



The Life Energy Development Weekly

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Weekly Newsletter to develop the energy and purify the mind solely dedicated to the service of the practitioners of the Vo-Vi method of Meditation

Spiritual Perfection

Naturally, the soul leaves this world without agitation,
To purify the profane heart, we perform the full cycle of breathing,
Developing ourselves with flexibility without creating turbulence,
We practice the true dharma without harboring any expectation.

*Respectfully,
Vi Kien*

Baby Tam Talking To You

from 29 September 2002 to 5 October 2002

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Dear Friends,

The Be Tam's Self-Dialogue is written with an **EMPTY** heart, and is closely connected to the benevolent energy of the Great Compassion. It is also a remedy for mental disorders, capable of releasing impure energy from the heart, the liver, and the kidneys. One should not shorten or edit any section; those sincerely devoted to spiritual perfection will understand the deep philosophy of Be Tam's writings.

I hope that you will practice in a righteous manner to truly understand the evolution path of the spiritual consciousness.

Respectfully Yours,

Baby Tam

Questions

1. *For those who don't follow a spiritual method for self-improvement, is there any benefit in living with one's profane heart?*
2. *What should we do in order to build good spiritual merits?*
3. *What causes mourning and remembrance?*
4. *What brings love and respect?*
5. *What brings the deep love of the spiritual method?*
6. *What should we do in order to progress within serenity?*
7. *What should we do in order to maintain trustworthiness?*



<p>Montreal, 29 September 2002, 10:35 AM <i>Q: For those who don't follow a spiritual method for self-improvement, is there any benefit in living with one's profane heart?</i></p> <p>A: Those who don't follow a spiritual method for self-improvement and only live with their profane heart will eventually depart from this earth and leave behind their physical body without knowing the direction to go.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p><i>Suffering! Suffering! Suffering! Many sufferings bring spiritual awakening, Determined to cultivate ourselves spiritually, we turn within for self-analysis, Life's path transforms itself in accordance with the spiritual opportunities, Releasing our sorrows and passions, we'll advance silently.</i></p>
<p>Montreal, 30 September 2002, 8:35 AM <i>Q: What should we do in order to build good spiritual merits?</i></p> <p>A: In order to build good spiritual merits, we must work in a constructive manner.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p><i>Spiritual virtue comes from the awakening of the soul, Performing our social and spiritual duties conscientiously, we'll encounter good opportunities, Loving and respecting the Lord and the Buddha, we advance with a sincere heart, Regaining our serenity, we appreciate inner peace.</i></p>
<p>Montreal, 1 October 2002, 8:55 AM <i>Q: What causes mourning and remembrance?</i></p> <p>A: Mourning and remembrance come from habits.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p><i>Practicing the silent invocation continuously, we return to our origin and our true spiritual heart, With steadiness and confidence, we develop ourselves to restore spiritual energy, Developing our wisdom, we return to the sphere of purity, As our soul evolves, we naturally reach our destination.</i></p>
<p>Montreal, 2 October, 3:37 AM <i>Q: What brings love and respect?</i></p> <p>A: Love and respect come from the true efforts of the practitioner.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p><i>Through love and respect, we receive divine protection and evolve infinitely, Comprehending that all love comes from the same source, Loving the Lord infinitely, our consciousness will awaken, We'll understand love and spiritual virtue infinitely.</i></p>
<p>Montreal, 3 October 2002, 8:50 AM <i>Q: What brings the deep love of the spiritual method?</i></p> <p>A: When practicing the spiritual method with true diligence and sincerity, we'll develop a deep love of the spiritual method.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p><i>Practicing with sincerity, we develop our soul, Hardship and sufferings are caused by our heart, and we should perfect ourselves, With the infinite guidance of the Lord and the Buddha, we follow the path of evolution, Returning to our pure origin through meditative knowledge, we obtain results with our own efforts.</i></p>

<p>Montreal, 4 October 2002, 6:30 AM Q: <i>What should we do in order to progress within serenity?</i></p> <p>A: In order to advance within serenity, we must be able to release impurities in our inner consciousness.</p>	<p style="text-align: center;">Psalm</p> <p style="text-align: center;"><i>Eradicating greediness, we advance toward peace and tranquility, Releasing our impurities, we regain our true nature and return to our origin, Learning continuously, we advance and surmount obstacles on our own, Practicing thoroughly, we resolve all difficulties to advance together on the path.</i></p>
<p>Montreal, 5 October 2002, 4:55 AM Q: <i>What should we do in order to maintain trustworthiness?</i></p> <p>A: In order to maintain trustworthiness, we must be sincere and disciplined.</p>	<p style="text-align: center;">Psalm</p> <p style="text-align: center;"><i>Loyalty, trust, and discipline are most important, Through spiritual practice, we'll advance and gain self-knowledge, We should devote ourselves to self-improvement with diligence, Through self-awakening and enlightenment, we'll be able to contribute our share.</i></p>



Notes:

The attached translation is a rough draft of Muc Be Tam from the current Vietnamese LED Weekly version, that is prepared especially for English-speaking Vô-Vi fellow practitioners by the English Translation Team.

The Editorial Staff strongly suggests that the document is not to circulate outside the Sunday discussion group, to maintain the accuracy of Master's teaching. A final edited version will be formally published at a later date.

Letter from the Editor

Voyages On Earth

“Voyages on Earth” is translated from the Vietnamese translation of the original Chinese spiritual document for readers to open their minds and try to understand many facets of truth. This book is a companion to the already published book “Voyages to Hell”. It serves to awaken many other human beings who don’t know the law of cause and effect.

The Taiwanese use of mediums described in this book should not be confused with VoVi. For further information about the original version of this book, please write to:

SHENG TE MAGAZINE ASSOCIATION
20 Ching Dao Rd, Section 4
Tai Chung, Taiwan R.O.C.

Notes:

The attached translation is a rough draft of the book “Voyages on Earth”. A final edited version will be formally published at a later date.

CHAPTER 2

SECOND JOURNEY, PLEDGE TO TRANSFORM EARTHLY PASSIONS INTERVIEW THE AUTHOR, CHOOSE THE TOPIC TO HELP MANKIND

Live Buddha Te Cong
Descends the 23rd day of the 8th month, year of the Rooster (1981)

POEM

*One source of energy creates for all the same innate character,
By an awakened or asleep heart, this is how Master and student differ,
Eliminate your judgmental nature to become Buddha
External beauty will no longer cause confusion and disorder.*

Te Buddha: Te Buddha, Te Cong, Master Te, Tao Te. My religious names are truly many. To call upon each one is Tao. Mankind is still judgmental. People on earth, from thousands and thousands of past lives until the present, are originally created by one source of energy. Why then should one differentiate between master and student? The truth is both are actually one. Nevertheless, one is called Buddha, master, and student because he who is enlightened is Buddha, he who is clairvoyant is master, and he who is confused is student. At this time, I am master of mankind, but thousands of lives past, could not one or more of them have been my teacher? Only because mankind has been confused, they live then die, die then are reborn. Reincarnating too many times for too long, they lose their true innate nature. However, if one is able to destroy the judgmental self, one's absorption in the physical being and external world, and one's egocentric nature early, one will be able to seek the spiritual path to learn and practice the Divine Doctrines. Then he too can become Buddha and master in the future.

Thai Sinh: Master's words are full of wisdom. Those who listen will see Buddha's Dharma (Buddha's teaching and concepts), the truth, and Tao (spiritual doctrines). As for myself, your foolish student has understood fully.

Te Buddha: Tonight is the writing of the second chapter of "Voyages on Earth." What is your impression?

Thai Sinh: Heaven has lovingly bestowed upon our school the mission of writing the last of the three holy books of the three realms giving me the opportunity to carry the responsibility with Master. Presently, this foolish pupil feels that his responsibility is extremely large.

Te Buddha: Compiling this holy book is the Imperial Decree of Heaven and, therefore, is extraordinary. Your merit is truly not small. (*Te Buddha's words at this time are intended to test the writer's inclination.*)

Thai Sinh: Your foolish student only sees this as a means of distributing the supreme doctrines or more correctly as a way to perform his duty. As for merit, that wholly belongs to the readers who have devoted their labor, wealth, and unwavering faith in the oracular ceremonies of the Temple of the Sages' disciples. I only hope that the faithful congregation wholeheartedly develops the Divine Doctrines of the sages, and will continue the tradition of distributing the true laws of heaven everywhere. As for myself, I do not have any merit worth mentioning.

Te Buddha: Not counting one's merit is to truly create high merit, not counting one's virtues, in reality, is to create higher virtues. Good pupil is indeed different from ordinary people. During these past few years of participating in the writing of many holy books, and always doing your utmost, you have created great merits. This time, I believe that you will be even more steadfast and enthusiastic and able to accomplish this unimaginably difficult task, which is analogous to changing the bones and flesh of a human being. Oh, how extremely precious.

Thai Sinh: Master, your compliments are too much. This foolish pupil understands clearly that to act for the purpose of gaining merit can only be regarded as having the eagerness to work but not to be eternally liberated. Thus, the spiritual heart is still submerged and clouded, unable to bring out the great carefree nature in order to continue to bear the important responsibility of this era to serve mankind.

Te Buddha: Good student, tonight, hearing you preach has made me open my eyes and look. It is exactly as the saying, "The color green originates from the color blue but can even overcome the color blue." If one only seeks merit but does not practice self-cultivation, then it is no different than an earthly man on a high pedestal thinking only

of his rank but does not know how to solve problems. It is similar to a person who knows how to manage but does not know the business, someone who has the position but lacks the knowledge for that position. Therefore, I hope that you will implement the spirit of the Divine Doctrines to achieve thorough and complete understanding.

Thai Sinh: I only hope mankind will not scorn the lack of capability of those who are inferior and continue to work together with perseverance to develop spirituality and build a solid faith. If that is possible, this humble man pledges to bring his own merit and transform it into merit for all of mankind. I only wish that I, together with the people on earth, may teach and learn from each other, because: "As long as mankind has not achieved enlightenment, this humble man vows not to achieve enlightenment." (*Meaning: He will serve mankind in the name of spirituality until all of mankind reaches nirvana.*)

Te Buddha: You have made a considerable promise. A compassionate heart like that is certainly proof of attaining the "Bodhi Way" (enlightened path) and worthy of being the shining spirit of mankind, the cornerstone of the supreme Tao. The Trinity Council in charge of universal salvation will be touched and will grant their assistance. I hope you will follow the same spirit and great pledges of revered immortals like: Quan The Am Bodhisattva, Pontiff of the Kingdom of Darkness (also known as Bodhisattva and Lord of the Underworld), and La Tien To. Hopefully, you will follow their examples and always practice your supreme promise leaving behind a good name for generations to come. If I have a good student such as that, then no matter how much hardship I must bear, I will still feel honored.

Thai Sinh: Master's words are truly transcendent. Regretfully, although my spiritual studies are insufficient, I have taken on this extremely important responsibility; this feat, therefore, is going to be difficult to accomplish.

Te Buddha: Your true heart is in harmony with the Divine Heart. Your character is honest and in harmony with that of Buddha's. The world encourages and awaits you to fulfill your mission. Do not worry.

Thai Sinh: That is correct. I have already relinquished many of my concerns; however, my mind is still clouded.

Te Buddha: That is not true. Wisdom is like foolishness. Skillfulness is like clumsiness. That is the characteristic of the spiritual practitioner. You have an honest heart; I am extremely delighted. Hopefully, you will be able to succeed in your mission.

Thai Sinh: Master, your wise words are an inspiration. Ah... Where will we be embarking today?

Te Buddha: Do not ask in advance. When the time comes, you will see.

Thai Sinh: Yes, Master. I will listen to your words and will follow the path that you lead.

Te Buddha: Quickly, ascend onto the lotus throne.

Thai Sinh: I am ready.

Te Buddha: Why are you not lying close to the floor of the lotus dais tonight?

Thai Sinh: After my first experience, I am more confident. Furthermore, tonight I am more courageous and have the benefit of holding onto your Buddha garments. Therefore, I trust that no harm will befall me.

Te Buddha: My Buddha garments have helped keep you safe. Ha... Ha.

Thai Sinh: The sound of your laughter makes me feel even more confident. In the upcoming days, I think that I will understand the miraculous Way of the Divine Doctrine.

Te Buddha: Very good, but be careful not to tear my Buddha robe. Otherwise, you will not be able to compensate for it.

Thai Sinh: If I cannot compensate, I will repay with the fruits of my labor.

Te Buddha: I am not opening shop or selling goods. If you were to repay with your labor, what would you do?

Thai Sinh: I will work at educating mankind and spreading the Divine Doctrine.

Te Buddha: That is not the work of mankind, but the work of saints. *(Both Master and student laugh – ha... ha...)*
Very well, let us not be wrapped up in a lengthy conversation. We must quickly commence our voyage.

Thai Sinh: Having had the opportunity to have an enlightening discussion with Master makes these minutes a memorable moment. I am prepared. Respectfully invite Master to commence the journey.

Te Buddha: We have arrived. Good student, open your eyes.

Thai Sinh: Dear Master, what is this place that looks like the historic part of the city? There are two towers in front; each has a young man engrossed in writing. May we disturb him for a moment?

Te Buddha: You may do a general interview and see. Tonight, our time is limited. Try not to take too long. Wait for me to recite the Buddha mantra.

Thai Sinh: Master is like a hypnotist. Tonight, you have truly opened my eyes. Shortly after Master recites a few words, the young man becomes dazed and falls asleep at the table; his spirit then ascends higher and higher. Ha... Ha... You have succeeded.

Duyen Sinh: Oh, how did I get here?

Thai Sinh: Set your mind at ease. This is Live Buddha Te Cong, who has helped your spirit ascend. Do not worry yourself, my brother. You will be able to return to your body and regain consciousness.

Duyen Sinh: Aahh... The reason is because Master has descended into the terrestrial realm. I beg your permission to prostrate before you three times in respect... And you must be Heaven's Pen, Thai Sinh.

Thai Sinh: That is correct. How do you know?

Duyen Sinh: I do not recognize you; however, I am a long-time reader of the Sages' manuscript. Therefore, not only have I heard your name, but I have had a lot of respect for you for a long time.

Thai Sinh: Were you choosing which articles to use for the Sages' manuscript?

Duyen Sinh: Yes. It's been a long time since I have written and, therefore, my writing is not up to par with my ideas. Tonight, I have the inspiration to pick up the pen and write but my writing is like "chicken scratch," but this chance encounter must be the result of three generations of good fortune.

Thai Sinh: Do not be so modest, my brother. My handwriting is more like scribbling. We can teach and learn from each other. Aahh... right. The Sages' manuscript is a good foundation for those who have the compassionate heart to serve spirituality. I hope that you will contribute many articles in the studies of spirituality to revive and spread the spiritual doctrines to emancipate mankind.

Duyen Sinh: Yes, I understand that responsibility.

Te Buddha: It is getting late, my good student. Let me help your spirit return to your body.

Duyen Sinh: Yes, Master. I beg your permission to prostrate to you three times in respect.

Thai Sinh: I hope we can have tea at the Temple of the Sages. *(Te Buddha at this time recites the incantation; the young gentleman Duyen Sinh gradually regains consciousness.)*

Thai Sinh: Ha... ha... Master, not only is he awake, but he appears very alert in a very unusual way.

Te Buddha: Reciting the Buddha's mantra just now is similar to drinking the porridge at Lady Manh Ba's booth in the Underworld at the gate connecting Purgatory to Earth. Although the appearance is different, the meaning and the results are similar. While in a trance, one is not aware of his journeys; when awakened, one does not realize that he had gone to begin with. This scenario is similar to mankind living on Earth. The more skeptical they are the more they probe, but in the end, they cannot find the answer to satisfy their curiosity about their past lives because they have drunk the porridge prior to reincarnation.

Thai Sinh: Ha... ha... Buddha 's Dharma is boundless and miraculous... *(At this time, Thai Sinh is having some doubts.)* But Master, I am not totally convinced because would the state of memory loss not lead to a psychological disturbance and loss of equilibrium?

Te Buddha: Have you ever seen a drunkard?

Thai Sinh: Yes, Master.

Te Buddha: One who is drunk from wine sometimes is logical and sometimes is impaired. They talk a lot and are in a daze until they are awakened and become sober. Do they remember what they have said?

Thai Sinh: No, Master. However, I am not exposed to wine very often and, therefore, do not know the sensation during the state of drunkenness. This is outside the scope of my hands-on experience. Aahh... just now, why did Master address the young man as a good student?

Te Buddha: Because that young man has revered me as his Master and also has contributed articles to the Sages' manuscript. So, naturally, he is an angelic-being who has provided great services to the Temple of the Sages. In examining this virtuous student, I see someone who is clairvoyant and has an extraordinary intelligence for spirituality. He is innovative and is able to write articles debating and discussing spirituality to help mankind. If he is able to maintain his great spiritual determination, he shall be able to return to Heaven and will always remain my good student. Therefore, given tonight's opportunity, you may try your luck to see your destiny--good or bad.

Thai Sinh: Very good, I must gamble this time.

Te Buddha: Good student, are you adept at gambling? You speak as if you have lots of experience.

Thai Sinh: I have spoken too quickly. I only know how to play chess and a little bit of the lottery. As far as actual gambling, I dare not touch.

Te Buddha: Very good, counting cards and counting money is not as good as counting the Bodhi pearls on a rosary. Because only with the recital of the mantra, Nam-A-Di-Da-Phat, can one control his behavior. *(Thai Sinh listens quietly, afraid that he may make a mistake if he talks too much.)* Very good. Tonight is the first time you have had a discussion with a fellow practitioner. How do you feel?

Thai Sinh: I am very happy. These moments are very precious to me.

Te Buddha: Let us temporarily end our discussion here for today. Thai Sinh, prepare to ascend the lotus throne; we will return to the Temple of the Sages.

Thai Sinh: I am ready and respectfully invite Master to commence.

Te Buddha: We have arrived at the Temple of the Sages. Thai Sinh (spirit) may descend and return to your body.

(to be continued)