



# 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*

## Equilibrium

Reaching equilibrium, our spiritual consciousness quickly regains peace and  
harmony,  
Releasing sorrow and worries, we dissolve our own worries,  
Transforming ourselves continuously, we work on perfecting ourselves,  
Loving and respecting the Lord and Buddha, we live in peace and harmony.  
*Respectfully,  
Vi Kien*

## Baby Tam Talking To You

*from 9 March 2003 to 15 March 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. *Where does the original principle of heaven and earth reside?*
2. *How does the universe bestow its blessings?*
3. *Is there any benefit in encroaching upon others?*
4. *Does the law of cause and effect bring any benefit?*
5. *On this earth, people are either losers or winners. Why?*
6. *Does a righteous practice harm the mind and body?*
7. *What does a "righteous practice" mean?*



**Cairns, 9 March 2003, 6:30 AM**

Q: *Where does the original principle of heaven and earth reside?*

A: The original principle of heaven and earth resides in the sphere of energy of the universe.

**Psalm**

*Through the practice of the spiritual dharma, we are able  
to understand the universe,  
Analyzing the world clearly, we return to our unique origin,  
Transforming our mind and body, we remedy our  
weaknesses,  
Returning to our pure origin of serenity, we advance  
gradually.*

**Cairns, 10 March 2003, 7:15 AM**

Q: *How does the universe bestow its blessings?*

A: The universe bestows its blessings through the pure energy.

**Psalm**

*Pure energy is spread in the whole sky,  
Effecting deep transformations in every sphere,  
Unable to reach one's spiritual level, one becomes  
agitated,  
Heaven disperses light and righteousness everywhere.*

**Cairns, 11 March 2003, 3:52 AM**

Q: *Is there any benefit in encroaching upon others?*

A: There is no benefit in encroaching upon others.

**Psalm**

*Failing to encroach upon others, the mind becomes crazy,  
Harming oneself and burdening one's mind, one turns to  
the agitated path,  
Unable to understand the dharma, one is unable to purify  
one's energy,  
Subject to numerous upheavals, one is unable to keep the  
spiritual path.*

**Cairns, 12 March 2003, 6:03 AM**

Q: *Does the law of cause and effect bring any benefit?*

A: The law of cause and effect serves as a warning for the spiritual adept in mending his ways.

**Psalm**

*The law of karmic retribution warns us from unrighteous  
practice,  
The spiritual adept awakens his consciousness to analyze  
matters carefully,  
Don't cheat others as spirituality exists in social life,  
Through self-awakening, we practice in a righteous  
manner to save our body.*

**Psalm**

*Greediness and sensuous desires originate from our body,  
Thanks to the divine original principle, we awaken ourselves and become wiser,  
Balancing our social and spiritual duties with our awakened consciousness,  
We learn with our own efforts and gain self-knowledge.*

**Cairns, 13 March 2003, 4:19 AM**

*Q: On this earth, people are either losers or winners. Why?*

A: On this earth, people are always greedy.

**Psalm**

*Through righteous practice, we love and respect the noble heaven,  
Awakening our true consciousness, we expand our knowledge,  
Unifying with human compassion, we are void of agitation,  
Serving others with sincerity, we dissipate our delusion.*

**Cairns, 14 March 2003, 7:37 AM**

*Q: Does a righteous practice harm the mind and body?*

A: A righteous practice brings great benefits to the mind and body.

**Psalm**

*With a smooth discipline, we advance and harmonize on our own,  
Returning to pureness through meditative knowledge, we understand matters deeply,  
The more we practice, the further we advance without an agitated mind,  
Releasing sorrow and worries, we harbor no anxiety.*

**Cairns, 15 March 2003, 4:07 AM**

*Q: What does a "righteous practice" mean?*

A: A righteous practice means good discipline.



**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.*

(to be continued next week)

## CHAPTER FIFTEEN

### THAI SINH QUESTIONS THE SPIRITUAL PATH, ALL PATHS ARE THOROUGHLY UNDERSTOOD

### TSE BUDDHA LECTURES ON THE DHARMA, ALL DHARMA ARE CLARIFIED

*Live Buddha Tse Kong  
Descends on the 26<sup>th</sup> day of the 2<sup>nd</sup> month, year of the Dog (1982)*

#### POEM

*The spiritual path engenders religions to educate mankind everywhere,  
All institutions strive together to be constructive,  
A true dharma comes from the spiritual heart and has no form,  
Providence harmonizes with the spiritual heart to sow good seeds.*

**Tse Buddha:** “Voyages on Earth” has followed the meaning of the Tao doctrines, expanding the compassionate heart and developing all the important parts of every religion. In preaching religion, one is able to educate. And, through the education of religion, one is also able to teach Tao (the Path). Knowledge of Tao (the Path) leads to sincere practice. And, through sincere practice, the adept achieves true spiritual cultivation. Through true spiritual cultivation, the heart expands, thereby, achieving true dissemination of Tao. That is the complete representation of the Supreme Tao. Contrary to this is just idle talk.

**Thai Sinh:** Dear Master, you are extremely correct. The Supreme Tao is very just and impartial.

**Tse Buddha:** Today, using the process of writing the canonical book, we will bring forth the Tao to discuss Tao. We can use mind-to-mind interaction, or mental telepathy, to examine your wisdom and educational background.

**Thai Sinh:** Dear Master, today suddenly you want to examine me. I am afraid that my Dharma mind is still weak and may annoy you. Then, that would not be a good thing.

**Tse Buddha:** When using the Dharma-mind to discuss Tao, how can one differentiate between master and student? Furthermore, if we do not conduct in this way, then it will be difficult for you to develop the transcendental wisdom, which is latent within your inner consciousness. Moreover, in this life, I am your teacher, but thousands and thousands of lives past, perhaps you had been my teacher. In addition, he who is clairvoyant is master. He who is blinded by passions and illusions is student. The objective of using the Dharma-mind, today, is to eliminate the judgmental self.

**Thai Sinh:** Dear Master, of course, that is so. However, if there are any aspects that appear discourteous, I respectfully beseech you for your forgiveness.

**Tse Buddha:** Buddha neither gets angry nor reproaches, so how can I be inclined to find faults?

**Thai Sinh:** That is true. That is true. Thank you, Master, for your words of wisdom. Venerable Master, please proceed with further instructions.

**Tse Buddha:** What is “Tao”?

**Thai Sinh:** The Venerable Sage, Lao-Tzu, teaches: “The Supreme Tao is invisible, giving birth to and nurturing both heaven and earth. The Supreme Tao is indifferent, revolving the sun and the moon. The Supreme Tao is unknown, nurturing all creatures. I do not know it by name, so I am forced to call it, ‘Tao’.”

**Tse Buddha:** What is your name?

**Thai Sinh:** I am called Thai Sinh.

**Tse Buddha:** If there is no name, then why are you called Thai Sinh?

**Thai Sinh:** Dear Master, because the terrestrial realm, or the visible world, still differentiates with appellations, therefore, there is the name called Thai Sinh. The celestial realm is a sphere of emptiness. In this realm, there is no names or words. It is invisible with no physical being and, thus, is simply called “Tao”. It is called “Tao” by force because, originally, the name “Tao” does not exist. I am called Thai Sinh today because it is also a forced name. Originally, I do not have a title but am created from a celestial energy source.

**Tse Buddha:** You truly know how to apply ideas in an awakened manner.

**Thai Sinh:** Where does the awakened spirit come from? From where does the original soul come? Utilizing the awakened spirit to deliver the Tao logically is the primordial soul. The original soul employing ideas to preach Tao logically is also the awakened spirit.

**Tse Buddha:** Currently, from which direction are you standing?

**Thai Sinh:** Dear Master, I am not sure which direction.

**Tse Buddha:** Why do you not know which direction?

**Thai Sinh:** Emptiness is infinitely large. How can one know which direction it is? He who is bound by passions and illusions hopes to live in all four corners of the world. He, who is awakened, wishes to attain the “innate nature of the Pure Land of the West”.

**Tse Buddha:** At the present, who is the person standing before you?

**Thai Sinh:** There is no one.

**Tse Buddha:** Why is there no one?

**Thai Sinh:** Buddha teaches, “All visible Dharma are like illusions, similar to a water bubble, a dewdrop, and a flash of lightning. One must see all as such.” For that reason, there is no one.

**Tse Buddha:** Of course, there is no one. Death does not exist. All predestined relationships and opportunities are false. All matters are nonexistent, i.e. emptiness. Is that the practice of Tao?

**Thai Sinh:** Emptiness has a sublime characteristic. Nothingness endures in a marvelous manner. The pure ascends upward. The impure falls downward. The pure becomes Buddha, Angels, Deities, and Saints. The impure plummets down. It is captivated through gravitational attraction of the cycle of cause and effect and the cycle of reincarnations, and thus, becomes man, animals, and demons. In these forms, the predestined affinities are solicited, and the cause and effect are concluded.

Therefore, empty but not empty. It is called true emptiness. True emptiness is not really empty. It is called the true form. The true form is formless. The self is accompanied by many wrongs and engulfed by passions and foolishness. The true nature is covered by desires for gains. One must eliminate carnal desires and ambition in order to see all that is true and good. Then, he can understand the preciousness of the Supreme Tao. The eyes of those who are bound by earthly passions and illusions see that which is near. Hence, they become greedy and conspire to seize possessions and profits, which are in front of their eyes. These people allow themselves to be engulfed by the sea of misdeeds and condemned to the cycle of reincarnations.

**Tse Buddha:** I grant you a poem. You should quickly practice the Tao.

**Thai Sinh:** Dear Master, even if you were to grant me ten poems, I find that it is not necessary. Because when one is no longer attached to physical means or appearances, then poetry is no longer effective. Therefore, those who are awakened help themselves. Those who are still bound by illusions have their teachers help them. They require their masters to grant them poetry to assist them with the Tao. He who is awakened utilizes his innate nature to assist him with the Tao. Those who are bound by illusions are passive and become agitated by the environment. He who is awakened is self-activating and changes his situations. Those who are bound by illusions will forever be living creatures of the mortal world, never achieving nirvana. He who is awakened and diligently practice the Tao can achieve nirvana.

Those who are bound by illusions take the illusion and enter it. They take the illusion and gauge it by presuming themselves to be big and superior. A person who is awakened employs reasoning to help Tao and educate people. He considers himself to be small and humble. Those who are superior are not superior. He who is humble is not humble. Those who are big attach themselves to passions and illusions. He who is small is detached from passions and illusions.

**Tse Buddha:** Swiftly, bring your money and possessions and give it all to charity.

**Thai Sinh:** Currently, I have already given all my money and possessions. Although my merit is truly considerable, at times, it is like shooting an arrow into the sky. If one does not understand the truth, in the end, he will fail and fall.

The Immortals and Buddha need my heart not my money. Felicity differs from merit on this point.

Those who practice Tao must have a constant and enduring spiritual heart. They must take care of their body, give alms sincerely, and genuinely attend to the Tao. They must cultivate the spiritual mind and mend their ways, abandon their habits of selfishness and self-pride, economically care for their families, and utilize mankind's money to work for mankind. In addition, adepts of the Tao must candidly give alms to help spread Tao and perfect both their natures and their lives in order to be called complete.

**Tse Buddha:** Do you need me to expound on the shore of delusion?

**Thai Sinh:** Dear Master, the shore of delusion needs not be pointed out. That which is Tao will certainly progress. That which is not will surely regress. If it is Tao, it will help. If it is not, it will not help. If it is right, one should certainly follow. If it not right, one should not conform. If it is logical, one should surely read it. If it is illogical, one should not. Thus, one does not need guidance on the shore of delusion. Only those who are deluded need instructions.

**Tse Buddha:** Do you need me to explain the Law of Cause and Effect, or karma?

**Thai Sinh:** Dear Master, the Law of Cause and Effect does not need to be explained. That which one receives in this life is the effect, or consequence of karma. That which one creates in this life is the cause, or the action creating karma. Therefore, the cause and effect is completely dependent on oneself and does not need someone else to describe it.

**Tse Buddha:** Does good pupil need to me clearly display my supernatural power?

**Thai Sinh:** Ha...ha... The practice of Tao does not need the display of supernatural powers. Physical appearances are all emptiness (*because they are unreal and impermanent*). Thus, one does not need to demonstrate sacred powers. The human mind is bound by illusions and, therefore, desires exhibition of divine magic. This desire is a wish for an illusion, not a wish for Tao. Although the Angels and Buddha have accepted much hardship and displayed their supernatural powers, they have done so in an effort to guide those who are bound by illusions on to the path of awakening. They do this not to lead those who are tied by illusions into further illusions.

**Tse Buddha:** If that is so, then what is intuitive awakening?

**Thai Sinh:** Intuitive awakening is to develop the original Buddha nature and awaken the consciousness to the quatrain, "Bodhi is not a tree. The brilliant mirror is not a mirror. All things are originally empty. Then, what is there to be soiled by earthly impurities?" (*Bohdi here refers to True Wisdom, and the mirror refers to the clairvoyant mind*)

**Tse Buddha:** What does it mean to endow the Dharma based on the person?

**Thai Sinh:** The awakening of mankind occurs at many levels and in many circumstances. There is only one true Tao, but there are many dogmas of the Tao. Therefore, one must communicate the Dharma based on a person's spiritual foundation in order to avoid criticisms, blasphemies, and envy.

**Tse Buddha:** Today, you have brought forth your best effort and endure much hardship on Heaven's behalf.

**Thai Sinh:** If the heart already has great compassion, then there is no sufferings or hardship. Man's greed for money and infatuations with beauty have led him to sow the cause of misery, and therefore, he must receive the miserable consequences, or effect.

**Tse Buddha:** Ha...ha... Today, there is Thai Sinh to preach. Then, the Holy Doctrines will certainly improve.

**Thai Sinh:** Not so, not so. Man must perfect himself spiritually and help himself. Heaven's will handle matters in a natural manner. The doors of Saints are currently large with thorough understanding and awakening, and without misunderstanding.

**Tse Buddha:** Today, the result of the interview up to this point is "emptiness".

**Thai Sinh:** "Emptiness" represents "perfection" and also "nothingness". Emptiness is in the middle of perfection and nothingness. Therefore, when practicing Tao, one must hold onto the word "middle" because only when one is in the middle, can he thoroughly understand everything.

**Tse Buddha:** You chatter too much. Clench your teeth and withdraw your tongue.

**Thai Sinh:** Ah, Dear Master, you are agitated.

**Tse Buddha:** It is you who are agitated.

**Thai Sinh:** Ha...ha... This foolish student gives in.

**ANNOTATION:** Buddha innately does not get angry. He only tests to determine the strength of Thai Sinh's meditation practice. Hence, he made a harsh comment to test Thai Sinh, but Thai Sinh thought that Tse Buddha had lost his temper and became angry. Hence, Tse Buddha told Thai Sinh that his mind is still agitated. The common nature is originally serene and undisturbed. Meditation fosters and cultivates concentration, which is extremely important to the spiritual adept. Hence, there is a psalm to counsel as follows:

*The Supreme Tao is propagated throughout the whole world,  
All sorrows are immediately dissipated,  
Immense joy comes without limits,  
Everywhere, people shall see their true original nature.*

**Tse Buddha:** Ha...ha... Good pupil, those who are born later are truly impressive. It goes to show those who are born first are not equal to those who are born later. At the present, we have arrived at the resting place for your mortar.

**Thai Sinh:** It is time to husk the rice again.

**Tse Buddha:** Not husk the rice but grind the sand.

**Thai Sinh:** Right, right. Assist with the oracular ceremony... assist with the oracular ceremony.

*(At this time, Tse Buddha wants Thai Sinh to return to his original nature in order to accept the duty of assisting with the oracular session and spread the Tao's dharma on Heaven's behalf. Temporarily discontinue the use of the Dharma mind to discuss Tao. As for the differentiation of high and low, it is to maintain the formality of master and student.)*

**Tse Buddha:** Today, we have performed an interesting screenplay never before available.

**Thai Sinh:** Performed well but the subject is subtle. If the Dharma-mind is not lucid, then it is like reading but not understanding.

**Tse Buddha:** That is natural. Everyone must awaken the consciousness on his own. From chapter five of "Voyages on Earth" to this present chapter, good student had received considerable training.

**Thai Sinh:** Very true. That is why I must stop my trifling. Thus, I intend to alter my manner of speech in order to be of service to all three realms.

**Tse Buddha:** Do not worry. This manner of speech to some who hear it is like drinking the immortal's medicine and the holy water. Some may feel they must endure hardship and sufferings that cannot be fully expressed. Some may be dizzy and dazed. Each person has a different foundation, and therefore, their comprehension will not be the

same. Their knowledge and their comprehension will be different. A person who had already awakened will not defame. One who is still ignorant and not awakened will revile aloud.

**Thai Sinh:** I hope that all the believers at the oracular ceremony will be able to understand completely. If not, then wouldn't much of the effort of those who distribute The Sages' manuscript be wasted? I hope that those, who comprehend thoroughly, hold fast to their faith and exert effort to develop and preach the Tao on Heaven's behalf. And hopefully, those, who have not understood fully, will diligently study Tao and progress so that the spiritual path will widen each day.

**Tse Buddha:** But those people must also have the heart to study Tao. They must be able to abandon the dark heart that is eager for gain in order to carry out the task of spreading the Tao.

**Thai Sinh:** Yes, that is very true. However, I pray that those, who are bound by illusions, will awaken, mankind attends to the practice of the Tao, and man will awaken.

**Tse Buddha:** You spoke correctly. Today, there are many spiritual institutions and denominations. People can practice any school of thought and I will concur. However, genuine gold, very few people know while counterfeit gold, many unwisely fight over. At the present, whether the Temple of the Sages reading audience and followers desire genuine gold or counterfeit gold is entirely their choice. It goes to show that Buddha neither comes nor goes. There is a poem, which follows:

*All roses have water; all roses brighten like the moon,  
Ten thousand miles free of clouds, ten thousand miles of Heaven.*

Today, the disciples of the Temple of the Sages are like the water of a deep sky-blue color, not eclipsed by smoke of clouds. They are like the luminous moon and the sun. Their celestial spirits have appeared. The secret teaching is conveyed miraculously. Many religions coincide with each other. Each phrase thoroughly examines the truth. People must strive for self-awakening of the consciousness and not dispute. Today, with your assistance, the Temple of the Sages can help stabilize the human heart-mind. Your merit shall last forever.

**Thai Sinh:** Dear Master, I beg you to grant me those merit. Currently, both of my hands are completely empty.

**Tse Buddha:** I grant you an innate religious title, "Tao Hoang", with the meaning of developing the Tao Dharma.

**Thai Sinh:** I very grateful, Master. Tao Hoang, Tao Hoang. Ha... ha... Very mysterious...

**Tse Buddha:** This time, we use the transmission of the Dharma through mental telepathy. From this book, "Voyages on Earth", forward, we can apply this method to write canonical books. In order to utilize the Dharma-mind, in my opinion, one must exercise it appropriately. It should not be implemented in a disorderly fashion. Analogous to the saying, although one has a very good tonic, one should not drink too much of it.

**Thai Sinh:** Dear Master, how can this foolish, simple-minded student respond to your instructions with thorough understanding today?

**Tse Buddha:** Ha...ha... You know. I know. But, cannot say...cannot say... Well, let us return. Thai Sinh, return to your body.