



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

Transformation

Undergoing infinite transformations, we keep practicing the dharma for
purification,
Through spiritual practice, we evolve in a clear and indisputable manner,
The true soul is light and pure, and directed toward pureness,
Following the original principle granted by the Lord, we harbor neither hatred
nor envy.

*Respectfully,
Vi Kien*

Baby Tam Talking To You

from 2 February 2003 to 8 February 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 allows the soul to leave the body?*
2. *Does waiting require patience?*
3. *Can human wishes come true?*
4. *Does a diligent and arduous spiritual practice bring any benefit?*
5. *Is there any benefit in fostering great eagerness for spiritual practice?*
6. *What does it mean to release sorrow and worries?*
7. *What does human compassion mean?*



Psalm

*We evolve and transform ourselves thanks to the perfect
spiritual opportunity,
Loving and respecting the noble Lord, we fulfill our deep
desire
To succeed on the spiritual plane and develop our circle
of energy,
Within naturalness and contentment, we awaken
ourselves from the inside to the outside.*

Perth, 2 February 2003, 7:47 AM

Q: What allows the soul to leave the body?

A: The soul is able to leave the body and return to its body through a sincere heart.

Psalm

*With serenity and sincerity, we wait in silence,
Loving and respecting the noble Heaven, things will
evolve in a timely manner,
Through self-awakening, we return to our unique origin,
Working constantly in a positive way, we deeply
understand the celestial mechanism.*

Perth, 3 February 2003, 5:45 AM

Q: Does waiting require patience?

A: Waiting absolutely requires patience and serenity.

Psalm

*Through diligence and efforts, we perfect ourselves
spiritually,
With a clear and wise mind, we save ourselves,
Releasing worries and sorrow, our mind and heart
advance,
With spontaneity, lightness and purity, we dissipate all
worries.*

Perth, 4 February 2003, 7:50 AM

Q: Can human wishes come true?

A: Human wishes are difficult to achieve successfully if people do not spend great efforts to practice.

Psalm

*With diligence and efforts, we practice to advance
spiritually,
Releasing our sorrow and worries, we see our thoughts
clearly,
Practicing the righteous dharma, we have the opportunity
for spiritual enlightenment,
Practicing with diligence and sincerity, our mind acquires
a clear judgment.*

Perth, 5 February 2003, 6:45 AM

Q: Does a diligent and arduous spiritual practice bring any benefit?

A: A diligent and arduous spiritual practice will benefit both the mind and body.

Psalm

*Releasing our worries and sorrow, our heart becomes lighter,
Practicing in a correct and righteous manner, we'll return to the heavenly sphere,
With a serene heart, we awaken our consciousness and turn to the Lord,
Developing ourselves continuously, we advance through our spiritual practice.*

Perth, 6 February 2003, 4:45 AM

Q: Is there any benefit in fostering great eagerness for spiritual practice?

A: Those who foster a great eagerness for spiritual practice will obtain good progress.

Psalm

*Releasing sorrow and worries, we feel inner joy,
Dedicating ourselves to spiritual practice, we appreciate the Dharma clearly,
With a serene heart, we acquire tranquility, inner joy and peace,
Thankful for the spiritual opportunity and divine love, we silently perfect ourselves.*

Sydney, 7 February 2003, 3:42 AM

Q: What does it mean to release sorrow and worries?

A: To release sorrow and worries means to feel inner joy.

Psalm

*Helping and serving humanity, we develop ourselves spiritually,
Understanding both social and spiritual matters, we refine our wise judgment,
With sincerity, we work constructively and help positively,
Determined to advance continually, we never change our mind.*

Sydney, 8 February 2003, 7:33 AM

Q: What does human compassion mean?

A: Human compassion means to help and serve others with sincerity and full dedication.



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 13

TE BUDDHA'S SERMON ON EMPTINESS BODHISATTVA PREACHES THE TRUTH

*Live Buddha Te-Cong
Descends on the 9th day of the 2nd month, Year of the Dog (1982)*

Poem

*The calm mind erects an altar with pure spiritual energy,
One who is predestined for Tao will awaken and know by heart,
Helps and delivers mankind while always fostering his will,
With serenity, we attain Vo-Vi (emptiness) and transcend the physical sphere.*

Te Buddha: Those who are boorish use the conquest of others to satisfy their ego. They employ tyranny to suppress others in order to prove that they are strong. They practice cunning deception to show that they are wise. One must know that using rudeness to suppress others is an evil and contemptible act. Exerting violence to annihilate others is extremely foolish. Utilizing craftiness to rob other peoples' money is truly shameful.

Now let us take emptiness as an example. Emptiness is immense, yet it does not view itself as immense and, thus, no one can compare himself to it. Emptiness is infinitely eminent but does not claim to be infinitely eminent; therefore, nobody can compare. Emptiness is profound. However, it does not profess to be profound. Hence, no one can correlate with it. Emptiness is magnificent, yet it does not assume itself to be magnificent. So, no man can compare himself to it. Because of these characteristics, emptiness is able to transport, embrace, and accommodate all of nature. Those who have achieved an emptiness-like nature will see their rear while looking forward and the increased spaciousness while looking upward. Therefore, Taoism urges people to study "nothingness". Buddhism desires people to learn "emptiness". That concept is very simple to understand. Because using "emptiness" as a model, those who practice the Divine Doctrines, or Tao, can harmonize and become one with emptiness. The Divine Doctrine of Boundlessness is as simple as reaching into one's pocket to get an object but no matter how much one draws out, there is always more. Man can become a saint, a great man, a strong person, and an extremely sublime individual. There is no capacity that can surpass him, no force that can suppress him, and no skill that can compete with him. Only then, can that person be regarded as achieving the true Tao of liberation. Otherwise, the person can become vile and foolish, contending to conquer and display strength as well as competing for wealth and authority.

The minds of those who contend to be strong are actually weak. Those who compete for wealth are in reality poor with regards to their souls. Those who contest for victory usually lose in spirit. Those who struggle for power are often mentally poor and miserable.

Therefore, good pupil, you must strive to learn "emptiness", no competing, no plundering, neither superfluous nor deficient, and neither strong nor weak, in order to become an ordinary saint. Because only through being ordinary can one display his value. One must abandon the notion of acclaiming himself; otherwise, he will fall into an extremely poor and miserable predicament.

Thai Sinh: Yes, Master, that is very true. There is a saying, "Man fears being renowned, pigs fear being fat." Therefore, I wish to be a "gaunt unknown pig" forever and not a "fat renown pig". Mankind is like oneself. One is like mankind. Both are completely equal, not disproportionate, and no more no less.

Te Buddha: Good student, your consciousness has truly awakened. Those who practice Tao are fond of the brilliant moon and the cool breeze. They are not greedy for fame and fortune. I hope that you will always maintain this quality in order to ascend the Arc of Mercy and arrive at the shore of awakening. Then, you can preach Tao on heaven's behalf.

Thai Sinh: Dear Master, is it time to start yet?

Te Buddha: Yes, it is! Quickly ascend the lotus throne, or else, we shall be late.

Thai Sinh: I am on the lotus throne. Respectfully invite Master to commence.

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

Thai Sinh: Ah, the fields here are wide open with trees growing wild and luxuriantly. The sight is quite enchanting. The green mountains are innumerable extending for miles without ending. The fresh green beauty of the flowers and grass helps a person to easily relinquish all earthly impurities.

The temple ahead stands motionless on the side of a high mountain. The pagoda beside it appears majestic and grand. The road up is tortuous and winding. The magnitude of the temple and its dignified beauty bring admiration in everyone. The remote scenery is far from the noisy, animated, and sorrowful sounds of earth. The mind and body feel extremely light and comfortable.

Te Buddha: At the present, Bodhisattva Tinh-Quan has appeared. We should go ahead to meet and greet him. We can also ask him about the Tao.

Thai Sinh: Ah, I see Bodhisattva Tinh-Quan. His halo radiates brilliantly as he sits upright in the golden house. His countenance is full of compassion prompting respect from everyone.

Te Buddha: My good pupil, you should ask the Venerable Bodhisattva's advice on the state of nirvana, which he had achieved.

Thai Sinh: Dear Master. Today is the first time that you have brought me here. My stomach is empty (metaphor for him not being prepared). My mind is perplexed. How should I open the discussion?

Te Buddha: If the mind is calm, then the spirit will be effective. When answering, the reply will flow freely like a stream.

Thai Sinh: Yes, Master. I will obey and put your advice into practice. *(After Bodhisattva Tinh Quan and Live Buddha Te Cong finished exchanging salutations, Thai Sinh quickly prostrates and greets the Venerable Bodhisattva.)*

Bodhisattva: You are excused from ceremonies. Today, due to the writing of the canonical book of Voyages, Te Buddha and Thai Sinh have come here personally. I am very pleased. Thai Sinh's virtuous root must be truly respectable to have the bliss of being guided here by Te Buddha.

Thai Sinh: Dear Bodhisattva, you are too kind with your compliments. It is a great honor for this disciple to be able to come here today. I respectfully ask for your ample instruction.

Bodhisattva: Certainly. If Thai Sinh has any matters that need to be discussed, just ask.

Thai Sinh: I respectfully ask Venerable Bodhisattva to help this humble disciple develops his clairvoyance on the miraculous Buddha's Dharma.

Bodhisattva: Ha...ha... Seeing the circumstance develops clairvoyance. The clairvoyant mind sees the circumstance. This is an excellent subject. Those who are met with circumstances are the category of mankind who has not entered the door of Tao. They are in a dreamy state and, therefore, do not realize that they can practice the Supreme Tao. For people who have already entered the Supreme Tao, the first state of mind they achieve on their spiritual path is: "See mountains as mountains; see water as water." This is because their character has been contaminated by the material world. They are too inflexible and judgmental. The heart-mind had been drawn into the external world for too long. Once they progress further and are able to comprehend the Supreme Tao, then they will: "View mountains not as mountains; view water not as water." They have only reached the state in which they are able to see that the world is only illusory and impermanent. Their hearts, at this stage, still have desires. As they progress in their spiritual practice to a higher level, they "See that mountains are still mountains; see that water is still water." Looking at the illusions of the earthly world, their heart-mind is no longer captivated and their nature no longer becomes agitated. This is because the concentration capacity from their spiritual practice (e.g. meditation) is

adequate. Predestined external bonds and opportunities no longer affect them. To say “empty”, and yet, not “empty”. That is the concept, which depicts the state of complete and thorough understanding.

Thai Sinh: Venerable Bodhisattva, your words are truly transcendent. And, that would be very different from the practice of ‘prayer only’.

Bodhisattva: The practice of ‘prayer only’ is one spiritual method among many others. However, it is not a method that achieves the ultimate objective of liberation. One must realize that the innate calm nature is neither materialized nor destroyed. It is neither lacking nor superfluous. That is the true Dharma nature. Everyone has this nature. However, the mind is infatuated with earthly illusions, and therefore, the true clairvoyant mind is not utilized. Their true nature is not steadfast. The mind runs after the false nature, thereby, provoking false perceptions that lead to karma and external bonds. Materialization and destruction, both are the result of predestined affinity. They are not objects that originally exist but are the consequence of predestined affinities converging, stabilizing, and materializing. Those predestined affinities that diverge will be destroyed. However, that is not the nature of the spiritual origin. Only the serene, tranquil, and pure Dharma nature can liberate from the predestined affinities.

Let us take an example. The serene nature is like the elemental diamond. Predestined affinity and earthly perceptions are like objects that are made from diamond. The object can materialize, stabilize, and be destroyed. However, the elemental diamond itself neither changes nor is destroyed. If one is able to maintain this true diamond nature, then he can achieve the state in which the soul remains free of emotions and passions when facing circumstances. The diamond mind will see the physical being as an illusion, which is transformable, unreal, and impermanent. The illusion can disappear at a blink of an eye. The innate nature, on the other hand, does not become defiled. It is innately serene like the sun and the moon shining through the vast emptiness, always bright and brilliant.

Thai Sinh: Ha...ha... Listening to your words has greatly expanded my mind. But, why does one say that Buddha-nature and man’s nature do not increase or decrease?

Bodhisattva: Buddha-nature is similar to water. It is curved, straight, squared, and rounded. Buddha nature always harmonizes, is appropriate, and does not dispute with others. The Buddha- nature acts for the benefit of all species but does not count its merits. It does not act in an insincere manner or wish to be repaid. The Buddha-nature is neither boastful of its ability nor does it triumph over others using its strength. Just as the Saints have taught, Buddha-nature responds appropriately to the place and the circumstances, acting in a just and impartial manner, wholesome and good like heaven and earth.

Man’s nature is similar to ice. When the weather is cold, it freezes. It has angles and edges. Ice is actually water that solidified. As the Taoists often said, the human nature originates from one primordial source of energy.

Therefore, water consolidates to become ice. Ice liquefies to become water. They are both alike and neither accumulates nor diminishes. Is that not consistent with the principle “no increase or decrease”?

Thai Sinh: So that is the rationale. Venerable Bodhisattva has greatly expanded my knowledge. It is truly marvelous. The examples brought forth to illustrate the Tao are full of meaning. Man is judgmental of the physical world and, thus, is inflexible like the hard ice. However, if one is able to abandon the solid obstinate nature, then the true Buddha nature will immediately appear. The clairvoyant, impartial nature will not be fixed at any one place.

Bodhisattva: That is correct. Predestined affinity for earthly bonds and opportunities has defiled the human nature. Looking at the physical world with profane eyes, the mind is swept up by the material world. When the nose smells fragrance, the mind immediately wants to enjoy. This is due to man’s tainted nature.

Thai Sinh: Yes. In your opinion, how can one control the agitated, externally directed mind in order to preserve the Bodhi-mind?

Bodhisattva: To shed the profane mind, one must abandon the four characters: “egocentric character, the human character, mankind character, and merit accepting character (One who achieved the Bodhi-mind is not egocentric, does not differentiate mankind from himself, and does not accept merit for his actions). Man must eliminate the five basic human elements, or skandhas: the physical being, sense perception, ideas, will, and consciousness. Then, he may acquire the Bodhi-mind and return to serenity.

Thai Sinh: Today, Venerable Bodhisattva's guidance on the Tao has been very beneficial and has greatly broadened my knowledge. I respectfully beseech Venerable Bodhisattva to elaborate on the meaning of the word "wisdom".

Bodhisattva: Wisdom can be divided into three different categories:

1. Supreme wisdom, or the Bodhi-mind, is able to transcend the five human senses and attain emptiness. This person's consciousness has awakened to Buddha's teachings and truly understands Tao.
2. Intermediate wisdom is one who studies and learns. The majority of those people belong to the different circles of intellectuals within society.
3. Inferior wisdom describes those who lack intelligence. Although they do not understand the principles of Tao, they presume themselves to possess wisdom, not realizing that their lack of intelligence has created delusions and wrongdoings.

Thai Sinh: Venerable Bodhisattva, what is "formless"?

Bodhisattva: Anything that has physical form is an illusion and will deteriorate and will not endure (i.e. impermanent); and, therefore, is called "formless". Man relies too deeply on the physical appearance. Man gives alms but is judgmental in giving alms. Mankind looks at Buddha and judges Buddha based on his appearance. If one does not judge the act of giving alms, then his merit is even higher. If a person does not judge Buddha based on his appearance, then his wisdom will be even more profound. Therefore, the adept must achieve the ultimate objective of the three meritorious formless gifts of alms.

Thai Sinh: The three meritorious formless gifts of alms are "gifts of money, gifts of Dharma, gifts of courage." Formless means not to judge the physical appearance or act. One must exercise and practice the Tao without ambition and the desire to be compensated.

Bodhisattva: Correct. It is similar to the work of the Temple of the Sages to disseminate the spiritual principles of the Trinity Councils. The disciples, for the sake of spirituality, practice the Dharma method (e.g. meditation) and perform altruistic and constructive deeds, thus, accumulating merits without judging the merit of these deeds.

Thai Sinh: Buddha Dharma states, "All dharma that are based on visible appearance are illusions, like the bubbles of water, the dewdrop, or lightning." What does that phrase imply? How does one avoid falling into the state of judging "emptiness"?

Bodhisattva: The ten realms and thousands of dharma are originally from emptiness. They can be applied without impediment. One cannot use the "physiognomy of false perceptions" to reach the original Pure Nature. The person must attain the "empty nature" in order to perceive the innate Pure Nature. In this way, he can avoid judging "emptiness".

Thai Sinh: One must neither judge physical presence nor part with the physical presence. Judging the physical presence is false perception. To abandon the physical presence is to judge emptiness. The true character sees the physical being but does not become attached, sees emptiness but does not judge. It neither keeps nor abandons.

Bodhisattva: Ha...ha... Thai Sinh has comprehended the Buddha-Dharma. Just as I am done speaking, you have immediately understood. Heaven has not wasted its effort in placing its trust in you.

Thai Sinh: Venerable Bodhisattva is truly eminent. Although you wholeheartedly attend to all living creatures, your heart remains modest. I respectfully beseech Venerable Bodhisattva to expand on the meaning of the word, "consciousness".

Bodhisattva: "Consciousness", in general, can be divided into nine types. The first five types of consciousness are the senses: eyes (sight), ears (sound), nose (smell), tongue (taste), body (touch or thought). The sixth type is perception (of good, evil, neutral); it includes ideas and desires. The seventh type is the habitual mental disposition, also described as the karma-producing will that is connected with mental action. The eighth type is the latent consciousness, also known as the karma-imprinted subconscious, which arises when the mind and body come in contact with the external world during a lifetime. Meditation, the study of Tao, and intuitive enlightenment are also the Dharma of thorough comprehension from fundamental principles. It is not a temporary Dharma that is impermanent and empty but can achieve the ninth consciousness, which is the original spirit, also known as the clairvoyant calm

higher-consciousness. This is a dispassionate state with no consciousness. This higher-consciousness is also the innate true nature and Buddha's nature of our origin.

Thai Sinh: Ah... Listening to your words of wisdom is far better than ten years of reading books. It would be extremely beneficial if mankind understands the origin and knows the root.

Te Buddha: Let us temporarily end the discussion on the principles of Tao here for today. Good pupil, respectfully take leave of the Venerable Bodhisattva.

Thai Sinh: Yes, Master. *(After Te Buddha and Venerable Bodhisattva temporarily bid each other farewell, Thai Sinh quickly kneels and ceremoniously takes leave of the Venerable Bodhisattva who nodded in return.)*

Te Buddha: Good pupil, it is getting late today. We should prepare to return to the Temple of the Sages. Quickly ascend the lotus throne.

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

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