



The Life Energy Development Weekly

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

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Weekly Newsletter to develop the energy and purify the mind solely dedicated to the service of the practitioners of the Vo-Vi method of Meditation

Love and Respect

Loving our future generations, we spread the practice of the dharma,
Evolving continually, we connect to the pure energy,
As we develop our wisdom, our spiritual path changes accordingly,
Practicing with diligence and sincerity, we acquire a greater wisdom.

*Respectfully,
Vi Kien*

Baby Tam Talking To You

from 19 January 2003 to 25 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 are called 'unnecessary things'?*
2. *Does spiritual determination bring any benefit?*
3. *Is there any benefit in developing the spiritual heart and mind?*
4. *What should we do in order to advance spiritually?*
5. *How can we reach equilibrium?*
6. *Since fundamentally, humans already possess equilibrium, why do they still need to look for equilibrium?*
7. *How can we release the agitation that we have absorbed?*



Psalm

*To waste one's energy is unnecessary,
To devote oneself to the service of others will bring peace
and harmony,
Returning to our origin, we attain harmony among heaven
and earth,
Correcting our mistakes and improving ourselves, we'll
advance spiritually.*

Perth, 19 January 2003

Q: What are called 'unnecessary things'?

A: To waste one's energy means to do unnecessary things.

Psalm

*Spiritual determination is appropriate for those who
practice with their own efforts,
With a serene heart, we develop ourselves and follow the
divine guidance,
Turned toward purity, we release our impure energy with
a perseverant heart and mind,
Improving ourselves, we advance spiritually with our own
efforts.*

Perth, 20 January 2003

Q: Does spiritual determination bring any benefit?

A: Spiritual determination is very appropriate for the Vo-Vi meditation practitioner.

Psalm

*Develop your spiritual heart and mind to reach harmony,
With infinite spiritual guidance, we will find wisdom and
perfection,
When all spheres are balanced, there is no agitation,
With a serene heart, we evolve spiritually without
complaining.*

Perth, 21 January 2003

Q: Is there any benefit in developing the spiritual heart and mind?

A: Only when we develop our spiritual heart and mind will we be able to achieve tolerance and harmony.

Psalm

*Developing our heart and mind, we practice the true
dharma with our own efforts,
Grateful for the divine principle, we naturally turn toward
purity,
Abandoning our profane heart, we return to our unique
origin,
With perseverance, we attain purity and lightness, and
advance gradually.*

Perth, 22 January 2003

Q: What should we do in order to advance spiritually?

A: In order to advance spiritually, we must practice meditation.

Psalm

Turned to the World Above, we practice the silent invocation of Nam-Mo-A-Di-Da-Phat to reach inner peace, With serenity, we practice the teachings of Heaven and Buddha, As our soul develops profoundly, we surmount difficult stages, With a clear and bright energy, we slowly awaken our consciousness.

Perth, 23 January 2003

Q: How can we reach equilibrium?

A: In order to reach equilibrium, we must keep our mind directed to the World Above, and diligently practice the silent invocation of the mantra Nam-Mo-A-Di-Da-Phat to attain equilibrium.

Psalm

To absorb agitation causes an agitated mind, With blocked energy, they are unable to progress and to find purity, With a troubled and agitated mind, they fall into errors, Causing disturbance to themselves, they have no way to escape.

Perth, 24 January 2003

Q: Since fundamentally, humans already possess equilibrium, why do they still need to look for equilibrium?

A: Humans need to restore their equilibrium because they have forgotten this sphere, and have absorbed too much agitation.

Psalm

We must use our own efforts to release our impurities and carnal desires, Perfecting ourselves, we advance spiritually and our mind gains greater clarity, Practicing the righteous dharma, we have the opportunity to achieve success, Acquiring a wise mind, we awaken our spiritual consciousness.

Perth, 25 January 2003

Q: How can we release the agitation that we have absorbed?

A: To release the agitation that we have absorbed, we must purify ourselves by practicing the silent invocation of the mantra Nam-Mo-A-Di-Da-Phat in our mind with determination.



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 12

PHILANTHROPIC COMPASSION IS LIKE A SPRING BREEZE SHOWERING FLOWERS EVERYWHERE CULTIVATING THE HEART AND CHARACTER IS LIKE HAVING CHILDREN AND OFFSPRINGS EVERYWHERE

Live Buddha Te Cong
Descends on the 19th day of the 1st month, year of the Dog (1982)

POEM

*A year gone by quickly, rejoice as one meets spring,
It is a new chance for the pen to freely spread Tao everywhere,
In the year of the Dog, the Dharma is propagated exactly as before,
Following Heaven's will, the disciples' heart shall not be swayed.*

Te Buddha: Time is like the shadow of a horse crossing the river. At a blink of an eye, the old year had passed, and the New Year has arrived. This is the year of the dog. Therefore, I hope that mankind will maintain a strong faith because the dog does not disapprove of a poor master.

Thai Sinh: Dear Master, I see that the hearts of some people today are worse than that of dogs. The sense of loyalty in many is of no comparison to that of this domestic creature.

Te Buddha: Ha..ha... My good pupil speaks correctly. The dog truly resembles a category of ingenuous people who have no desire for gains or profits. Thus, it is not scolded for being dishonest or reprimanded for not watching the house cautiously. Conversely, if people are reprimanded by their supervisor or chastised by their parents nowadays, they will immediately complain without stopping. It is no wonder that the dog is the most valued domestic animal.

Thai Sinh: I was thinking people today have no time to raise animals.

Te Buddha: Why not?

Thai Sinh: Because everyone is preoccupied with bearing and rearing children to provide for him or her when he or she is old.

Te Buddha: Ha... ha... Raising and teaching children are responsibilities. Suppose that the parents are unable to fulfill those duties but instead exploit the situation to have someone to lean on in their old age, then that is dependent and selfish. If one maintains this state of mind, then he had already unintentionally oppressed the soul of the young child, forcing the youngster to bear the burden of the parents' dependency and selfishness throughout his or her whole life. Raising children is merely a matter of, if one gives birth to a child, then one must rear and teach it. Therefore, that responsibility will only fall back on the parents themselves. It cannot be shifted to the child.

Thai Sinh: Master, your reasoning is erudite and clairvoyant. Those who are parents must first and foremost have this clairvoyant perspective. If that is possible, then I believe that there will be happiness within the family and harmony within the society.

Te Buddha: That is the Creator's way of building the bonds between human beings. Raising children is also a way of transformation in accordance with the Dharma of the Visible Realm. It is the Truth of Life and, therefore, it holds profound meaning on the responsibility of education.

Thai Sinh: However, there are a number of people who give birth to droves of children. In your esteemed opinion, how should they handle this situation?

Te Buddha: There is a saying, “Heaven is difficult to believe. Destiny is not fixed.” It suggests that man’s destiny is difficult to predict. Thus, one must first acknowledge that the restricted self is responsible for the actions of the Law of Cause and Effect. On the other hand, to care for all living creatures is the responsibility of the unrestricted self. Obviously, the Law of Cause and Effect limits humans considerably. However, one can still use “virtues” to alter causality and not let the Law of Cause and Effect dominates his life. If one submits to causality, then is it any different than resigning oneself to the eternal fate of carrying an earthly form, never being able to achieve enlightenment? Maya, or illusions preventing one’s ability to achieve enlightenment, and awakening are fundamentally two separate paths. Those who are awakened can modify the Law of Cause and Effect of the Creator. Those who are bound by maya will eternally endure the lessons predestined by the Law of Cause and Effect. Those who are hindered by maya nurture their children hoping that they will be cared for in their old age. These people are caught in the Cycle of Cause and Effect and samsara, or the continuous cycle of death and rebirth due to karma. Those, who are awakened, foster Tao to see their faults and mend their character in order to escape the Cycle of Cause and Effect and samsara and, ultimately, return to nirvana.

Thai Sinh: Dear Master, today in “Voyages on Earth,” you have unexpectedly broken down an obstacle that for a long time religion dare not touched even though it is a vital matter to this world... Today, those who leave home to pursue the spiritual path are numerous. However, in ancient times, the venerable Manh Tu taught, “There are three sins of ungratefulness toward one’s parents. The greatest sin is not bearing children to propagate the lineage.” If this statement is correct, then the two viewpoints above truly contradict each other. Dear Master, what is your opinion on this matter?

Te Buddha: “No offspring” means no future generation or no children to carry on the lineage. The broader understanding denotes that there are also no relatives before or after (e.g. uncles, siblings). However, there are many heroes and heroines from ancient times until the present who do not have children to carry on their lineage, yet whose souls are as brilliant as the sun and the moon. Their sense of justice penetrates heaven and earth surpassing their ancestors of thousands of years past and descendants of thousands of years to come. Thus, how can one compare the lesser pious virtue of bearing offspring to the magnitude of the higher virtues? The real rationale is that people view themselves too important. People esteem their ego too highly and, therefore, they forget that those who practice Tao are preoccupied with meditation, mental cultivation, meritorious deeds, saving the world, and helping people. Hence, they must make sacrifices and, in doing so, forget themselves. Therefore, it is no longer important whether they bear children or not. It is more essential to build up an abundance of good virtues. Those who leave home and earthly material life to devote themselves to the practice of Tao must arouse their true nature, so that, they can then return to the world to educate mankind and serve society. In short, they are sacrificing their own happiness and consecrating their lives for the good of everyone. These individuals are not bound by the love of a family and, thereby, can more easily perform the great work of Saints. Once they leave earth and return to heaven, they will be worshipped by all people. The offerings to the dead by one’s offspring or relatives are of no comparison to this.

Thai Sinh: A number of doctrines preach that, in the infernal realm, there are many souls waiting to be reincarnated as humans. Would Master please explain the practice of Tao under these circumstances?

Te Buddha: Between the two issues, “The human form is difficult to obtain” and “Human life is like a sea of troubles,” how shall one resolve them? As you already know, “Dharma” comes from the heart-mind. Because there is mankind, there is the title, “Buddha”. If man does not exist, that title would not exist. Because there is mankind, there is “Dharma”. If man does not exist, there would be no “Dharma.” The holy Bible, “The Supreme Master of Chaotic Times,” explains clearly: The great path to paradise is wide open. To return to nirvana, a person only needs to maintain a pure mind and a true heart. Then, he can immediately break down the doors of purgatory. The soul though dispersed, the vital spirit though decadent, the person though dead, the physical form though decomposed, this person still has a chance of becoming an immortal. If an individual practices exactly as this holy Bible inscribed, then his soul will be restored. His mortal soul becomes indistinguishable from that of Deities. The individual can then recreate unostentatious virtues and a favorable destiny. Consequently, he is capable of becoming an Immortal Soul. If one follows the teachings of the holy Bible precisely and practices with determination and perseverance, then he will surely achieve the status of Deities and the Immortals. The practice of good will and virtues in the infernal realm is much like the practice of Tao on earth. All spiritual doctrines and religious principles mentioned are utilized... to help the fallen souls awaken and return to their origin, escaping reincarnation which is driven by karma.

Therefore, the teachings of the missionary above have greatly inspired many spiritual practitioners.

Thai Sinh: Ah... Master’s words are most reasonable and will certainly convert the dark hearts of mankind.

Te Buddha: It is time for our voyage on earth. Good pupil, ascend the lotus dais and prepare to depart.

Thai Sinh: I am prepared. Respectfully invite Master to start the journey.

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

Thai Sinh: There are children crying in the house ahead. The mother apparently has not heard the crying because she is preoccupied with washing the laundry.

Te Buddha: These children are without a father because their father had passed away early. They only have a single mother to raise and care for them.

Thai Sinh: What is the reason behind this?

Te Buddha: Karma, or actions and the Law of Cause and Effect. After giving birth to four girls, this mother did not know to perform good deeds to build up merit and virtues. She valued boys and scorned girls thinking that, "if one has only one son, she can still be regarded as bearing a child, but if one have ten girls, it is like having no children at all." Therefore, she tried to give birth to two more boys consecutively. But, they soon passed away. Her husband also subsequently left this world.

Thai Sinh: Dear Master, why is she so unfortunate?

Te Buddha: The misfortune that this woman faces in this life is due to her "karma" from past lives.

Thai Sinh: Dear Master, what was her past life like?

Te Buddha: In her previous life, this woman was a man. As a young man, he left school to lead the merry life of a vagabond and refused to work industriously. His parents found him a wife early hoping that he would mend his ways. However, he remained incorrigible. He was obstinate with his parents and abusive toward his wife and children. Moreover, he was addicted to gambling and alcohol and was very cantankerous. Thus, he must accept retributions for the negative karma that he had reaped. In this life, he had reincarnated as a woman to pay back his past misdeeds. Because of the karma that she had accrued in her past life, her family is torn apart in this life. She must work as a laundress receiving only cheap wages to live day by day.

Thai Sinh: It is difficult to imagine that the invisible Law of Cause and Effect and the Law of Retributions and Sanctions are even more effective than the visible laws of nature. One always thinks that he can escape it, but in the end, he is powerless.

Te Buddha: There is a saying, "Bodhisattva is fearful of sowing new causalities. Mankind is fearful of consequences." Although the Law of Cause and Effect is invisible, it completely reigns over all creatures of the visible world. It is also capable of transforming and creating all creatures. Only those who are awakened and studiously exhibit kindness and charity can hope to escape the Law of Cause and Effect and the Law of Retributions and Sanctions. Those who are bound by earthly senses and illusions will naturally be confined to the circle of misfortunes created by the Law of Cause and Effect and the Law of Retributions and Sanctions.

Thai Sinh: Dear Master, why does this mother still have to suffer?

Te Buddha: Because she must wait until her daughters attain womanhood and must endure hardships to fulfill her duties as a mother, then she can have any hope of her children performing their duties of filial piety in the future. At that time, her destiny will change.

Thai Sinh: The cause is clear. Hopefully, mankind will quickly leave the sufferings of life and awaken to attain the Bodhi Mind.

Te Buddha: Your compassion has been aroused. Let us go to another house.

Thai Sinh: Yes, Master... Oh! Why is this family so miserable? It appears as if their kin has been met with some misfortune. There is a young man lying on a bench. It looks like he had been injured.

Te Buddha: That young man is an impetuous and ferocious person. His actions are usually dishonest bringing pain and suffering to his family and disorder to society. He refused to make an honest living. He is only keen on befriending and forming gangs with scoundrels and becoming leaders of the brothels and taverns.

Thai Sinh: This young man had probably been involved in some type of settlement.

Te Buddha: This young man is like the blue beetle. It is obvious that there is glass on the door. However, it relies on its own strength in a silly foolish manner and, thus, does not see the obstacle. It stubbornly lurches forward. This is very much like man today. Although Angels and Buddha have taught that, “there is the Law of Cause and Effect of the Creator,” the wrongdoers and tyrants continue to rampage. They are no different than the foolish beetle that repeatedly throws itself against the glass door until it cracks its head and bleed. Then, it awakens. Does that young man not, then, resemble the beetle?

Thai Sinh: Your words are truly exceptional. Perhaps, one must wait until the young man come to his senses. Then, he can relinquish his coarse manners.

Te Buddha: It is also because this young man grew up in a family that was not warm and harmonious. Therefore, his heart always fosters dissatisfaction causing him to become a dishonest person. Thus, the rearing and education of children in a family requires constant attention and care. One must exhibit enormous love and boundless endurance to build familial happiness. Otherwise, raising children will not produce dragons, signifying virtues, but ferocious tigers, signifying wickedness. They will bring pain and suffering to the family, cause disintegration of society, and become a burden to the country.

Thai Sinh: Dear Master, I knew of a family who had only one son. But, unfortunately he drowned while swimming. Hence, his parents are very miserable.

Te Buddha: Twenty years ago, there was a couple who had a child who passed away when he was ten years old. The parents felt extreme grief and disappointment because all the hope that they placed on the child was gone. Their life became meaningless losing all its pleasures. Consequently, the parents senselessly decided to end their lives by climbing up a high mountain and plunging down into the abyss hoping to send their souls to the green mountains and deep blue sea. But, once they reached the foot of the mountain, they unexpectedly saw a Buddhist's temple on the side of the mountain. Within the temple is a contented and euphoric monk, or mendicant priest, fully detached from the troubled world. This made them reflect and changed their minds. They discussed with each other, “How can we be so foolish? The monk does not have any children, and yet, he remains at peace and carefree just like what we have experienced in the past. It is only because we are obstinate and refused to let go of our obsession with our loss that we are seeking death. Now, if we transform our obstinate heart into a kind and helpful heart, then would we not be able to find eternal happiness?”

After the couple awakened, they immediately abandoned their self-prejudiced nature. Although they have no children, they regularly help all the orphanages, using charitable work as a source of happiness. They even adopted a child and continued to studiously perform meritorious deeds, leaving behind their good name on earth forever. Compared to their life previously, they felt very warm and happy. The couple lived into their eighties. After they died, their souls ascend to paradise where they eternally live a leisurely life.

Thai Sinh: Hearing Master tells the true story certainly raises the spirit. If people can expand their love, compassion, and generosity by only thinking of benefiting others and putting forth the effort to turn a world of sufferings into paradise, then would that not be a good and beautiful thing? On the other hand, if they resign themselves to being bound by karma, thus, burying their souls, then they will incur sufferings.

Te Buddha: Precisely. Let us end our journey here for today. Embark the lotus dais so we can return to the Temple of the Sages.

Thai Sinh: Yes... I have ascended the lotus throne. Respectfully invite Master to depart.

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)