repeating the immoral ones in the future. When you have absolute nothing to eliminate, you will be bright enough to open the Huệ Quang Khiếu, i.e. your Khí has changed into the Thân.



Midnight 24-25, the 4th Month, Year of the Goat (1979)

Disciples,

Tonight, I am talking more about converting the Khí into the Thần.

In the first twenty days of this stage, you convey the Yin and Yang Khí from the Hoả Hầu to the neck. In the next ten days, you convey the Yin and Yang Khí from the neck to the brain. Then in the last ten days, you convey the Yin and Yang Khí from the brain to the Huệ Quang Khiếu or the Huyền Quang Khiếu.

During the first twenty days, you imagine nose – lungs – Đơn Điền – Hoả Hầu – neck while inhaling. Breathe and imagine simultaneously for the first time. Then just imagine nose – neck for each breath. In the other two stages, just breathe in the same way.

The meditation is unchanged throughout the process.

The last ten days is very important. Do the same breathing and imagine nose – lungs – Đơn Điền – Hoả Hầu – neck – brain – Huyền Quang Khiếu for each breath. Then just imagine nose – Huyền Quang Khiếu.

During this period, the brain works a lot. It both receives the Yin and Yang Khí from the neck and receives the Thần from the Nê Hườn Cung – in other words, it receives the Tinh from the Đơn Điền as well as the energy from the universe sent in by His Holiness Hộ Pháp. The Yin and Yang Khí and the energy from the universe twine around each other, creating a magical light like a laser beam, which opens the Huyền Quang Khiếu.

God says, *“I have returned the Chơn Thần to you in order that you can succeed in your religious practice. You know the Thần is in your eyes...”* When God says “eyes”, He refers to the third eye, i.e. the Huyền Quang Khiếu.

When the third eye opens, you can look at the universe and see the Thirty Six Skies and the Three Thousand Worlds. Now if you want to go there, you can do so with your second self or the Chơn Thần, who leaves your body at that time.

When your second self appears, you have finished with converting the Khí into the Thần. the next step is converting the Thần back to Hu⁷⁵.

CONVERTING THẦN BACK TO HU

This is when you let your Chơn Thần⁷⁶ leave your body for the other world, i.e. let your second self return to God.

God says, *“It is very difficult for your Chơn Thần to leave your body because it is held tightly to the body. The Chơn Thần of gods are very magical and indestructible. Those, who enthusiastically practice a religion and succeed, can let their Chơn Thần leave their body and travel everywhere in the universe. Only those Chơn Thần can see Me.”*

In the forty-day stage of converting the Khí into the Thần, it is essential that you convey the Yin and Yang Khí from the brain to the Huyền Quang Khiếu. During the last ten days, it is unknown when the Huyền Quang Khiếu will open. Do not wait until you finish those ten days, however. Just enter the stage of converting the Thần back to Hu as soon as your Huyền Quang Khiếu has opened. On the other hand, continue for ten more days if your Huyền Quang Khiếu does not open. Then finish the process after a hundred days of practice although you do not succeed. Sometimes, your Huệ Quang Khiếu opens during the last ten days. Then you can take ten more days for converting the Thần back to Hu. That means you spend a hundred and ten days, which is an exception.

In the last ten days of converting the Thần back to Hu, you also spend fifteen minutes breathing and then another fifteen minutes meditating every day. The only different thing is you imagine nose – Đơn Điền – Hoả Hầu – neck – brain – Huyền Quang Khiếu (or nose – Huyền Quang Khiếu) for each breath.

Sometimes, your Chơn Thần leaves your body while you are breathing. Sometimes, it does so during the meditation. It is very

⁷⁵ nothingness.

⁷⁶ the spirit you achieve when you do esoteric practice.

difficult for your Chơn Thần to leave the body because it gets stuck in the physical body. You need to get your body to fall asleep by breathing and meditating so that it forgets to hold your Chơn Thần.

When you are in meditation, just sit still without thinking. Try to maintain that status of nothingness in your mind in order to make the body fall asleep. As soon as the body sleeps and forgets to hold the Chơn Thần, a light, which is your Chơn Thần, appears from the nothingness. Then the body wakes up and both the Chơn Thần and the body mutually control each other.

Converting the Thần back to Hư means trying to make your Chơn Thần leave the body and travel as far as possible at will. After the Chơn Thần leave your body, try to make the Từ Khí cord as elastic as you can by traveling around. At last your Chơn Thần can even travel everywhere in the universe.

To travel everywhere in the universe, you must pray to His Holiness Thượng Phẩm, who will use His Long Tu Phiến to send your Chơn Thần to where you want to go to. Therefore, in the inauguration ceremony of the Trí Huệ Cung on 14 the 12th month, Year of the Tiger His Holiness Hộ Pháp said, *“In the Trí Huệ Cung, there are two precious magic tools. First, it is His Holiness Thượng Phẩm’s Long Tu Phiến and second, it is my Kim Tiên. Both are invisible, but extremely powerful. Whether you can escape the cycle of birth and death or not depends on those two magic tools.”*

His Holiness Hộ Pháp uses the Kim Tiên to attain the universe energy and send it into your brain. This energy combines with the Tinh from the Đơn Điện to form the power that opens the Eighth Openings⁷⁷, i.e. the Huyền Quang Khiếu so that you can achieve enlightenment. Then, you can let your Chơn Thần leave your body. If you want your Chơn Thần to travel, you must rely on His Holiness Thượng Phẩm’s Long Tu Phiến.

The Long Tu Phiến represents vitality; the Kim Tiên represents universe energy. The Long Tu Phiến gathers universe energy to create

⁷⁷ your other openings are: two eyes, two ears, two nostrils and the mouth.

a Vân Xa⁷⁸ or a rainbow to carry your Chơn Thần to any desired destinations. This also depends on the good or bad karma the practitioner had in many former lives. The trip will be as quick as lightning.

The heavenly scenery is very unbelievable! It is a combination between human vitality and universe energy, so what a practitioner sees depends on his or her background, level of spiritual enlightenment, ethnic groups, predetermined fate and former karma.

Heavenly buildings and palaces are different from those on earth because they are lively creatures, not the motionless building materials. They are brightly shining transformers. It is impossible for a person to understand why they are so. The best architect on earth could not help but admire their beauty as if he had seen something for the first time. He would feel so humble to see such magical constructions.

Similarly, images in heaven are also amazing. Looking at Goddess the Mother, everyone sees his or her own earthly mothers. Goddess the Mother does not say anything, but everyone knows what She says. Therefore, several successful practitioners would like to die when their Chơn Thần return to their bodies because they want to go to heaven immediately for the forever happiest life.

However, Cao Đài laws do not allow a disciple to commit suicide. As a result, a successful practitioner has to return to his normal life and patiently spends the rest of his life on earth so that he can pay all of his debts.

Look at the infinite universe and your humble body. The universe has no limit and your body, which is a tiny universe, has no limit either. There is no limit to either enormous or tiny size, i.e. there is no largest thing or tiniest thing. If you can find out what it is and explain it to others, you achieve enlightenment. Successful religious practitioners in the past did not say anything to anybody because they did not have enough words to describe what they comprehended. If they tried to explain it to others, people would think they went insane. That is

⁷⁸ a kind of heavenly vehicle made of cloud.

similar to the situation in which a great scholar tries to explain a scientific theory to an undereducated person.

It is your responsibility to explain what you comprehend to other people after you have succeeded in esotericism. The trouble is what you have comprehended may be too difficult for them to catch. However, it is never impossible to do something. God makes the existence out of nothingness. Now you should do the opposite. So, try your best, my disciples!

Those who fail to let their Chơn Thần leave the bodies, i.e. they did not succeed, should calmly review their failures. They should impartially and objectively check:

- 1- whether they have fulfilled the three prerequisite deeds (or one of them).
- 2- whether they have had a proper vegetarian diet and whether they have stopped thinking of having sex.
- 3- whether they have strictly controlled the seven feelings and the six desires.
- 4- whether they have done exercise twice a day.
- 5- whether they understand this book thoroughly.
- 6- whether they have exactly followed my instructions while breathing.
- 7- whether they have imagined nose – lungs – Đon Điền – Hoả Hầu – neck – brain – Huyền Quan Khiếu.

If they have made some mistakes or missed something, read this instructions carefully again and wait for another opportunity. Unsuccessful practitioners can repeat their performance as many times as possible unless they are dismissed by the esoteric master due to their bad health or unsuitable bodies.

After the course closing ceremony, successful practitioners can decide what their responsibilities will be like in the future on their own. They can either serve God or help people to get a higher status in heaven. Unsuccessful practitioners can be more intelligent than before, as intelligent as great scholars can.

As for current scientists in the world, if they are lucky enough to read this book and if they sincerely believe it, spending a hundred days doing esoteric practice, they can be extremely intelligent and have

magnificent achievements though they may not succeed in Cao Đài esotericism.



TO THE ESOTERIC MASTER IN A MEDITATION HOUSE

The practitioner should be dismissed immediately if he or she gets some pain in the Đon Điền during the first stage, or if he or she has a headache, a pain in the spine or a humming sound in the ears during the second stage. He or she will be fine after stopping practicing. That is because his or her body is not suitable for the Cao Đài esoteric practice.

My instructions on the Cao Đài esoteric practice are the unique and optimum strategy, which is true forever, so from now on you can do it whenever you like. They must not be changed in any ways. Everyone can perform the Cao Đài esoteric practice, but whether they can succeed or not depends on their fate, karma and belief.



Saigon, January 1st 2013

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MỤC LỤC

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