



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

Guiding Each Other

Guiding each other to evolve spiritually, we live in love and harmony,
Opening our heart to receive the divine love, we return to our unique origin,
Through self-awakening and self-knowledge, we awaken our consciousness,
Returning to emptiness, we guide each other to progress and understand our
true soul.

*Respectfully,
Vi Kien*

Baby Tam Talking To You

from 3 November 2002 to 9 November 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 should we do to avoid agitation?*
2. *Why do people tend to be jealous and distrustful?*
3. *What should we do when we lack equilibrium?*
4. *What does it mean to advance continuously?*
5. *How does one build love and compassion?*
6. *Where does the spiritual heart appear?*
7. *What is the aura?*



Psalm

*We practice the silent invocation – the original principle of the Buddhist Dharma – with dedication,
Sincerely, we turn to the Lord to guide others through compassion,
With an open heart and mind and infinite guidance, our energy focuses easily,
Advancing continuously, we release our stubbornness and blinded passions.*

Houston, 3 November 2002, 7:15 AM
Q: *What should we do to avoid agitation?*

A: In order to avoid agitation, we must use our compassionate heart to silently invoke the mantra Nam-Mo-A-Di-Da-Phat.

Psalm

*Unable to understand deeply, they lack clarity of mind,
Angry about anything, they like to quarrel,
With blocked energy, they lack serenity and harmony,
Bringing calamity to others, they lack spiritual practice.*

Houston, 4 November 2002, 3:15 AM
Q: *Why do people tend to be jealous and distrustful?*

A: People tend to be jealous and distrustful because they lack wisdom.

Psalm

*Those who lack equilibrium must practice meditation diligently,
Developing ourselves spiritually, we will dissipate our blindness,
Opening our heart and mind, we will have the opportunity to reach spiritual awareness,
Attaining equilibrium, we will practice in peace and happiness.*

Houston, 5 November 2002, 6:57 AM
Q: *What should we do when we lack equilibrium?*

A: When we lack equilibrium, we must practice meditation with great efforts.

Psalm

*Evolving continuously and developing our wisdom,
Everywhere, we serve others with commitment and dedication,
As the Lord spreads His Love, we turn within to analyze the wise words,
Learning without interruption, we follow the will of Heaven.*

Houston, 6 November 2002, 2:05 AM
Q: *What does it mean to advance continuously?*

A: To advance continuously means to encounter many actions and reactions while maintaining clarity of mind.

Psalm

*With spiritual practice, we develop ourselves through the progress of our heart,
Dissolving sorrow and worries, we no longer feel sadness,
Through self-awakening, we strive to return to the unique origin,
With a sincere heart, we practice diligently to build compassionate relations.*

Houston, 7 November 2002, 5:43 AM
Q: *How does one build love and compassion?*

A: Love and compassion are built through the heart.

Houston, 8 November 2002, 6:57 AM
Q: Where does the spiritual heart appear?

A: The spiritual heart appears at the center point at the top of the head.

Psalm

*When the spiritual heart is focused, a brilliant aura will develop,
To transform our mind and heart in a clear manner,
With flexibility, we return to our origin and open our meridians,
Practicing thoroughly, we understand social and spiritual duties and return to kindness naturally.*

Houston, 9 November 2002, 6:25 AM
Q: What is the aura?

A: The aura is compassionate light.

Psalm

*Returning to the pure origin restores equilibrium,
One can never resolve the earthly world and human emotions satisfactorily,
Lacking understanding of the social and spiritual paths,
we must transform ourselves for self-improvement,
Releasing our stubbornness and blinded passions, we acquire wisdom by our own efforts.*



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 FIVE

TRUE SPIRITUAL VIRTUES, HEAVEN TESTS MAN TO EVALUATE THE MERIT OF HIS VIRTUES SINCERE SPIRITUAL CULTIVATION MINDFULNESS OF ONE'S CONDUCT

Live Buddha Te Cong

Descends on the 3rd day of the 10th month, year of the Rooster (1981)

POEM

*Adversity and hardships test the spiritual heart,
Favorable sailing on the Arc of Enlightenment transcends the sea of misfortunes,
Like the lotus flower unsoiled by the muddy swamp from which it grows,
Chastity and virtues are worshipped for thousands of years to come.*

Te Buddha: The lotus flower grows amidst the mud and filth and yet remained unsoiled, thus, demonstrating its precious quality. Only a warrior who remains faithful during a national emergency can reveal a steadfast heart. A servant can only prove his true loyalty when he remains devoted during his master's times of difficulties.

A young maiden who marries a man from a good family experiences happiness and warmth. Brothers and sisters live in harmony. The young respect the elders, and the elder yield to the young. The children and grandchildren are pious with regard to the parents and their elders. Under these circumstances, it is easy for the daughter-in-law to achieve piety. On the other hand, piety is more difficult to accomplish if a young woman marries into a family in which the father and mother-in-law are strict, and the brothers and sisters are in discord or dislike each other. Under these conditions, if the young maiden still wholeheartedly adores the parents, and be considerate towards the older siblings, and willing to make sacrifices for the younger ones, then the merit of her piety, though difficult to achieve, is extremely more valuable. It is unfortunate that the majority of the married women nowadays are unable to withstand the suffering and the complications involved. Therefore, they incessantly coerce their husbands to move out and live separately. That is the action of the sort of woman who is unwilling to cultivate the virtue of piety.

The practice of the supreme doctrines nowadays is very similar to this situation. If the circumstances are advantageous, life is simple, and all matters can be resolved without difficulty, then how can one be said to practice the Tao. However, while in an extremely difficult situation filled with hardships, criticism, and disdain, one is still able to resolve all matters peacefully then this person is a true practitioner of the Tao. If patience is needed, then the person is immediately patient. If the situation requires yielding, then the person will quickly yield. The individual remains calm, faithful, willful, and determined to set an example for others to follow. Thus, he is using himself as a lesson for society since action speaks louder than words. This sort of spiritual practitioner, even though not said to practice the Way, has achieved enlightenment in my opinion. This same idea can be used to differentiate those who practice the Tao versus those who do not, and the true spiritual practitioner versus the insincere practitioner. This concept can also be used to determine the worth of those who have achieved enlightenment and those who have not.

Spirituality is always propitious and close to us. It is not just beneficial for the elderly; it is also good for the young. It is neither active nor passive; it does not abandon nor solicit. It is not self-binding or self-constraining. Therefore, those whose minds are impregnated by the above ideas will fall into a state of being partial. There is a saying "Thousands of days spent training a military regime, all to be utilized in one moment." During times of peace, if one does not train and up keep an infantry, then how can one have enough soldiers in times of chaos? Practicing the Divine Doctrines or Tao today is very similar to this. Ordinary daily living is Tao; the Tao is unlike the trees and grass-it is neither born nor dies. It is always alive and energetic. It is whole and perfect and the goal is to achieve a harmonious Middle Way. That is why some depend on the Tao to live while others become overly passionate about it. This clearly demonstrates the truth to the saying: "The Divine Doctrines are not far away, only people are far from the Divine Doctrines."

To denounce spirituality is to stand outside the door of spirituality, not having formally entered inside. Those who practice the Divine Doctrines but still feel unhappy are still outside the door of spirituality and have not yet come

inside. Those who have entered religion but still feel turmoil and are fearful, still stay outside the door of spirituality, not having truly set foot inside the door. Those who practice the Way of the Divine Doctrines but still wish to feel and see the Angels and Buddhas are still outside the door and have not yet stepped inside. Those who practice the Way but cannot budge even an inch are still outside the door of spirituality and not yet inside. Those who practice the Tao but still see a door are still outside, not having yet stepped inside the door. Tao or the Divine Doctrines are innately very dynamic and not stagnant nor disjointed. If a person practices the Tao but still sees himself as being miserable then he had not yet achieved the ultimate goal of spirituality. That is not the Divine Doctrine of liberation. If one does not understand the truth of a religion then that religion can be easily toppled because it is not steadfast. Such religious doctrines are inflexible and not comprehensively complete. Such spiritual doctrines are opinionated and not perfect.

Those who cannot comprehend the true supreme doctrines are imprudent and their minds are still foolish and restless. One cannot compliment, criticize, or discuss the good and the bad with them since they are naturally ignorant. They remove themselves from the true Divine Way and from paradise, thus, foolishly plunging head-first into purgatory. The type of people above should definitely find a wise and clairvoyant master to guide them. They should not let themselves, forever, be engulfed by darkness. Today, the canonical book of Voyages on Earth has uncovered the subtle truth of the supreme doctrines. Having this precious holy book, which is endowed with divine energy, is truly the result of thousands of years of good fortune. Those who are able to understand and practice the spiritual principles within this holy book will become Angels and Buddhas. Those who do not understand will never be able to see the truth of the Tao. One should never belittle Buddha or spirituality because those actions will only serve to bury oneself deep in the sea of suffering. Therefore, one must respect and appreciate spirituality; otherwise, the ultimate goal of spirituality shall be lost.

From thousands of years past until the present, those who truly understand the Divine Doctrines are very few-not enough to mention. These spiritual principles are difficult to achieve, difficult to propagate, difficult to understand, and difficult to demonstrate. In the past, the mentality of each and every one at the Temple of the Sages is like that of heaven but had not yet achieved true understanding of spirituality. At the present, however, each move and each action are like a hundred arrows shooting outward, each arrow hitting the bulls-eye. Remembering back to the time of Than-Tu whose talent was as high as the sky, his capacity for knowledge was profound; each day he would follow his Master Ngu-To very closely, but he was unable to understand the true meaning of the Tao. Therefore, even though Than-Tu had spent much energy searching, he had only grasped the leaf but had not embraced the branch or the root of spirituality. On the other hand, Luc-To, who was not educated, was able to comprehend the true meaning of the Divine Doctrines, thereby, instantly reaching enlightenment and becoming the sixth generation Master of Thien-Tong (Shento-Meditation Methodology).

Thai Sinh: Thank you Master for your lecture on the truth of the Tao to help me understand more clearly the principles of the Transcendental Bodhi (enlightenment) Doctrine. This doctrine is illustrated well by Ngu-To (the Fifth Master) who preached Tao at three a.m. and the revered Hue-Nang who immediately comprehended all after reading just one psalm. This is also similar to Great Buddha holding a flower, and the revered Ca-Diep smiled as he achieved enlightenment. My mind through past spiritual training and experience has not achieved the true Bodhi mind. It is like those who love to gamble because their fingers itch to play. Scratching their fingers to cure their itch only deal with the surface of the problem but not the root. Controlling the mind, however, is the only way of resolving the root of the problem.

Today, there are thousands of canonical books, but few understand the divine truths whereas those who are bound by illusions are tens of thousands. The thousands of divine prayer books are similar to a tree. Although it has thousands of branches and tens of thousands of leaves, they all come from one root. Those whose minds are clouded will only be able to collect the leaves. Those who are awakened will not only be able to collect the leaves but also comprehend the root and see the origin clearly. I am very fortunate to receive Master's instructions directly. I promise to use your teachings to guide those who are at a lower level and to cultivate the spiritual understanding with my fellow practitioners.

Te Buddha: Ha... ha... A sincere person will attain the truth of the Divine Doctrines. A non-clairvoyant person will achieve an impure spiritual dogma. A person of a high level attains a high spiritual understanding. The person of an intermediate level achieves intermediate spiritual understanding. A person of a lower level achieves a lower level of understanding. That is the concept of predestined affinity which dictates the meeting between you and I. Those who do not understand this concept will live with doubt and suspicion. The darkness often arises in these people causing them to belittle spirituality; they will forever have difficulty practicing the true spiritual path. This shows that the supreme doctrine is difficult to understand, difficult to convey, difficult to prove, and therefore, we cannot talk about it excessively through books.

Thai Sinh: That is true. I must preach the Dharma according to mankind's capacity for understanding.

Te Buddha: You have pledged to repay me in that way because you have personally comprehended my Dharma.

Thai Sinh: I would like to thank heaven for this great favor.

Te Buddha: Tonight, it is getting late. Good student, quickly ascend the lotus dais.

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

Te Buddha: We have arrived. You may open your eyes.

Thai Sinh: We have arrived at a strange place. In the house ahead, there is a middle-aged lady sitting and conversing with three other women in the living room. Her complexion is fresh and beautiful, the kind of complexion that is noble. A glow that an ordinary unrefined person cannot violate. It is not the beauty of someone who adorns herself with powder and lipstick like in the prosperous metropolis areas, but the genuine beauty that naturally illuminates from a person who practice the Divine Doctrines. This person is very worthy of admiration.

Te Buddha: My good pupil, you truly have wisdom. You are able to recognize a devoted practitioner just by looking at her. You are correct. This person has practiced heaven's Divine Doctrines for twenty-four years. She is always persevering, illuminating the clairvoyant mind, and sweeping away ignorance, therefore, her pure energy is overflowing. She studiously goes to the oracular ceremonies to meditate and to perform meritorious deeds, thus, pure energy often converges and radiates from her.

Thai Sinh: It is definitely not easy. The spiritual practitioners are often curious and overly wishful. They are usually insincere and do not want to actually practice the true spiritual principles. The majority of them leave the spiritual path half way in between.

Te Buddha: I will not be able arrange for you to meet this Taoist tonight. Let us find someone else to discuss.

Thai Sinh: Yes...Dear Master, please slow down. Just now, when I opened my eyes, I felt the impact of the impact. I do not think that I can withstand it.

Te Buddha: You feel that way at the present because your inner force is not strong enough yet. It would be best if you close your eyes.

Thai Sinh: Yes, Master.

Te Buddha: On the upper floor of the store ahead is an elderly gentleman who studiously does good deeds.

Thai Sinh: Dear Master, I see the elderly gentleman on the upper floor. A halo radiates from his head. His physiognomy and countenance is extraordinary. He undoubtedly practices the Tao correctly.

Te Buddha: That is correct. He is a sincere spiritual practitioner and often anonymously contributed funds to publish canonical books and spiritual manuscripts, as well as to help those who are less fortunate. When in contact with others, he is always courteous and polite. He is not vain or eager for fame. He is neither fond of riches nor honor. This person is a shining example for others to follow.

Thai Sinh: That is very true. I believe that a person who can always maintain a virtuous mind must be able to abandon the earthly pleasures and materialistic part of life in order to achieve those things that are beneficial to one's own spirit and to others. Why has mankind not been able to do that?

Te Buddha: Ha...ha... On earth, there are three different kinds of people. The first kind, "if one is able to say it, then one can do it," conducts themselves righteously. The second kind, "one may say it, but one does not do it," is usually cunning, and their words and actions are insincere. The third type, "one does not say it, but one can do it," is a true practitioner of the Divine Doctrines who has no desire for fame and fortune. That elderly gentleman fits into this third category.

Thai Sinh: Analogous to one who industriously cultivate the land (or mind in this case), without concern whether there will be gains or losses, thereby, always gaining the respect of others. It is getting late. Master, will you be able to arrange for me to go to another place to continue the study of spirituality?

Te Buddha: It is getting late tonight. Let us continue tomorrow night. Prepare to return to the Temple of the Sages.

Thai Sinh: 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 the body.