



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

Climate

When the climate is temperate, people rejoice,
Practicing with a serene heart, we truly comprehend purity,
Thankful for the noble and divine love, we feel true joy and peace,
Transforming ourselves through spiritual practice, we understand the spiritual
path clearly.

*Respectfully,
Vi Kien*

Baby Tam Talking To You

from 5 January 2003 to 11 January 2003

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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 in order to unify with our true soul?*
2. *How far do we need to go on the path of spiritual progress?*
3. *When do we reach the place called "infinity"?*
4. *What does it mean to evolve and progress continually?*
5. *Do money, love, and karmic relations bring any benefit?*
6. *What are money, love, and karmic relations?*
7. *What causes desires?*



<p>Oroville, 5 January 2003 <i>Q: What should we do in order to unify with our true soul?</i></p> <p>A: In order to unify with our true soul, we must turn to the Lord and concentrate our spiritual energy so that we can understand our mistakes and release our impurities. Only then will we harmonize with our true soul.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p style="text-align: center;"><i>Concentrating our energy, we analyze and purify ourselves to reach harmony, Awakening our consciousness, we devote ourselves to spiritual perfection and overcome obstacles on our own, Advancing equally on both social and spiritual paths, we have the opportunity for infinite guidance, With a serene heart, we resolve difficulties and advance spiritually.</i></p>
<p>San Jose, 6 January 2003 <i>Q: How far do we need to go on the path of spiritual progress?</i></p> <p>A: We need to go toward infinity on the path of spiritual progress.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p style="text-align: center;"><i>The path of spiritual progress aims toward infinity, As our souls evolve infinitely, our spirits advance together, The Lord grants us ways to progress infinitely, Regaining our spiritual consciousness, our mind is filled with generosity.</i></p>
<p>Singapore, 7 January 2003 <i>Q: When do we reach the place called "infinity"?</i></p> <p>A: Infinity means to continuously devote oneself to spiritual cultivation without ever stopping.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p style="text-align: center;"><i>Each day will pass, even with hardship, each day will pass, Perfect yourselves to truly reach harmony, Understanding the divine principle, we'll surmount all difficulties, To practice and progress with our own efforts - this is the dharma for attaining harmony in our soul and body.</i></p>
<p>Singapore, 8 January 2003 <i>Q: What does it mean to evolve and progress continually?</i></p> <p>A: To evolve and progress continually means that we always encounter new issues that need to be resolved.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p style="text-align: center;"><i>Opening our eyes, we see things that our heart needs to resolve, With a wise mind, we analyze and resolve social matters, Through our work, our spiritual heart understands deeply, As our mind develops and gains wisdom, we have the opportunity to guide others infinitely.</i></p>

<p>Singapore, 9 January 2003 Q: Do money, love, and karmic relations bring any benefit?</p> <p>A: Money, love, and karmic relations give the soul the opportunity to evolve in stages.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p style="text-align: center;"><i>Through money, love, and karmic relations, our soul evolves in stages, With flexibility, mind and body must patiently accept, When the soul awakens, we accept the divine law, Correcting our mistakes, we develop ourselves further and open up our spiritual path.</i></p>
<p>Singapore, 10 January 2003 Q: What are money, love, and karmic relations?</p> <p>A: Money, love, and karmic relations are a tying rope on earth.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p style="text-align: center;"><i>Surrounded by money, love, and karmic relations, one is agitated, On earth, people keep fostering dreams and hopes, Submerged in karmic debts, they know no way to escape, Turning to heaven, we'll open up within and outward.</i></p>
<p>Singapore, 11 January 2003 Q: What causes desires?</p> <p>A: Desires are generated by impulses.</p>	<p style="text-align: center;"><u>Psalm</u></p> <p style="text-align: center;"><i>Desires come from impulses, As the soul evolves continually, the mind advances rapidly, Through transformations, we regain our compassion, Developing ourselves spiritually, we practice with our own efforts.</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:

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CHAPTER 11

TE BUDDHA DISCUSSES CHARITY: DETACHMENT FROM PHYSICAL APPEARANCE AND SINCERITY BRING OBVIOUS RESULTS

THE QUEEN-MOTHER DISCUSSES THE LAW OF CAUSE AND EFFECT: RETURN FOR GOOD AND EVIL DEPENDS ON THE HEART

*Live Buddha Te Cong
Descends on the 16th day of the 12th month, year of the Rooster (1981)*

POEM

*The Law of Cause and Effect and the Cycle of Reincarnation evolve endlessly,
Be mindful that one's true soul must face the consequences of one's actions,
Be generous while alive and he shall be abundantly blessed,
Create karma and one's whole life will be sorrowful.*

Te Buddha: The Law of Cause and Effect is invisible. The Cycle of Reincarnation is continuously changing. Man often asks himself: Where do my true self and my false self come from? Why have I encountered so much hardship and misery in this life? How can I change my predicament? The virtuous man gives alms to ask for Heaven's blessings. The wicked creates misdeeds resulting in negative karma. Both, good and evil, continue to exist. One path leads to eternal happiness; the other leads to future destruction. One path leads to prosperity; the other leads to decadence.

Thai Sinh: Many destitute indigents complain about their predicament and, subsequently, breed tyranny and envy. Dear Master, is there any way to solve the problem of poverty?

Te Buddha: Can one not solve the problem by selling it?

Thai Sinh: Ah... Master, your words are very strange. Are there people who would put out money to buy poverty?

Te Buddha: They can sell it to me.

Thai Sinh: How unusual. Even the state of destitution has buyers and sellers. This foolish pupil has never heard of such a thing.

Te Buddha: Supposing that there is no buying and selling in this world, then would there be miserable indigents and happy rich men? One must understand that wealth or poverty in this lifetime is predestined by the actions of past lives. If one sells poverty in his previous life, then he will be wealthy in this life. If one sells wealth in the previous life, he will suffer poverty in this life.

Thai Sinh: Master's teaching is truly enlightening, but I still do not understand how one can sell destitution.

Te Buddha: The "Practice of Charity" is a way to sell poverty.

Thai Sinh: The poor have difficulty acquiring three meals a day. So, how can they give alms?

Te Buddha: It is not necessary to have a lot of money to practice charity. It only requires the determination to perform charity. With sincere practice of charity, even though the object is small, its value is quite great.

Thai Sinh: Ah... So that is the supreme method of selling poverty. Those who harbor rancor toward destitution should sell it. Do not complain each day. This will not only lead to poverty of materialistic things but also, even more importantly, an impoverished spirit.

Te Buddha: Ha... Ha... People these days are only fond of wealth. One must work to eliminate this delusion. Well, we should get started on our voyage on earth for today.

Thai Sinh: I am on the lotus dais. I respectfully invite Master to begin.

Te Buddha: We have arrived.

Thai Sinh: This district is full of cars and is extremely lively. Ahead is a large temple. I wonder what kind of temple?

Te Buddha: That is the temple, Phong-Nguyen-Tu-Te.

Thai Sinh: I cannot believe that I am able to be here today. The front room is showing a movie. There is a dense crowd watching. The story line is very alluring and attracts a large audience. The actress in the main role is...

Te Buddha: Good pupil, you could be an actor. I, on the other hand, cannot do this type of work.

Thai Sinh: Yes, Master. That is very true. People who have already been to the movies will naturally know more than one who has not. Master, on the other hand, has never been to a single movie.

Te Buddha: Ha... ha... At the present, I am also watching a movie, correct?

Thai Sinh: Yes, yes.

Te Buddha: The year is ending. The New Year is almost here. Thousands of trades and professions are flourishing. All the advertising cars pass to and fro calling out their wares.

Thai Sinh: Ha... ha... All those cars are not advertising merchandise but are advertising a person.

Te Buddha: It is truly unbelievable. An election on earth must depend on advertising in order to compete with each other. After seeing this, if one must incarnate as a human being again and runs as a candidate, it would certainly be difficult to win the election.

Thai Sinh: I will give you my vote.

Te Buddha: Ha... ha... That is the vote of a deity, the vote of a saint.

Thai Sinh: Although the speakers are broadcasting loudly, it is difficult to capture the attention of the city's dwellers.

Te Buddha: Yes, the publicity workers in the car are yelling out slogans of "for the people." At the present, they are still campaigning. They have not won the election and, yet, they are already shouting out slogans guaranteeing to heartily work for the people.

Thai Sinh: Ha...ha... That is just a tactic of expressing their sentiments and stance. But sometimes, because the sound of the speakers is so loud, it irritates the people and provokes their disgust instead. Dear Master, what is your revered opinion?

Te Buddha: In my opinion, because they want to win the election, they appeal to the public emotions and prejudices through superficial speeches. Then, of course, the people will despise them.

Thai Sinh: Ah... Your words are extremely enlightening.

Te Buddha: Let us go inside the temple.

Thai Sinh: This temple must have been built a long time ago. It appears quite antiquated, dignified, and charming. Numerous believers have come to worship. *(The Temple guard comes out to greet them. The Venerable Queen Mother also steps down from her throne to converse with Te-Buddha. Thai- Sinh quickly bows down to greet the Revered Queen Mother. The Temple guard brings out fragrant tea to entertain the guests.)*

Queen Mother: I free you from formalities. Thai Sinh, you may stand up. The Temple of the Sages has exerted much effort and made many sacrifices to fulfill the mission of educating mankind. I am extremely touched. I also hope that Thai Sinh will be able to fulfill his obligations.

Thai Sinh: Venerable Queen Mother, you are too gracious in your compliments. I have little talent and feeble in strength. I respectfully beseech Venerable Queen Mother to grant your precious teachings... There are many esteemed deities and saints at this temple. Can Venerable Queen Mother please introduce them to me briefly?

Queen Mother: I will be delighted to. The Incense and Rice Temple, ahead, worships the revered Great King of Agriculture. Continuing on is the altar of the venerable King of Literature. He holds the duty of examining the deeds and misdeeds of all literary men and poets in order to render rewards and punishments. Next is the altar, which worships the honorable King of the Three Mountains. Last is the altar that glorifies the venerable Goddess of Mercy, Kwan-Yin. The Temple of Gia-Lam venerates the Genii of Commune and the Genii of Grace. Besides from that, there is also the altar worshipping the lady Immortal Nuong-Nuong. The venerable High Saint Van-Hanh-Thanh-De resides at the temple, Han-Tho. Each venerable immortal governs activities according to their position.

Thai Sinh: Also on both sides are the Generals: Thousand Miles Vision and Acoustic of the Wind. They appear very valiant, powerful, and serious, creating respect and fear in the ordinary man.... Oh yes, currently there are many believers praying and invoking. Will Venerable Queen Mother grant them exactly what they wish for?

Queen Mother: Mankind is suffering. I am extremely concern and have wholeheartedly provided my assistance. However, "Misfortune and happiness have no doors. Only man brings it upon himself." Man is incessantly foolish. When surrounded by happiness and bliss, he does not attend to charity. Once he is met with misfortunes, then he comes to ask for my assistance. I must examine to see whether his sincere repentance is considerable or trivial, weigh his merits versus his misdeeds and, then, decide. One must realize that mankind is submerged in this impure world and, naturally, must endure many discontentments. But, within misfortunes lies joy, and within happiness lies adversities. If one devotedly builds the foundation of spiritual merit and virtue, then even if he is condemned, he will be blessed and saved.

Thai Sinh: Dear Venerable Queen Mother, your words are extremely logical. During your lifetime, your merits of virtue and spiritual practice have achieved superiority. I respectfully ask Venerable Mother to relate the course of your spiritual practice to help educate mankind on the spirit of redeeming and liberating the world.

Queen Mother: It will be my pleasure to help with the education of mankind. I will briefly recount my life's story as follows:

"I was born at the time of the Minh, during the Gia-Tinh Dynasty. My father was a china-dealer. I have two older sisters. While alive, my name was Cuu Hoa before I became a nun. After my parents gave birth to my two older sisters, they had me and then three boys consecutively. Shortly after, however, all three of my younger brothers passed away. And, for some reason, my father suspected that my second older sister's vital spirit was the main source of this misfortune. Therefore, he often disregarded her and, from then on, the family was no longer warm and harmonious. After my oldest sister was given in marriage and her husband moved in, my second sister often befriended dishonest people who frequently perform villainous deeds. Although members of the family tried their best to counsel her, she remained incorrigible.

One day, my father had to leave home on business. My second sister took this rare opportunity to lead robbers to the house with the intention of sweeping off with all the money and our valuables. At that time, my oldest sister's husband was also away so they were unable to take any gold or money. Thus, they ransacked the house, seized all the dogs and chickens, and left.

A few days later, my father and my brother-in-law came home. My second sister immediately informed the robbers. They quickly returned to interrogate and to rob money and gold. My oldest sister's husband was determined not to succumb. They beat him ruthlessly causing serious injuries. Seeing my second sister's actions, my father was overwhelmed with suppressed spite. His anger and blood pressure rose, he fell to the ground, and his soul left the body. The family, then, fell into a state of sorrow. My brother-in-law's wounds were too serious and, although much medicine was used, he could not escape the blade of death. My mother was suffused with tears, lamenting day in and day out. In the end, she too became seriously ill and passed away.

Thai Sinh: Oh! It is truly disasters upon disasters...

Queen Mother: From then on, the family only consists of my eldest sister, my nephew, Chi Khanh, and myself. We lived together leaning on and helping each other. And, together we rebuild our fortune.

When I reached twenty-three years old, my eldest sister contemplated over my matrimonial state. However, I have already made a vow long before and, therefore, was determined to remain single and devote my life to the

practice of spirituality. As for my second sister, she received retributions before her very eyes and underwent extreme hardships for the atrocities that she had accumulated. Although she had shown repentance for her past sins and mended her ways, it is uncertain when she will be able to eradicate all of her karma. In addition, she had to raise an illegitimate child and endured great pains. Hence, at one time, she plunged into the river to commit suicide hoping to wash away all the negative karma on earth. Fortunately, she was rescued by a woodsman who taught her how to take shelter in the mountain and find wood to sell in order to live day-by-day.

One day, she brought her daughter with her while gathering sticks. The child was so fond of chasing after monkeys that she lost her way back to her mother. At that same time, I was on my way home from the temple. Halfway there, I heard the cry of a lost child. I looked around, found the young child, and brought her home. I also asked the Buddhist priest who lived at the temple that if anyone came to look for the lost child then have him or her come to my house to reclaim the young child.

Not long after, my second sister came to the temple and discovered that I am caring for her daughter. My sister's worries were immediately dissolved. However, she felt ashamed and dared not come to meet me directly. Instead, she only secretly observed her daughter.

Time passed quickly. Together, my nephew, Chi-Khanh, my eldest sister, and I raised and cared for Hanh-Nu for over ten years. Because they were close and grew accustomed to each other, my eldest sister and I agreed to the betrothal of the two children.

My second older sister continued to look for wood and live in the mountain. One day, she fell and injured herself. She was groaning with pain. Fortunately, the Buddhist priest rescued her and brought her to the temple to care for her wounds. Nevertheless, her condition became more and more serious each day. While at death's door, she confessed that she was the person who had come to look for the lost daughter in the past. She asked the priest to help her reunite with her daughter. At that time, the Buddhist priest suddenly remembered and was delighted to help by informing me immediately. I, then, brought my niece, Hanh Nu, to the temple so that mother and daughter could meet. The moment that they were reunited, both embraced each other and wept copiously. My second sister particularly felt ashamed when she saw me and hid her face. This made me felt even more uneasy. At that time, Hanh Nu assured that after she had made arrangements for her mother, she would definitely meet with me to express her thanks. My second sister and I are from the same kinship. I was able to gradually perceive that. At that time, my sister's tears flow profusely like water rushing from a spring. She bewailed loudly and related her past mistakes. Both sisters embraced each other, choked with tears. My second sister, in turn, recounted all the pains and hardships, which she had experienced. She also asked me to help watch over Hanh Nu's future. She then choked up a few words and took her last breath...

At this point, Hanh Nu realized that I was her mother's younger sister. After arrangements for my second sister's burial were completed, Chi Khanh and Hanh Nu were subsequently married. Seeing that my responsibility was finished, I, then, devoted my life to meditation, mental cultivation, and charitable deeds. I passed away naturally at age fifty-six without suffering any illnesses. With the help and guidance of the Immortals and Buddha, I was able to continue my spiritual practice at the Palace of the Queen Mother for sixty years. After that, I was transferred to the Palace of the Celestial Mother belonging to Chuong-Uyen Hue-Mon where I held the title, Master Deity. I have also held the position of Assistant Prime Minister at Phung-Tien of the district Lien-Giang. Several decades flew by. On the 13th day of the 2nd month, year 1914, I was delegated to this temple where I hold the position of Master Deity from then until now.

Thai Sinh: Dear Venerable Mother, your life story and the sorrowful experiences, which you have encountered while alive, are extremely touching. Hopefully, people will learn the spirit of generosity and altruism that Venerable Mother had exhibited.

Te Buddha: It is getting late tonight. Thai Sinh, prostrate and bid farewell to the Venerable Queen Mother so that we can quickly return to the Temple of the Sages. *(Thai Sinh hastily and respectfully take leave of the Venerable Queen Mother.)*

Queen Mother: You are excused from ceremonies. It had been a pleasure to be called upon by Te Buddha and Thai Sinh. I regret that the reception is less than perfect and ask for your pardon.

Te Buddha: Venerable Queen Mother, do not be so modest. We have to temporarily adjourn our visit here for today. *(Te Buddha and the Venerable Queen Mother ceremoniously bid farewell to each other.)* Thai Sinh, quickly ascend the lotus throne and prepare to return the Temple of the Sages.

Thai Sinh: I am ready. I respectfully invite Master to depart.

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