



The Life Energy Development Weekly

29 December, 2002

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Published in concurrence with The Viet LED Weekly 390

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

Return To Unity

Returning to our true soul, we achieve unity,
Practicing with sincerity and diligence, we advance gradually,
Returning to our pure origin, we achieve unity and advance with one heart,
As our wisdom develops, with a sincere heart, we'll reach our position.

*Respectfully,
Vi Kien*

Baby Tam Talking To You

from 20 October 2002 to 26 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. *What does it mean to awaken on the transcendental plane?*
2. *What should we do when our mind is disturbed?*
3. *How should we cultivate ourselves spiritually in order to achieve true progress?*
4. *What does "spiritual opportunity" mean?*
5. *What does the "spiritual school" mean?*
6. *What does the Divine Grace provide?*
7. *How does the pure energy shine?*



Psalm

*Awakening on the transcendental plane, we advance
spiritually,
Developing our serenity, on our own, we achieve clarity,
Through spiritual transformations, we understand our
mind and body equally,
With perseverance, we follow the divine infinite guidance
to achieve wisdom on our own.*

Suite Hilton Toronto, 20 October 2002, 6:35 AM

Q: *What does it mean to awaken on the transcendental plane?*

A: To awaken on the transcendental plane means to achieve serenity and clarity of mind.

Psalm

*The abundant divine principle shines continuously,
Developing our spiritual heart and mind, we'll connect with
divine love,
Practicing with sincerity and diligence, we'll dissipate the
impurities,
By their own efforts, millions of souls advance silently.*

Montreal, 21 October 2002, 6:25 AM

Q: *What should we do when our mind is disturbed?*

A: When our mind is disturbed, we should practice the silent invocation of the mantra Nam-Mo-A-Di-Da-Phat continuously in order to restore tranquility.

Psalm

*Through spiritual practice, we'll get the spiritual
opportunity,
Judging matters clearly and wisely, we are no longer
blinded,
Releasing our sorrow and worries, we'll practice easily,
Practicing with diligence and perseverance, we abandon
all passions and blindness.*

Montreal, 22 October 2002, 1:25 AM

Q: *How should we cultivate ourselves spiritually in order to achieve true progress?*

A: We must cultivate ourselves spiritually through spiritual practice in order to achieve progress.

Psalm

*Only through spiritual practice will we achieve spiritual
opportunity,
Perfecting our heart and mind conscientiously, we release
our own blindness,
Through self-awakening, we are not dependent on
anyone,
Practicing with sincerity and diligence, our mind is light
and peaceful.*

Montreal, 23 October, 1:05 AM

Q: *What does "spiritual opportunity" mean?*

A: Spiritual opportunity means that we devote ourselves to spiritual perfection by our own will and with joy.

Psalm

*The infrastructure is natural and spontaneous,
Advancing on the bright and clear great way, we naturally
surmount the obstacles,
Achieving good results, we return to the origin and
traverse easily,
Unifying ourselves with the pure and bright light of energy.*

Montreal, 24 October 2002, 2:15 AM

Q: *What does the "spiritual school" mean?*

A: The spiritual school means the natural and spontaneous infrastructure of the universe.

<p>Montreal, 25 October 2002, 6:30 AM Q: <i>What does the Divine Grace provide?</i></p> <p>A: The Divine Grace provides pure light that shines infinitely.</p>	<p style="text-align: center;">Psalm <i>The pure light shines everywhere, Guiding the soul to achieve detachment, Through self-awakening, we understand our own selves, Serving others with sincerity, we comprehend the pure and compassionate light.</i></p>
<p>Hilton Suite Toronto, 26 October 2002 Q: <i>How does the pure energy shine?</i></p> <p>A: The brilliant light shines everywhere.</p>	<p style="text-align: center;">Psalm <i>The pure and brilliant light shines everywhere, Shining through the core of Earth and Heaven, Unifying true love within peace and harmony, It is extremely lively and transforms itself into words of wisdom.</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
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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 FOUR

DISCUSS WRITING OF THE BOOK AND ITS MERIT THE WILL OF HEAVEN CLEVERLY ARRANGED AND CAREFULLY EXAMINED TOPICS: THE THREE TYPES OF WATER, BODHI MIND, THE INCLINATION TOWARD MEDITATION, FALSE WORDS AND TRUE MEANING.

Live Buddha Te Cong

Descends the 6th day of the 9th month, year of the Rooster (1981)

POEM

*The clear lake reflects the image of the full moon,
The wind feels cool against the face of one with a pure heart,
Like on previous days, the disciples of the Temple of the Sages
Quickly leave thy places and come hither.*

Te Buddha: The writing of this book is an extremely busy task-going to and fro, looking east then west. My shoes have left footprints all over heaven and hell, not for myself nor for profit but for mankind who are obstinate and still bound to earthly illusions. I do not have the heart to abandon them. Thus, my heart and mind cannot rest. Because of the perseverance of the disciples, I must travel the earthly realm.

Thai Sinh: Dear Master, your words are half-unreal and half-true. They first appear as if too trifle and difficult to understand. But, if one reflects on them more carefully, he would see that the words are very accurate.

Te Buddha: I had just fallen asleep at the immortals' mountain for a few moments when I was awakened by the bell of the Temple of the Sages. That had never happened before in recent years. I have journeyed everywhere on all three realms-through the vast space of heaven, hell, and earth. Now, reflecting on the task of accomplishing this canonical book that comprehends thoroughly the three realms, I find that this is quite a heavy responsibility. However, with the Temple of the Sages undertaking the responsibility, I am confident that the mission will be a success in the end. Therefore, no matter how much hardship I must bear, I am quite satisfied.

Thai Sinh: Dear Master, if only the Temple of the Sages is able to undertake the feat of writing this holy book which completely comprehends hell, heaven, and earth, then does that mean that even heaven does not have a better way of accomplishing the task than the Temple of the Sages? Are you and I just wooden statues or tools of labor for Buddhas and the immortals to take advantage of? If the person who traveled to heaven, purgatory, and earth does not thoroughly understand the principles of heaven and earth or set this task as the number one priority, then how will he be able to write the holy book? According to Master's words, all the other oracular scribes, who participate in oracular ceremonies to write down the teachings of heaven, would be regarded as insincere. If that was true, this foolish student will certainly be despised by other oracular scribes.

Te Buddha: Good pupil, you apparently do not understand the saying "Heaven's Tao is not personal, only virtues can help. Misfortune and happiness have no doors, only man brings it upon himself."

The Temple of the Sages was initially established twenty-four years ago. From that day forward, the words, Saints and Sages, have been used as the source of power to strengthen the will. "Saints and Sages" implies profound meanings. Its teachings embrace the three supreme religions, the five major religions, and even the truth of all religions. Therefore, its principles are capable of being the highest quality of the Temple of Saints and Sages. Not only does the Temple's title signify virtue and spirituality but, in addition, its disciples unanimously vow to educate mankind of the Way on heaven's behalf. Even when disturbed by evil spirits and criticized by people, the disciples have not become discouraged but have surmounted each obstacle with increasing enthusiasm.

Since the formation of the Board of Directors to manage the Sages' manuscript, the spirit to serve has greatly increased from the time Mr. Hong Sinh became the director. The two leaders, both the President of the Temple of the Sages and the Director of the Sages' manuscript, have maintained their devotion and cultivated their virtues. In addition, the treasurer is honest and had never taken a penny from the Temple's funds for personal purposes. All three people are just and impartial, thereby, helping the Temple of the Sages to develop spirituality and distribute the manuscript widely.

Seeing these results and the sincerity of these individuals have touched the Angels, Saints, and Buddhas. This is the greatest endeavor of spirituality. The foundation of the Temple of the Sages has been built on firm corner stones. That is not to mention the social commissioner, a loyal and enthusiastic servant of the Temple who oversees the health of the establishment. As a result, the disciples here are able to overcome all obstacles leading to the success of oracular ceremonies. This success is the result of the second element, namely, the strong development of community services.

When it comes to deeds and merits, however, most important are the joyful pledges of mankind, the cheerful offerings of alms and their spirits. The reason behind the Temple's success and its ability to shoulder the responsibility of writing this holy book, which comprehends the three realms: Heaven, hell, and earth, is bound to the fact that all the Divine Doctrines believers in this world are willing to share the responsibility. Heaven is impartial and is extremely fair in weighing the merit of deeds. Therefore, rewards and punishments are granted very precisely as you already know.

The merit of the mission and the success of the person sitting at the oracular altar shall always remain so long as he truly acts for the sake of spirituality. The deed should be performed without conspiracy for personal interests. The person should not change his allegiance or heart nor be disloyal to the will of heaven and the protection of the Angels and Buddhas. And, will my good student be able to make the small sacrifice? Naturally, not only are you able to make the sacrifice but even to go so far as to pledge not to view those merits as an honor and become proud and arrogant. The world certainly is not lacking in those who look on good deeds and merit as an honor. They do not understand that "he who are high in virtues views merit as no merit; he who is low in virtues sees a small amount of merit as significant. This latter person is still bonded by the judgmental ego and, thus, will not able to understand the true meaning of the Divine Doctrines." Those who make judgment on deeds and merits are more likely to scoff and criticize the good deeds and merits of other people. This characteristic is truly wicked and, in the end, will be punished by the law of heaven.

The effectiveness of the oracular ceremonies depends solely upon the Temple's devotion and heaven's heedful assistance. Once granted the mission to develop the supreme doctrines, the Temple has the authority to spread the practice of the Divine Doctrines. It is not allowed for any one person to freely sit at the oracular altar permanently. One person may be chosen this time, another may be chosen the next time to receive the pure energy and supernatural power of Angels, Buddhas, Saints, and Deities in order to travel the three realms and write canonical books.

If Angels and Buddhas were to leave behind their supernatural powers then they will be no different than the mortal man. Thus, the person who sits at the oracular altar only has the supernatural power for a few minutes. This power is entirely due to the oracular process. It is a shame that a small number of disciples, having received the supernatural power to write and complete these holy books, become proud and conceited. They believed that it was entirely based on their own talent and merit forgetting the assistance of Deities, Saints, Angels, and Buddhas. Whether a canonical book is completed or not is dependent upon the will of heaven, the boundless compassion of Angels and Buddhas, the hardships of the entire spiritual congregation, and the contributions of believers all over the world. All the above are involved in the completion of such a divine book, which can be handed down from one generation to the next to educate and guide mankind on the spiritual path.

Thai Sinh: Dear Master, your words are comprehensive and serious. I will be mindful of your words and cautious of my actions. Moreover, he who directs toward purity will become pure, and he who directs toward impurity will be impure. Ordinarily, if a person does not perform any misdeeds, then he needs not be afraid when there is knocking at the door in the middle of the night.

Te Buddha: I am much comforted to have such a good student. I hope that you will persevere. Heaven will not forsake you.

Thai Sinh: Thank you, Master, for your encouragement. Dear Master, you have bore much hardship. Your straw shoes are tattered and torn leaving your footsteps on the four cardinal points of heaven.

Te Buddha: Torn shoes are not important. More important is an unmarred heart, and a mind that is not dispersed. Outer appearances cannot portray Angels and Buddhas.

Thai Sinh: Master's teaching is very true. Live Buddha's footprints are imprinted in every realm rescuing lives and protecting humans and all living creatures. The image of Live Buddha is present everywhere, and people can worship and make offerings of incense to him.

Te Buddha: Ha...ha... I am surprised that you are able to speak such marvelous words. Hopefully, man on earth can become a contented Buddha and not a wooden Buddha statue.

Thai Sinh: Through Master, I have learned the Dharma of Self-cultivation of the Buddha-nature directly and not be attached to the outer appearances (ex. Icons/statues/etc.) of any religion. Your torn shoes have not prevented you from traveling everywhere from east to west teasing and speaking in jest to preach meditation to those who have the inclination for it. You are not the mentally unsound or insane person that the outer appearance may portray but a Live Buddha with a virtuous heart and a carefree mind.

Te Buddha: Good pupil, your words are truly pleasant to the ears. It surprises me that you like this torn monk robe much.

Thai Sinh: On the contrary, I greatly respect the appearance of the torn robe yet with the wholesome heart of a Buddha in Master.

Te Buddha: Since you love this torn monk garment so much, I would like to give it to you.

Thai Sinh: Great! This foolish student will keep it as a souvenir.

Te Buddha: Do you not dare wear it?

Thai Sinh: A... *(and only laugh, but does not answer.)*

Te Buddha: Are you afraid to wear it because it is not pleasing to the eyes?

Thai Sinh: Dear Master, I was born unsightly. If I were to wear ragged and torn clothing, then I will look no different from a vagrant swindler.

Te Buddha: Why do I not appear like those you have describe even though I am dressed in rags?

Thai Sinh: Not so, not so. Master's halo illuminates far and wide, therefore, your torn Buddhist priest's robe cannot hide your true Buddha's nature. Thus, mankind naturally revered your wise and saintly image.

Te Buddha: Your praises have left me unsettled.

Thai Sinh: Unsettled then unsettled. Because how many people have the patience and will power that you do? *(Both Master and student laugh.)* The writing of "Voyages on Earth" is a serious task of the Saints and Deities. If we trifle at times, will people think that we lack aptitude?

Te Buddha: Trifle but not obstinate. Ironic but not reprimanding. This characteristic is in accordance with the predestined inclination for meditation. Your nature is innocent like a young child, and your conversation is very agreeable with me. What mankind loves and respects is my carefree contented nature. If the process of writing the canonical book, "Voyages on Earth," is too serious, then it shall become inflexible. The language will become too difficult to read causing the reader to be discouraged. Therefore, it is necessary to be carefree, lively, and spontaneous in order to entice the audience.

Thai Sinh: Nevertheless, in the future, I must cut back on my trifling with Master, so that, people do not misunderstand that I am disrespectful toward you. This sin would be too grave for me to bear.

Te Buddha: That is due to your overly prudent nature. Anyway, it is getting late. Quickly prepare to ascend the lotus throne so that you will not be late for our plans today.

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

Te Buddha: We have arrived. You may open your eyes. The house ahead belongs to a family of Angels and Saints. Tonight, we need to interview them.

Thai Sinh: Ahhh... Then I will certainly meet a good spiritual guru.

Te Buddha: Yes. One should accept the good qualities in others to compensate for the deficiencies within one self. That is the Way of the Tao (Divine Doctrines).

Thai Sinh: This family is filled with pure energy. The atmosphere is filled with harmony and happiness. On the altar inside the house, the family worships three statues of Buddhas. Below, there is a middle-aged man who is sitting and reading a canonical prayer book. Above his head radiates a bright halo. *(At this time because they are still far away, Te Buddha quickly launches the lotus throne closer.)* Oh, the Bible from which he is reciting may be the canonical book, "The Celestial Emperor for Salvation of Mankind", written by our own Temple. Because his chanting just now was so soft, I could not hear clearly.

Te Buddha: Because this is residential area and not a temple, reading aloud will disturb the neighbors' rest.

Thai Sinh: If the neighbors are able to hear the Bible, is that not good?

Te Buddha: If someone in your neighborhood turns the music on too loud, how would you feel?

Thai Sinh: Dear Master, you speak very logically: "If not on the same Spiritual Path, do not be friends. If the goals are not the same, do not conspire together." To chant prayers, both the heart and the mouth recite. The mind and the innate Buddha both chant. When reciting prayers at home, one does not have to do it loudly.

Thai Sinh: Dear Master, the Virtuous Sage is still busy reciting the prayers so how can I discuss the topic of spirituality with him tonight?

Te Buddha: It is still possible. Wait for him to finish reciting. Then, I will make the arrangements.

Thai Sinh: Yes, Master. I hope that it will not be long so that it will not affect the timely writing of the book.

Te Buddha: It will not affect the writing since that spiritual practitioner does not depend on the sound of the bell, the sound of the gong or the syllable of the words in the prayer but only silently recite the prayers in his mind. Therefore, it will not be long.

Thai Sinh: I see a halo around his head signifying that he is on the correct path of spirituality.

Te Buddha: That spiritual practitioner is a reader of the Temple of the Sages. He often secretly helps with the printing of the canonical books as well as provides assistance to society. In addition, he is always mindful of cultivating virtues and merit, thus, not allowing his heart to be chained by fame and fortune. He, therefore, has the honor of receiving the divine energy of Buddha. If he continues to practice on the spiritual path, he will achieve nirvana.

Thai Sinh: Dear Master, the practitioner has stood up.

Te Buddha: Let me go help his spirit leave the body. *(After Te Buddha helps the gentleman's spirit steps out of his body, he is found suddenly sitting on a bridge which had miraculously appeared at the corner of the house. He seems as if he is sleeping. For now, his spirit is outside of the body and flying gently. Thai Sinh is wide-eyed as he looks on. His mouth wide-open with astonishment as he unremittently praises the power of Buddha.)*

Thai Sinh: Greetings Virtuous Sage. Best wishes to your health.

Duyen Sinh: Thank you. What brings you here?

Thai Sinh: I am a disciple of the Temple of the Sages, at the oracular altar. I have come to receive your instructions.

Duyen Sinh: Ah, you are the soul of the oracular scribe from the Temple of the Sages... Strange, just now, I was reading from the Book of Prayers (analogous to the Bible or canonical book). How did I get here?

Thai Sinh: That is because as soon as you were done reciting, Master Te Buddha helped your spirit to leave the body and ascend here.

Duyen Sinh: Ah, so that is what happened. (*The Virtuous Sage folds his arms and ceremonially greets Te Buddha.*)

Thai Sinh: You have studied spirituality earnestly. There are numerous canonical books on your shelves. Tonight, I have one matter of which I hope you can elaborate.

Duyen Sinh: Do not be so polite. We can both learn from each other....

Thai Sinh: At present, there are tens of thousands of religions; thousands of doors are open. The spiritual doctrines are intermingled. Some religions support uniting all the spiritual doctrines. However, at times, there are internal conflicts. Therefore, the doctrines cannot be united in a careless manner. In your opinion, how should this process be carried out in order to avoid difficulties and obstacles?

Duyen Sinh: You ask a very good question. Where does color originate? Color is actually from emptiness. After stilling the mind and purifying the physical senses, color will return to color; emptiness will return to emptiness. For example, there are three different categories of water: The “holy celestial water,” the “pure celestial-like water,” and the “cloudy terrestrial water”.

The “Holy celestial water” is like the mind of Angels and Buddhas. It cannot be contaminated and can even purify the cloudy water infiltrating from outside.

The “Pure celestial-like water like heaven” is like the mind of one who practices the Tao. Thus, it is able to absorb the energy granted by Buddha and the truth to cleanse the mind and body. The innate characteristic of this water is clear. However, because it is free flowing, it can become polluted.

The “Cloudy terrestrial water” is like the mind of the ordinary man. It is innately calm and peaceful. However, because it is contaminated by the filth of earthly life, the mind becomes turbid and clouded by indulgence in pleasure of the senses (greed, lust, craving, desires, etc.).

The spreading of the Divine Doctrines by the Temple of the Sages in the past until the present had only achieved the level of unpolluted “pure water” but not that of the “holy water”. Therefore, the disciples and the reading audience have only practiced Tao to the point of “pure water” but not yet able to transcend beyond and enter a higher sphere. Although the “pure water” is clean, it can easily be contaminated by impurities. Therefore, one must eliminate the filth and then purify and refine it into “holy water.” This phase is extremely difficult. Some times the practitioner may drink the wrong water causing the pure water to become cloudy again. This cloudy water is equivalent to a clouded mind. Clouded ideas are not a result of a tranquil mind, thereby, causing distress and leading the mind to be held in bondage. That is the whole reason how a pure mind can become clouded.

Thai Sinh: If that is so, then how should one explain it?

Duyen Sinh: Because at that time, another cup of cloudy water is poured into the pure water, but the purified water does not have the ability to clarify the cloudy water. As a consequence, the individual selects the blind path on his own. That is the explanation

Thai Sinh: Ah, I now understand the meaning of the great mystery behind the supreme doctrines through your explanation. A number of the Temple of the Sages’ disciples have not been able to surmount the obstacle, similar to when the first cup of pure water is combined with the muddy water and, thus, they have become greatly disturbed.

Duyen Sinh: That is correct. That is the state of one’s own mind. The mind’s root has not achieved Buddha’s nature, and is therefore subject to actions and reactions, resulting in sorrow and ignorance. That is why the holy water is like Buddha’s nature. Buddha’s nature is great. Buddha’s mind is immeasurable similar to “emptiness”-infinite and inexhaustible. It is neither big nor small and does not foster grudges, anger, or hatred. It is neither good nor evil. It does not divide or segregate. The Buddha’s mind extends beyond the vast emptiness, and thereby, is tolerant of all. The Temple of the Sages’ encounters with dangers on the path of spirituality are spiritual trials. In the past, the Sages’ manuscript continuously encounters ups and downs, like the perils of a stack of eggs placed too high. These encounters are analogous to pure water being polluted by cloudy water. This situation happened exactly as I have said a year ago. That is also a time to examine thoroughly the sincerity and the unbreakable diamond-like nature of the disciples at the Temple of the Sages. Those whose hearts are pure and bright like the sun at noon will always remain brilliant. However, if a person darkens his own mind like the eclipsing of the sun by black clouds, then he will not be able to attain serenity. If the individual looks within and sees the darkness, then he

would realize that it is the result of his own lack of wisdom. If his mind knows how to eliminate the dark shadows of the black clouds, then I would say that the Temple of the Sages' manuscript has entered the sphere of the "holy water." Understanding this philosophy, one will remain in a state of contentment and serenity. This is the nature of "Transcendental Bodhi Mind." Those who do not understand this philosophy will easily be perplexed; their faith will waver. Their minds will foster segregation and inflexibility wasting years of spiritual practice and cultivation. This is analogous to thousands of days spent gathering wooden sticks all to be burnt in one day, or the wild fire which burns the forest of merits-the merits for thousands of wholesome deeds burnt to ashes in one night.

Thai Sinh: Your words are clearly a prophecy of the future. Your Dharma mind is truly erudite and clairvoyant achieving the Transcendental Bodhi Mind.

Duyen Sinh: "Emptiness" is the mind of Buddha, rounded without corners, without a beginning or an end, and always impartial, flexible, and clairvoyant. This is a person who can expand the supreme doctrines. If the mind still discriminates and cannot eliminate the root of differentiation and the judgmental self, the ego, then one will fall down into the "physical" realm. In this realm, one must bear the hardships of the "three strata": upper, intermediate, and lower not being able to be fair and just enough to practice the true principles of the Tao.

Everything that I have just said is anecdotal. I am not saying that I am a high spiritual achiever because all is dependent on the natural evolution of heaven's principles.

Thai Sinh: Your words are like the teachings of Buddha and are engraved deep in my heart eradicating my judgmental self. If the person spreading the Tao can utilize the type of mind that you have described, then it will be very fortunate for spirituality as well as mankind.

Duyen Sinh: That is true. I hope that the disciples of the Temple of the Sages will continue the traditional spirit and be able to ascend the Arc of Mercy without fears of being buried by the wind and the waves. The body stands straight and steadfast without fear of criticism and curses of those with ill-intentions... *(Te Buddha suddenly returns the spirit of the Virtuous Sage to his body)*

Thai Sinh: Dear Master, why were you in such a hurry to restore the Virtuous Sage's soul to his body?

Te Buddha: Did you not see his eldest son standing next to him calling out: "Father...father...?"

Thai Sinh: Ah... so that is the reason. I could not have imagined that that situation would arise. Besides, the Virtuous Sage and I were deep in our inspirational discussion on the spiritual dogma.

Te Buddha: If I did not quickly restore his soul to his body just now, his soul would be unable to reenter his body permanently.

Thai Sinh: Just as I have almost forgotten about the writing of "Voyages on Earth," I am immediately reminded. Ha...ha... This is truly delightful.

Te Buddha: That is correct. Let us discontinue here and return to the Temple of the Sages. Ascend the lotus throne and prepare to leave.

Thai Sinh: Yes, I am ready. Respectfully invite Master to depart...

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)