



The Life Energy Development Weekly

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Email: maioro@yahoo.com
www.vovi.org

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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 Advancement

Advancing spiritually everywhere, we understand the will of Heaven clearly,
Practicing with sincerity and diligence, we'll attain equilibrium in all domains,
Returning to our pure origin through meditative knowledge, we turn our mind
toward Heaven,
Developing our true soul, we feel inner peace and harmony.

*Respectfully,
Vi Kien*

Baby Tam Talking To You

from 13 October 2002 to 19 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. *How can we communicate with the sphere of energy?*
2. *What does a righteous dharma mean?*
3. *What does it mean "a righteous dharma to serve the public"?*
4. *Where does the true soul reside?*
5. *What should we do in order to serve others with a sincere heart?*
6. *When serving others, what tasks are the right ones?*
7. *What should we do in order to serve others with a sincere heart?*



Montreal, 13 October 2002, 9:05 AM

Q: *How can we communicate with the sphere of energy?*

A: In order to communicate with the sphere of energy, we should practice the righteous dharma and turn our mind toward the Lord.

Psalm

*Practicing a spiritual method, we turn our mind toward the Lord and release our stubbornness and passions,
The righteous dharma lies in our true heart, and by our own efforts, we advance silently,
Resolving our delusion and passions, we advance with our heart,
Developing our wisdom, we turn within for self-analysis.*

Montreal, 14 October 2002, 10:53 AM

Q: *What does a righteous dharma mean?*

A: A righteous dharma means to serve others with the spirit of common benefit.

Psalm

*A righteous dharma means to serve for the common benefit and common progress,
Practicing with diligence and sincerity, we analyze the mystical subtleties,
Understanding Heaven and Earth, we return to our pure origin to guide others,
Entering the sphere of energy, our soul sees the evolution path clearly.*

Montreal, 15 October 2002, 9:45 AM

Q: *What does it mean "a righteous dharma to serve the public"?*

A: A righteous dharma to serve the public means that everyone can participate.

Psalm

*With a sincere heart, we use our true soul to serve others,
Saving ourselves, we return to our pure origin and understand clearly,
Heaven and Earth advance together to return to unity,
Practicing the righteous dharma, we understand our true soul.*

Montreal, 16 October, 5:45 AM

Q: *Where does the true soul reside?*

A: The true soul resides within the sphere of serenity.

Psalm

*Developing our true heart, we understand the true soul,
Devoted to help and save humanity, we remain serene,
Liberating our soul with a way of escape,
With perseverance, we work and help for the common good.*

Montreal, 17 October 2002, 1:40 AM

Q: *What should we do in order to serve others with a sincere heart?*

A: In order to serve others with a sincere heart, we must work with dedication for the common good.

Psalm

*To serve others with sincerity, we must have a sincere heart,
With a clear and wise mind, we turn toward purity,
Learning continuously, we have the opportunity for infinite guidance from the Lord,
Practicing with serenity and diligence, we avoid errors and passions.*

<p>Montreal, 18 October 2002, 6:55 AM Q: <i>When serving others, what tasks are the right ones?</i></p> <p>A: We should serve others with a sincere heart in any task that needs our help.</p>	<p style="text-align: center;">Psalm</p> <p style="text-align: center;"><i>With a sincere heart, we serve for the advancement of humanity, Releasing our sorrow and worries, we dissipate our sadness, Understanding that we are responsible for our own sins, We direct our soul toward the World Above to connect with the Lord.</i></p>
<p>Montreal, 19 October 2002, 9:15 AM Q: <i>What should we do in order to serve others with a sincere heart?</i></p> <p>A: In order to serve others with a sincere heart, we must be sincere and honest.</p>	<p style="text-align: center;">Psalm</p> <p style="text-align: center;"><i>The transcendental sphere awakens our consciousness and our soul, Learning incessantly, we become enlightened by our own efforts, Practicing and advancing in the sphere of energy, we avoid slowness, Practicing with a serene heart and diligence, we save our own body.</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 3

DISCUSS THE PHILOSOPHY OF MANKIND CONSIDER THE CAPABILITY OF THE MANUSCRIPT INTERVIEW A SCHOLAR AT HOME, UNCOVER THE ORIGIN OF EARTH AND HEAVEN

Live Buddha Te Cong

Descends the 26th day of the 8th month, year of the Rooster (1981)

POEM

*The holy books of Voyages dissolve earthly passions
There is discussed the transcendental essence of all religions,
The Trinity Councils are moved and watch with diligence,
In the midst of the last era, the holy book builds a foundation.*

Te Buddha: Tonight, we start the writing of the third chapter of “Voyages on Earth.” This third book from heaven is of great significance. I hope the disciples will be able to maintain the enthusiasm to accomplish this scripture.

Thai Sinh: Dear Master, the task of writing this book, “Voyages on Earth,” is profoundly significant. But, will we be able to prevent mankind from regarding this book as superstition?

Te Buddha: Whether superstitious or not depends on you. Whether to believe or not depends on me. To practice spirituality or not depends on you. To achieve spiritual awareness or not depends on me. The truth of the supreme doctrines is distributed in all four directions – north, south, east, and west – in heaven and on earth. When consolidated, it is deep and implicit. Because mankind has different points-of-view, it is more difficult to popularize the essence of spirituality. But, as you can see... even the government is always respectful of spirituality. Therefore they want to develop the supreme doctrines to establish a place where everyone can live in harmony. But there are still people who do not see these advantages and stand up to haughtily protest and refuse to follow the act of love and righteousness. Thus, after death they descend to purgatory and there is no way that I can prevent it. Therefore, as you can see... good and evil, deities and demons are two opposite forces within the society that always collide with each other in an effort to preserve their existence.

The great significance of this book lies in the fact that whether the audience is a spiritual practitioner or an average individual, both can search and discuss spirituality at their own level of knowledge and progress from low to medium to high. This book can emancipate all levels of mankind. The ones with a “lower level” of spiritual understanding can mend their ways and, in effect, “put down their swords and return to the path of awakening”. In other words, these individuals release their negative karma to return to the pure land of Buddha. Those at the “intermediate level” who have maintained the precepts of moral conduct and virtues will achieve enlightenment. Individuals at the “advanced level” practice the Great Dharma “Vo-Vi” (Vo-Vi =Non-Existence). This method helps the person learn the transcendental principles of spirituality and achieve immortality in the invisible realm, clairvoyance, and a natural state of contentment -- not controlled by earthly senses. This holy book, therefore, can be of great benefit to all three levels of mankind once it is distributed. Would it then be considered superstition?

Thai Sinh: Dear Master, would writing this book be a waste of literature and literary knowledge?

Te Buddha: One must be cautious with the wording in this book in order to rescue a wounded society that is deteriorating in spirituality. The book must be based on true practical examples to guide all individuals to develop the supreme doctrines of the invisible realm.

Thai Sinh: Dear Master, what approach should we use to follow your advice in order to save the human soul and allow people to accept the teachings of the book more easily?

Te Buddha: Good pupil asks correctly. The best way to save the human soul is to let the human soul save itself. We must apply the spiritual doctrines in a flexible manner in order for people to accept it. For example, if a husband and wife are in discord, then one of the two must use sweet comforting words to counsel so that both sides agree to follow a common principle. Gradually, each will reflect and change his or her mind; both hearts will become one and in the end live happily together. If a wife and husband constantly quarrel in an impetuous manner, thereby, hurting

each other's pride like water and fire, there will be opportunity for discord within the marriage, leading to a divorce. The task of universalizing the supreme doctrines is very similar to this situation. If the method used is inflexible, then one will sway from the main purpose of Tao (the Divine Doctrines). This will only create more difficulties for those who preach the Divine Doctrines.

Thai Sinh: Master, from what you say, the content of this book will be extraordinary. The sacrifices and hardships made by fellow religious practitioners to accomplish this book shall not be in vain.

Te Buddha: The disciples of the Temple of the Sages, in recent years, have devoted their heart to spirituality, accepting all hardships, persevering in the practice of the Divine Doctrines, and shouldering the responsibility of spreading spirituality. It is for these reasons that the Temple of the Sages has the honor of accepting the Celestial Edict to write and publish this holy book, "Voyages On Earth."

Thai Sinh: In what manner should the disciples of the Temple of the Sages act in the development of the spiritual doctrines in order to avoid straying away from the Way of the Divine Doctrines and falling into the path of delusion?

Te Buddha: You must embrace the quality of boundless compassion. Love others as you do yourself; then, straying from the Way may be avoided. Those who seek fame, dispute over merit, and strive to be well known are still held in bondage by foolish passions.

Thai Sinh: Currently, there are many books encouraging good deeds. How does mankind decide which holy book to be the foundation for practicing spirituality?

Te Buddha: Divine or canonical books endowed by heaven's energy, at present, can only be verified by one's heart. One cannot use reasoning to distinguish (which book suits an individual.)

Thai Sinh: Dear Master, is it rational to use the oracular ceremonies and the Sages' manuscript to distribute these canonical teachings?

Te Buddha: The Sages' manuscript has the capacity beyond the limitations of time and space to propagate the supreme doctrine in all directions. It can help those who are predestined for the Way to understand the deep meaning of the Divine Doctrines and increase their wisdom. Unfortunately, people all over the world are submerged in the indulgence of earthly senses and pleasures. For this reason, Buddhas and angels have taken turns descending to earth through the oracular sessions to give sermons, thereby, using earthly means and vocabulary to emancipate the clairvoyant mind from the sheath of earthly impurities. Mankind is currently sitting on the Arc of Mercy of the last era. If one wishes to cross the river of earthly passions and temptations to the shore of awakening and arrive home, one must build up the virtuous heart-mind to achieve a state of transcendental wisdom.

Thai Sinh: Master's words are very accurate for this last era and suit the practice of meditation. Mankind will surely listen to your teachings and eradicate the darkness to return to serenity.

Te Buddha: We should end our conversation here because tonight I have arranged for you and a retired scholar, who had made great effort to study religion, to discuss the philosophy of the Divine Doctrines. The discussion will help mankind to avoid delusions on the subject and allow you to express your ideas on religion.

Thai Sinh: There are many wise men in this world who have secretly trained on the spiritual path or practiced the Divine Doctrines in seclusion. To have the opportunity to discuss religion with one of these individuals, I must prepare a few topics to discuss with him.

Te Buddha: Very good. Quickly ascend the lotus throne and prepare to depart.

Thai Sinh: Dear Master, I am ready. Respectfully invite Master to commence.

Te Buddha: We have arrived. You may descend the lotus throne.

Thai Sinh: Dear Master, where is this remote place? The scenery here is so elegant with the beautiful mountainside covered with the sweet smell of strange flowers and the sound of babbling water. This place is no different from a fairyland.

Te Buddha: The scenery you just observed is a lake... If we want to interview the gentle scholar at home tonight, we must go to the residence ahead. Come, we must go quickly.

Thai Sinh: Dear Master, I have made a discovery: There is a brilliant halo of light above the head of the scholar sitting in that house. He definitely has exerted much effort in the pursuit of the spiritual path.

Te Buddha: Wait here my good pupil. I will go ahead to help this virtuous scholar's soul enter the invisible realm so that you can have the opportunity to discuss the philosophy of spirituality.

Thai Sinh: Yes, Master...Indeed, after leaving the body, the spirit of the scholar immediately appears soaring toward Master.

Scholar: Ahead are the Master of Meditation, Te Cong, and a virtuous man. May I ask your name?

Thai Sinh: This lowly educated man is called Heaven's Pen, Thai Sinh, from the Temple of the Sages in Taiwan. Tonight, I have come to hear your teachings.

Scholar: Ah...so this is a virtuous disciple of the Temple of the Sages. Friendly greetings!

Thai Sinh: Master has informed me that you have studied the philosophy of religion thoroughly. Tonight, I have a few questions that I hope you can answer and analyze to assist with the task of writing the canonical book, "Voyages on Earth."

Scholar: Oh my, oh my... This may be beyond my ability.

Thai Sinh: Within the treasure chest of spiritual language, one often hears terminology such as the "Great Celestial Circle" and the "Small Celestial Circle" being used. Can you please explain their meaning?

Scholar: The circular movement of the universe is called the "Great Celestial Circle" each cycle is one "era"; each "era" is equal to twelve "periods"; each "period" is equivalent to ten thousand eight hundred years. One "era" consists of one hundred twenty nine thousand six hundred years. The period of the "Snake" consisted of the development of heaven. In the period of the "Ox", hell was formed. Earth was created during the period of the "Tiger". Using the four seasons as an analogy, the spring is to cultivate and the summer is for the sowing of the seeds. In the period of the "Monkey," mankind ceases to exist. In the period of the "Rooster," earth is annihilated. Heaven ends in the period of the "Dog". The period of the "Pig" signifies chaos. Using the four seasons as an analogy, the fall is to harvest and winter is the time to seek shelter. Each "era" consists of twelve "periods," using the zodiac animals: the "Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Sheep, Monkey, Rooster, Dog, and Pig," cycling back and forth is called the "Great Celestial Circle" of the universe. Man is the "Small Celestial Circle." The human body has twelve major nerves. Heaven has twelve "periods." One year has twelve months. One day consists of two twelve hours. The human body has three hundred sixty five joints. A year has three thousand and sixty five days. The physical body contains eighty four thousand hair follicles; heaven has eighty four thousand stars. The body has five organs and six viscera. Heaven contains five galaxies (the Local Group of Galaxies) and six inner planets. Man has two eyes. Heaven has the sun and the moon. Therefore, mankind, together with heaven and earth, referred to as the trinity, interacts with the rest of the universe by revolving around the sun and the moon which are part of the universe. Man is referred to as the "Small Celestial Circle" while the universe is the "Great Celestial Circle."

Thai Sinh: All the things that you have just said are extraordinary; it has greatly expanded my knowledge. The wonderful secrets and mysterious miracles of the universe are immense and infinite. If it were not for your detailed explanation, I would not be able to understand it thoroughly. And, even if I were to believe, it would only be considered superstition.

Scholar: In this universe, only what has been discovered is considered knowledge. And, that which one has not yet studied, one will not be able to understand. It is very similar to Columbus in the olden days. Prior to his voyage by ocean around the world, the declaration that the earth is round can only be regarded as a superstition. If it were not for the fact that the astronauts walked on the moon recently, the proclamation that man can travel to the moon would be a superstition. The search for the understanding of the divine spiritual path is very similar to these situations. In the past, space travel was something that man may look but cannot see, feel but not be able to comprehend; therefore, the act of looking can only be regarded as superstition. It is no different from a frog sitting at the bottom of a well, only able to see a bit of the height of the well but unable to see its extensive width. Therefore, those

predictions and foresights are only the perception of a minority of the frogs. Is it not a superstition to believe that one thoroughly understands the vast land (while sitting at the bottom of the well as the frog)? Thus, man is no different from the ants that carry out their activities in a small crevice of a hollow. Even the smallest changes in the climate of the universe can bring disaster to humans on earth; just as if someone takes a pail of water and pours it into an ant mound causing flooding and serious harm.

Thai Sinh: There is another subject that I would like your opinion on. What does the phrase “The true fire of kundalini kindles the body” mean in the study of Buddhism?

Scholar: If one uses today’s principles of “force” from physics to explain, then the pressure of the sharp-pointed needle of a record player is stronger than the pressure of a wheel of a train concentrated on one small point. If a magnifying glass is used to gather the sun’s rays onto one small point, the sun’s energy can cause the paper underneath to burn. The human body also has calorific energy. If one knows how to concentrate all the energy in the body into one small point, then the resulting force is stronger than the pressure of thirty thousand pieces of brick.

The teachings of Buddha states: “The true fire of kundalini kindles the body.” This refers to the boundless strength that humans have but will not develop and employ. The “Fire of Kundalini” denotes “samadhi or correct intense concentration.” Samadhi allows the mortal soul to harmonize with the energy of the lower celestial realm and transform the fire of kundalini into the true fire of the “Dharma-Body of Diamond,” the immortal soul capable of supernatural powers.

Thai Sinh: Thank you for your useful teachings on the philosophy of religion tonight. I am confident that this discussion will greatly influence the spread of spirituality.

Scholar: Do not mention it. Your compliments are too much; I dare not accept.

Te Buddha: Very good. Let us temporarily end our discussion here. Thai Sinh quickly gives thanks and take leave.

Thai Sinh: I am very grateful for today’s mind-opening discussion. I, respectfully, take leave.

Scholar: Thank you Te Buddha for helping to arrange for this student to have an opportunity to serve mankind. It has been a great honor. I wish to bow down before Te Buddha three times...

Te Buddha: Virtuous scholar, you need not be so ceremonious. Strive to maintain the spiritual path and wait for another good opportunity to meet again. But first, let your mind be still so that I can help your spirit return to your body.

Thai Sinh: As Master recites the incantation, the spiritual scholar who was sitting in deep contemplation naturally returns to his normal activities. Buddha’s power is infinitely strong, so marvelous and unmatched. (*Thai Sinh opens his eyes wide to take in the fresh bright scenery in all four directions.*)

Te Buddha: We have done great work today. Good student, do not be too fond of the scenery here. The scenery in heaven is much more beautiful. Prepare to return to the Temple of the Sages. Quickly ascend the lotus throne.

Thai Sinh: I am ready. Respectfully invite Master to commence.

Te Buddha: We have arrived at the Temple of the Sages. Thai Sinh, descend the lotus throne and return to your body.

(to be continued)