



The Life Energy Development Weekly

9 February, 2003

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

Published in concurrence with The Viet LED Weekly 396

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

What will the New Year bring?

Q: *What will the New Year bring?*

A: With the coming of the New Year, everything will slowly calm down and improve.

Psalm

*The New Year brings plentiful hopes,
Agitation temporarily recedes for the world to be at peace,
People try to practice the realization of true compassion,
Working constructively together, we return to inner peace.*

*Respectfully,
Vi Kien*

Baby Tam Talking To You

from 1 December 2002 to 7 December 2002

Copyright © 2001-2003 by Luong Si Hang & VoVi Association of Canada. All rights reserved.

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 in order to return to our pure origin and attain enlightenment through meditation?*
2. *What should we do in order to regulate our blood circulation?*
3. *What should we do in order to unify ourselves with the original principle of Heaven and Earth?*
4. *What should we do in order to make good progress?*
5. *How do we release our impurities through spiritual practice?*
6. *How do we achieve quietude?*
7. *What should we do in order to achieve harmony in our spiritual consciousness?*



Montreal, 1 December 2002, 9:10 AM

Q: *What should we do in order to return to our pure origin and attain enlightenment through meditation?*

A: We must practice the righteous dharma in order to return to our pure origin and attain enlightenment through meditation.

Psalm

*To return to the pure origin and achieve enlightenment,
we must practice,
Transforming ourselves to achieve serenity, we naturally
turn toward purity,
Awakening ourselves, we return to the unique origin,
Practicing with sincerity and righteousness, we return
rapidly.*

Montreal, 2 December 2002, 11:20 AM

Q: *What should we do in order to regulate our blood circulation?*

A: In order to regulate our blood circulation, we must practice good eating habits, and eat more green foods .

Psalm

*When the Yin and Yang energies are in harmony, the
blood flows regularly,
The wise and clear mind can understand matters
thoroughly,
Developing ourselves spiritually, we return to our origin,
Cultivating a serene heart, we turn within for self-analysis
and inner harmony.*

Montreal, 3 December 2002, 5:40 AM

Q: *What should we do in order to unify ourselves with the original principle of Heaven and Earth?*

A: In order to unify ourselves with the original principle of Heaven and Earth, we must practice the righteous dharma with a sincere heart.

Psalm

*We practice to release our impurities and progress
spiritually,
With an awakened consciousness and a serene heart, we
return to compassion naturally,
Reaching harmony in both social and spiritual life, we
return to our true nature,
Practicing with diligence and sincerity, we feel
compassion within and outward.*

Montreal, 4 December 2002

Q: *What should we do in order to make good progress?*

A: In order to make good progress, we should practice meditation in a righteous manner.

Psalm

*Turning our mind toward the World Above, we focus our
energy within spiritual self-awakening,
With serenity, we surmount our difficulties and learn from
them silently,
Improving ourselves, we progress spiritually and clearly
judge our wrongdoings,
With a strong determination, we vow not to commit the
same errors.*

<p>Atlantic City, 5 December 2002, 5:25 AM <i>Q: How do we release our impurities through spiritual practice?</i></p> <p>A: We release our impurities through spiritual practice by utilizing the pure energy of heaven and earth to purify ourselves.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p style="text-align: center;"><i>Through the cycle of births and transformations, heaven and earth generate pure energy, Perfecting ourselves, we progress with the pure energy, Silently, we notice our practice with sincerity and righteousness, Practicing by our own efforts, we achieve deep spiritual transformations.</i></p>
<p>Atlantic City, 6 December 2002, 9:05 AM <i>Q: How do we achieve quietude?</i></p> <p>A: To achieve quietude, we must practice with determination and keep one direction.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p style="text-align: center;"><i>True quietude is achieved by spiritual practice and righteous knowledge, Unifying with our true soul, we have no worry, Understanding spiritual opportunities and karmic relations, we advance with wisdom, Practicing with diligence and sincerity, we understand the spiritual subtleties.</i></p>
<p>Atlantic City, 7 December 2002, 9:30 AM <i>Q: What should we do in order to achieve harmony in our spiritual consciousness?</i></p> <p>A: In order to achieve harmony in our spiritual consciousness, we must practice meditation with a true heart.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p style="text-align: center;"><i>Practicing with a sincere heart, we maintain our serenity continuously, Dissipating worries and sorrow, we save ourselves, Developing our soul with wisdom and knowledge, Sincerely, we save ourselves and turn within for self-knowledge.</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 SEVEN

ON EARTH MANKIND PERSEVERE IN SPIRITUAL CULTIVATION TO SPREAD HUMAN ETHICS

IN THE LAND OF GOD AND BUDDHA PRACTITIONERS EXERCISE SERENITY TO CULTIVATE THE SOUL

*Live Buddha Te Cong
Descends on the 29th day of the 10th month, year of the Rooster (1981)*

POEM

*To practice spirituality is not to worry but to let things happen naturally,
The soul always bright and wholesome fosters the spirit of Angels,
For thousands of years past, spiritual practice requires perseverance,
Strive steadily to return to your pure origin and meet with Buddha.*

Te Buddha: Today, the practice of the Tao is truly spread widely. However, there are still people who only want to achieve quick progress on the spiritual path so much that they deliberately enter a race. But, the more hastily they go, the longer they reach the path to enlightenment. What is the reason behind this? These people go astray and become lost in a sect with false spiritual doctrines. This is why the more they practice the more infatuated they become.

Thai Sinh: Master, your teaching is quite correct. The door to the Supreme Tao is always wide open but no one enters. The door to the minor doctrines is barred closed yet people creep through the crevices to get in.

Te Buddha: Ha...ha... The Supreme Tao is so far; the minor doctrines are so near. Those who practice the minor false doctrines will, in the end, find that the road leads to a dead-end, and the door is closed. Then, they are forced to turn back.

Thai Sinh: Hopefully, that is true.

Te Buddha: Let us prepare for our journey to transcribe the holy book. Quickly, ascend the lotus throne.

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

Te Buddha: We have arrived. Good pupil, you may open your eyes.

Thai Sinh: The pagoda ahead emits a brilliant aura. It looks like a spiritual convention to study the principles and uphold the practice of the Dharma of Buddha.

Te Buddha: All the disciples here are vegetarians and practice abstinence from killing any living creatures. They are ready to sacrifice everything for the sake of spirituality to help serve mankind and redeem the world. This is truly a family of Angels and Saints.

Thai Sinh: On the top floor is an elderly gentleman preparing Buddha's altar; he must be the chairman of this pagoda... At the present, there are so many denominations. According to Master, how does one distinguish the true from the false?

Te Buddha: The Tao is originally no Tao. Religion is originally no religion. Religion is something that people contrived. The Tao is that which people practice. Practicing the Tao or the Divine Doctrines in an upright and just manner is the true Tao. Insincere or deceitful practice of the Tao is the false doctrines or heterodoxy. These days, thousands and thousands of spiritual paths have developed strongly. Some branches are inconspicuous while other branches are apparent. Some have entered the world while others are secluded. Although their characteristics differ and are not exactly alike, they all teach cultivation of a virtuous heart-mind, promote charitable deeds, and foster the principle of helping mankind and saving the world. If one does the contrary, then he is straying far from religion and betraying the Tao, the Divine Doctrines. Vain glory and the physical existence are false (because they are

impermanent). True or false is just that. One needs not differentiate, dispute, or sabotage. That is the mentality of a person who genuinely understands the practice of the Tao and has the merit of serving mankind.

Thai Sinh: If one wants to achieve great merits, after he creates “external deeds”, then he must cultivate “internal deeds” as well. If one has not cultivated “internal deeds” or if the “internal deeds” are inadequate, will he be able to ascend to the boundless land of heaven after death?

Te Buddha: That is not quite the life of dual spiritual practice (internal mental and character cultivation and external constructive deeds). It would be truly regrettable. With the practice of “external deeds” only, although the spiritual mind is firmly settled, the “internal deeds” are not yet complete. However, if these people persevere in the cultivation of their spiritual heart, they will be met with good fortune; Angels and Buddha will guide them to the Institute of the Eight Diagrams or the Institute of God and Buddha where they can retrain their souls and eliminate impurities. Only when their true nature is completely pure then they can return to the boundless land of heaven.

Thai Sinh: I often heard of the Institute of God and Buddha. Dear Master, can you guide me to visit that institute tonight?

Te Buddha: We are currently writing the holy book, “Voyages on Earth.” If we visit either heaven or purgatory, then the date of completion of this divine book shall be delayed.

Thai Sinh: If we are able to bring forth the Supreme Doctrines to educate and deliver mankind, then this foolish student pledges to accept the delay in the writing of the holy book.

Te Buddha: You express the vow to preach spirituality. God listens to your wish and will bless you. Myself, your Master, will help you fulfill your wish. Today, we will visit the Institute of Buddha and God.

Thai Sinh: I am very grateful, Master.

Te Buddha: In order to ascend to the realm of the Immortals, wait until I prepare a pitcher of Heaven’s water for you to drink to give you more spiritual strength.

Thai Sinh: That is great... Heaven’s water is truly miraculous. I sense that my body and mind are relaxed and refreshed, and my spirit feels uplifted.

Te Buddha: Quickly, ascend the lotus throne. We will begin.

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

Te Buddha: We have arrived at the Institute of God and Buddha. Thai Sinh, descend the lotus throne.

Thai Sinh: Ah, the realm of heaven is truly beautiful. There are sweet smelling flowers and rare herbs, and innumerable mountains piled with precious gems and ivory. My eyes cannot admire enough all the beauty and charm...Dear Master, ahead is a person coming towards us. I wonder who he is?

Te Buddha: That is a guard at the Institute of God and Buddha. Because we did not notify ahead of time that we are coming, they are a bit surprised.

Guard: Respectful greetings, Venerable Te Buddha. No one is allowed to visit the Institute today. You are accompanied by a mortal being. Are there matters that have brought you here?

Te Buddha: Today, my pupil and I have come here for the purpose of writing the last divine book of heaven. Please go inside and report this to the Director of the Institute...*(Moments later, the Director of the Institute of God and Buddha comes out to meet Te Buddha. The two greet and chat with each other.)*

Institute Director: The announcement made by the guard just a while ago is truly impolite. Please pardon him.

Te Buddha: Do not mention it. Venerable Director, please do not be so polite. Today, we have come because of the writing of the last holy book which comprehends heaven, hell, and earth. And, here is Thai Sinh from the Temple of the Sages.

Thai Sinh: It is worth three generations of good fortune for me to be able to meet with the Venerable Director of the Institute today. It is truly not easy. I hope you will give me ample teachings.

Institute Director: The Temple of the Sages has the mission of spreading the Supreme Doctrines and has done so wholeheartedly with all its strength. Many of the practitioners who come here to refine their energy are the reading audience of the Temple of the Sages' manuscript.

Thai Sinh: If that is true, then the dedication and effort exerted by the congregation of the Temple of the Sages to universalize the Supreme Doctrines have not been in vain.

Institute Director: The disciples have learned the spirit of the fire-fly which lights the way for others. Such action transcends the three realms and is infinitely great. It truly is not easy.

Thai Sinh: Venerable Director is too kind. What is that document which the guard had just brought inside the institute?

Institute Director: That document is "The Three Doors and Nine Openings" which judges the worth of the good deeds of all spiritual practitioners in order to make arrangements for them to come here to train and progress further. If they have achieved complete wisdom with their training, then it can be reported to the Almighty God who will examine and ordain the soul with a title worthy of a lotus flower.

Thai Sinh: Ah, so that is the significance behind the document. It is difficult to imagine that the process is so intricate.

Institute Director: Naturally, it is. The last era has come. Those who practice spirituality is more numerous with time, thus, the institute's work is also very busy. I would like to invite you inside the institute to observe.

Thai Sinh: Your hall is extremely large and spacious. Spiritual guests and immortal guests stroll in and out leisurely. Each person is temperate and respectful. They appear at peace. Their heart-mind is clairvoyant and sincere. Seeing this spectacle is a great inspiration for me.

Institute Director: At the present, many spiritual institutions have evolved. Each is protected by the grace of merit from the beginning of existence until now. All the spiritual practitioners, who have come to this Institute of God and Buddha, have an adequate virtuous foundation, and their understanding has achieved that of a superior being. *(Te Buddha, Director of the Institute, and Thai Sinh are now inside the institute, the orderlies hasten to present fragrant tea and precious fruits.)*

Te Buddha: We have greatly imposed upon your institute. We have come to visit and research the situation here in order to document and use as reference for the purpose of writing the sacred book. Hopefully, it can be used as a shining example for those who practice the Tao to follow. It is time for us to be on our way. We bid you farewell.

Institute Director: Because I am occupied with my own responsibilities, I cannot keep you longer. I temporarily bid you farewell...

Currently, the spiritual Dharma movement has approached the last era. Although there are many spiritual adepts, those who persevere in the practice of the Tao are few. The practitioners at the Institute of God and Buddha are those who persevere on the Path while alive... *(Thai-Sinh follows behind Te Buddha and the Institute Director, talking as he walks toward "the hall of spiritual training". Thai-Sinh stops to look at the spiritual adepts inside who were practicing breathing techniques and meditation. He notices that they have all reached the level of abundant spiritual energy and clairvoyance. Their minds are upright and unwavering. Above each head radiates a bright halo. Thai-Sinh is speechless and praises in silence continuously as he looks on. When they arrive at the second place, the atmosphere is very calm and quiet. All the practitioners' minds are peaceful and serene. Their souls are rounded and bright without even a small speck of dust. Their primordial pure energy can emit three thousands light per sec (1light/sec=300,000km/s). Arriving at "the hall of ceremonial practice and politeness," they were greeted politely by all the practitioners. The spiritual energy of the practitioners here are full and round, and their earthly passions have been eliminated. Once they reach "the hall of meditation", Thai-Sinh stops suddenly and contemplates as he feels familiar with the surrounding...*

Thai Sinh: The person, over there, looks very familiar. He looks like...

Institute Director: That person is Tu-Sinh who practiced charity and virtues and, in the past, had sat at the oracular altar.

Thai Sinh: Yes, he is an elder of the younger generation who sits at the oracular altar at the Temple of the Sages. His present countenance is very different than before. His spiritual practice had progressed quite far. I did not recognize him.

Institute Director: Let me have the orderly invite Tu-Sinh over here.

Thai Sinh: This meeting is truly unexpected...Uncle Tu, how are you?

Tu Sinh: You are the person who sits at the oracular altar at the Temple of the Sages, correct?

Thai Sinh: Yes...I had wished to meet with you since a long time.

Tu Sinh: Today, I am able to come to the Institute of God and Buddha to continue my spiritual training. This due to the fact that while alive my perseverance on the Path is steadfast, along with the encouragement of the benefactors of the Temple of the Sages, and my son, Khanh Ton, who has achieved many merits at the Temple of the Sages.

Thai Sinh: Today, it is an extraordinary coincidence that I have the opportunity to meet uncle Tu at this institute. I am extremely happy. I hope uncle Tu will be successful and will achieve enlightenment. *(Tu-Sinh and Thai-Sinh become very attached to each other, as if they cannot part from each other.)* May I ask Your Venerable Institute Director: I often hear that when those who return to heaven but their bodies remain supple, it indicates that they have achieved Heaven's principle of infinity. Is that true?

Institute Director: The majority of the people who have great merits of virtue or practice the Tao with perseverance are guided by Deities and Saints up to heaven when it comes time for them to return to heaven. Therefore, their souls are happy and peaceful. Their mind and body are not tied down by misery and, thus, their bodies become supple.

Thai Sinh: Why do those who practice the Tao not go directly to Heaven-the Realm of Boundlessness rather than come here to train?

Institute Director: Because this is the last era, the human heart is filthy with impurities. The world today is quite different from the first and second eras. Adepts of the Tao who have achieved a pure heart, an untarnished body, a sweet mouth (speaks truthfully and sweetly), sufficient external merits from good deeds, and adequate internal virtues are rare these days. Hence, the Institute of God and Buddha was established. The purpose is to provide a place of serenity for the adepts to practice the true mind and train themselves diligently, thereby, creating a bridge to the Realm of Boundlessness. Those who wholeheartedly practice the Tao on earth but experience trials half way on the Path will be able to come to our institute to train if they do not become discouraged. Here, they will train until their souls are wholly bright, pure, and contented.

Thai Sinh: Ah, so that is the reason.

Institute Director: We will continue to visit another place.

Thai Sinh: Very good. On the lecture platform ahead is a Great Buddha giving a sermon. The faces of each of the adepts sitting below are solemn and dignified with concentration as they attentively listen.

Institute Director: This is the graduation meeting to a higher spiritual class. Let us proceed ahead.

Thai Sinh: This is the house of prayers chanting. I cannot hear the prayers very clearly, but it sounds like the invocation of the mantra: Nam Mo A Di Da Phat.

Institute Director: All the people in the whole house are chanting. The sound of continuous concentrated invocation echoes with vibration.

Thai Sinh: All the adepts' minds are focused and concentrated (samatha) without agitation. They surely have achieved a state of "infinitely constant invocation"... We have arrived at another lecture house. Many practitioners are studying the principles of the Tao. I am not clear for what function?

Institute Director: Studying and examining the principles of spirituality helps them understand the reason for genuine spiritual practice. It also expands their knowledge and increases their wisdom to a state of liberation.

Thai Sinh: True. If one's wisdom is expanded, he will naturally escape the circle of karmic relations and not be bound by the Dharma. He can freely travel east and west.

Te Buddha: Let us stop our visit here for today.

Institute Director: Very well. *(The Institute Director and the orderlies happily see Te Buddha and Thai Sinh off.)*

Te Buddha: Let us end our journey here for today. Good student, ascend the lotus throne and prepare to return to the Temple of the Sages.

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

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

(to be continued)