



# 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*

## Treachery

By treason, we will harm ourselves and encounter suffering and misfortune,  
We will have difficulty in practicing the silent mantra Nam-Mo and perfecting  
ourselves spiritually,  
Returning to the old path of defilement, our heart will suffer,  
Unable to escape spiritually because of our agitation, we will create our own  
grave.

*Respectfully,  
Vi Kien*

## Baby Tam Talking To You

*from 25 May 2003 to 31 May 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. *How does one develop the spiritual mind by practicing the silent invocation of the mantra Nam-Mo-A-Di-Da-Phat?*
2. *What does meditative knowledge mean?*
3. *How can our spiritual consciousness understand the spiritual teachings?*
4. *Do we need to keep our mind directed to the World Above?*
5. *Is it necessary to practice the silent invocation of Nam-Mo-A-Di-Da-Phat at the center top of the head?*
6. *What will happen when the meditation practitioner is unfaithful and dishonest?*
7. *How can we surmount obstacles with our spiritual practice?*



**Las Vegas, 25 May 2003, 9:08 AM**

*Q: How does one develop the spiritual mind by practicing the silent invocation of the mantra Nam-Mo-A-Di-Da-Phat?*

A: The silent invocation of the mantra Nam-Mo-A-Di-Da-Phat releases anger and blocked energies. The practitioner develops the great spiritual mind by acquiring serenity in his inner consciousness.

**Psalm**

*Returning to our pure origin through meditative knowledge, we understand the spiritual path,  
Practicing the method with sincerity, we will save ourselves,  
Working on benevolent tasks, our consciousness reaches awakening,  
Practicing the true dharma, our heart and mind gain clarity.*

**Las Vegas, 26 May 2003, 6:34 AM**

*Q: What does meditative knowledge mean?*

A: Meditative knowledge means that we acquire a balanced state of mind, and we understand our own procrastination.

**Psalm**

*Judging clearly the path to surmount difficulties and progress spiritually,  
We dissipate our sorrow and understand our own worries,  
Opening our heart and mind, we will advance spiritually,  
With a serene heart, we achieve the state of meditative contemplation and naturally regain tranquility.*

**Las Vegas, 27 May 2003, 8:40 AM**

*Q: How can our spiritual consciousness understand the spiritual teachings?*

A: We must practice the spiritual method continually.

**Psalm**

*Practicing with sincerity, we awaken our consciousness and devote ourselves to spiritual self-improvement,  
Releasing our sorrow and worries, we dissipate our blindness,  
Through spiritual self-awakening, our heart becomes less agitated,  
Returning to our pure origin through meditative knowledge, we follow the divine law.*

**Las Vegas, 28 May 2003, 7:55 AM**

*Q: Do we need to keep our mind directed to the World Above?*

A: It is essential to keep our thoughts and mind directed to the World Above.

**Psalm**

*Practicing thoroughly, we keep our mind directed to the higher spheres and advance regularly,  
Continuously releasing our impurities, we progress and surmount obstacles on our own,  
Through self-awakening, we achieve transformations everywhere,  
Understanding both social and spiritual life, we dissipate our own worries.*

<p><b>Hai-Khong Center, 29 May 2003, 6:45 AM</b>  <i>Q: Is it necessary to practice the silent invocation of Nam-Mo-A-Di-Da-Phat at the center top of the head?</i></p> <p>A: It is very important to focus on the center top of the head, because one will easily connect with the center of energy of the universe.</p>	<p style="text-align: center;"><b><u>Psalm</u></b></p> <p><i>To develop our wisdom, we must have a sincere heart,  Through deep spiritual transformations, we attain  awakening and clarity of mind,  Balancing our social and spiritual duties, we return to  our origin,  Practicing with a sincere heart, we turn ourselves to  spirituality.</i></p>
<p><b>Hai-Khong Center, 30 May 2003, 1:50 AM</b>  <i>Q: What will happen when the meditation practitioner is unfaithful and dishonest?</i></p> <p>A: A meditation practitioner who is unfaithful and dishonest will be demoted to a lower level. His heart and mind will feel restless.</p>	<p style="text-align: center;"><b><u>Psalm</u></b></p> <p><i>A disloyal person will lack abundant spiritual energy,  With agitated argumentation, their minds are restless  and unable to progress spiritually,  Passionate and intransigent in worldly affairs, they  become more entangled,  Practicing with honesty and sincerity, our mind will  achieve peace and harmony.</i></p>
<p><b>San Jose, 31 May 2003, 7:50AM</b>  <i>Q: How can we surmount obstacles with our spiritual practice?</i></p> <p>A: To surmount obstacles with our spiritual practice, we must be determined to advance without regressing. We must be resolute to improve ourselves spiritually and achieve spiritual progress.</p>	<p style="text-align: center;"><b><u>Psalm</u></b></p> <p><i>With a sincere heart, we practice to advance  continually,  With a resolute mind, we are detached of both pure  and impure matters,  The infinite transformations will bring light and peace,  Developing ourselves, we become compassionate and  advance harmoniously.</i></p>



**Notes:**

*The attached translation is a rough draft of Muc Be Tam from the current Vietnamese LED Weekly version, that is prepared especially for English-speaking Vô-Vi fellow practitioners by the English Translation Team.*

*The Editorial Staff strongly suggests that the document is not to circulate outside the Sunday discussion group, to maintain the accuracy of Master's teaching. A final edited version will be formally published at a later date.*

**Letter from the Editor**

## Voyages On Earth

“Voyages on Earth” is translated from the Vietnamese translation of the original Chinese spiritual document for readers to open their minds and try to understand many facets of truth. This book is a companion to the already published book “Voyages to Hell”. It serves to awaken many other human beings who don't know the law of cause and effect.

The Taiwanese use of mediums described in this book should not be confused with VoVi. For further information about the original version of this book, please write to:

SHENG TE MAGAZINE ASSOCIATION  
20 Ching Dao Rd, Section 4  
Tai Chung, Taiwan R.O.C.

**Notes:**

*The attached translation is a rough draft of the book “Voyages on Earth”. A final edited version will be formally published at a later date.*

## CHAPTER TWENTY-THREE

### ARTFUL CLEVERNESS LEADS TO CONDEMNATION IN THE PRISON OF DARKNESS AND MISERY FOR THE HEART AND MIND

#### CONTENTMENT AND MINDFULNESS OF ONESELF LEADS TO A LIFE OF FREEDOM ON EARTH

Living Buddha Tse Kong  
*Descends on the 3<sup>rd</sup> day of the 6<sup>th</sup> month, year of the Dog (1982)*

#### *Poem*

*Life passes fleetingly like a blink of an eye,  
If one creates numerous heavy karmas, it will be hard to redeem them,  
Until the day he is imprisoned in darkness,  
Then it would surely be too late; to whom would one complain?*

**Tse Buddha:** Ha...ha... Human life is short and impermanent. One carries this body for merely a few decades. Therefore, a person must practice spiritual perfection and mend his way. However, mankind is often unable to exercise this. Consequently, the more he lives the more he becomes defiled by carnal impurities, thereby, incurring eternal sufferings. There are many unscrupulous people who commit devilish atrocities harming others until they end up in prison. Then, it would be too late to repent. Hence, it is truly foolish to plunge oneself into purgatory because of a little mistake.

**Thai Sinh:** Yes, that is correct. It is not only the juveniles but also the adults who often commit unbelievable acts without thinking. As a result, "There is a path to paradise, no one enters. The door to hell is barred, yet many visit."

**Tse Buddha:** Good pupil, you have traveled to purgatory before but have you ever visited the prisons on earth before?

**Thai Sinh:** Dear Master, I have not.

**Tse Buddha:** Then today, I will take you to visit the scenes of hell on earth.

**Thai Sinh:** Visiting the prisons on the terrestrial world to search for understanding is quite difficult.

**Tse Buddha:** Let us temporarily halt our discussion. It is time to commence. Quickly ascend the lotus dais.

**Thai Sinh:** I am prepared. I respectfully invite Master to depart.

**Tse Buddha:** Ahead is Qui-Son Prison situated in the midst of a large district. The fresh green scenery is even more beautiful than the prisons in the infernal realm.

**Thai Sinh:** True. The grace of Tao on earth is more than the grace of Tao in hell... On the wall in the front hangs a painting depicting the renowned temperate climate beside the river.

**Tse Buddha:** When a person does wrong, it may not be entirely his fault but also due to the circumstances that pushed him. He may be very intelligent and has a pair of skillful hands. Unfortunately, he uses it unwisely and thus is trapped. That is the consequence of mistakes from counterproductive use of one's intelligence. If the individual uses his intelligence and strength to serve in a righteous manner, then they would definitely be of great benefit in the future.

**Thai Sinh:** Dear Master, your words are very logical. There are a number of people banished from society who will have a good opportunity to reconstruct their lives. Do not think that just because their eyes are blind, their hands are lamed, or their legs are crippled that they are totally useless. If they have enough determination to advance, then they can still succeed. No matter who it is, as long as he does not foster an inferiority complex about being disabled, then he will be able to attain the love and admiration of others.

**Tse Buddha:** Although their bodies are crippled, their souls remain whole. On the contrary, although the bodies of the criminals in the penitentiary are intact, their souls are deficient. Hence this Qui-Son Prison is a “Soul Nurturing Center” for everyone to have the opportunity to perfect one’s heart-mind and mend one’s ways. When they leave the center, they will be upright citizens.

**Thai Sinh:** Inside, there are many vocational workshops. There is a room of electric motors, a printing shop, and a sewing factory. There is even a room to control the distribution of tasks and help the ill obtain work. In addition, there is an area of fresh green fields for the patients to cultivate.

**Tse Buddha:** Man must earn a living from one’s own work. To live by one’s own strength is the objective of human life. Previously, they have enjoyed much happiness and wealth. Now, they must work to compensate. Many pursue a life of unimaginable luxury. Few look for a simple and leisurely life; they lack the notion of equalitarianism, to work for the benefit of others as well as our own benefit. They lose the favorable opportunities around them. Consequently, they are unable to create a happy, calm, and cheerful life. Instead, they push their personal life, their families, and society toward decadence. In the end, all suffer tragically. Presently, the government had not only established vocational workshops so that people can learn skills but had also developed many other educational institutions.

**Thai Sinh:** Where are they?

**Tse Buddha:** Let me take you there for a visit.

**Thai Sinh:** Yes, Master...

*(Tse Buddha guides Thai Sinh to the district, Tan Truc, to visit the juvenile reformatory.)*

... Indeed, ahead is a school, which teaches virtues and morality. All the trainees here are juveniles. It is truly unbelievable that they are still so young and, yet, have been condemned to prison. I see that there are also many workshops for the juveniles who broke the law to study technical skills.

**Tse Buddha:** It would be truly regretful if they refuse to train under such favorable circumstances because they would be losing a very good opportunity.

**Thai Sinh:** Dear Master, I see that there are many young people who are disobedient and refuse to listen to instructions. Why is that?

**Tse Buddha:** Children, in general, are influenced by their parents’ character. Because of their inherent nature, they are directly affected by the guidance of those who raise and educate them. If their parents live a mentally peaceful and joyous life, then the children will also be gentle and well behaved. However, if the parents are often quick-tempered and quarrelsome, then the children will be stubborn and difficult to teach. Therefore, each child’s character is influenced by its parents. The best way to educate a child is for the elders to set an example.

**Thai Sinh:** Yes. However, what if the parents’ personalities are gentle and affable, but their children are disobedient?

**Tse Buddha:** One cannot say under those circumstances because it is related to the Law of Cause and Effect. Hence, the parents must be very patient and must persevere in educating their children gradually. They must not act hastily and impatiently. It takes three to six years to modify this type of cause and effect, *or karma*. At that time, the child’s personality will gradually change. Also, during this period, one should train and familiarize the child with altruistic behaviors. Trials of cause and effect are actually karma, which one had sown as a result of not practicing spirituality in one’s previous life. If a person encounters this situation, he should not complain but must candidly and patiently provide guidance to the child. Then, he will surely succeed.

**Thai Sinh:** In what manner should one provide guidance?

**Tse Buddha:** When a person is first born, he is intrinsically virtuous. The heart of a young child is like a seed. One should take that seed and sow it on fertile soil. Then, he must be patient and heartily encourage it to grow and become green and fresh. On the other hand, problems may arise if a father becomes too preoccupied with his work such that he forsakes the children and not look after them. The same can occur if a mother often becomes quick-tempered, stubborn, prejudiced, too strict, or too indulging and pays no heed to the children’s life and death. Raising

children in the above manner does not represent the path of moderation, or The Middle Way. As a result, it can cause problems within the family. Therefore, parents, who have the above actions or personalities, do not know how to love their children. Instead, they are actually harming their children. A number of parents do not live to set an example but rather act in an unrighteous manner, which is damaging to the children. A child's soul is always like a white sheet of paper, but its eyes and ears can be impregnated by dishonest habits that are difficult to reform. Hence, one must raise their sons to become dragons and daughters to become phoenixes. That is the number one hope of parents. However, they must set an example themselves for their children to follow.

**Thai Sinh:** Yes, Master. That is quite true. Wishing something of oneself is all right but wishing it of others will not succeed... At the present, those people are currently dreaming or tossing and turning, unable to sleep because their souls are always agitated. They also often recall their previous lifestyle of freedom and happiness.

**Tse Buddha:** Only those who have lost freedom understand the value of freedom. Only those who suffer understand the taste of warmth and happiness. Thus, people, who currently enjoy the blessing of freedom but do not feel that it is adequate and use every trick in hope of enjoying even more, should be aware. If it means harming others or destroying moral principles, then one ought not.

**Thai Sinh:** Dear Master, I believe that there are many ambitious people who are haughty and conceited, and thus, do not see their weaknesses. They, in turn, form cliques and gangs. They equip themselves with weapons to prove that they are strong and powerful, only to hide their weakness.

**Tse Buddha:** Good pupil, your assessment is correct. There is a saying, "One thinks that he can conquer Heaven, but instead, he only harms himself." That is an illness of mankind. In the end, they all incur suffering brought on by their desires. The ultimate reason is because their hearts are feeble. Well, let us go to another place to examine.

*(Tse Buddha guides Thai Sinh to the Northern Taiwan.)*

**Thai Sinh:** Ah... This area appears very large. Inside are female criminals.

**Tse Buddha:** There are a number of female criminals who did not break the laws themselves but were implicated because of their husbands. Their names were on the bank accounts. When the business failed and the signed checks have no money backing, then they are unfortunately condemned to prison in the court of law. It is actually misery brought on by money and their spouses.

**Thai Sinh:** The female criminal ahead is weeping. It is truly heart-rending.

**Tse Buddha:** It is her overwhelming love for her child. It is also because she did not practice Tao in her previous life and, thus, is lacking in blessings in this life. Being able to come here to dissolve karma is a very good thing. After they are released from prison, they will have more experience with life. If they only live in bliss, then they will not be able to understand what suffering entails.

**Thai Sinh:** Master, you taught that a person pays for his or her sin in this life because the individual is deficient in spiritual practice in his or her previous life. However, there are a number of people who do evil and still live freely outside the law. Then, that is truly unfair.

**Tse Buddha:** Venerable Buddha had taught, "The Law of Cause and Effect influences three lives." Hence, one cannot conjure based on the blessings and misfortunes of one life. One cannot say that a criminal who continues to live freely is lucky. On the contrary, a number of the prisoners are saved. They learn the principles of life and the truth, thereby, attaining good results. As for those who live happily outside the law, they incur even more ill treatment from karma. They are further separated from the Path of Virtues, thereby, losing the predestined affinity for Tao.

**Thai Sinh:** Dear Master, your teachings are quite correct... A male prisoner is detained in a separate room over there. His foot is chained to the corner wall. It is truly disheartening.

**Tse Buddha:** That person had committed a serious offense and, thus, is confined separately.

**Thai Sinh:** There are many people who anger very easily. Therefore, only one word of criticism can lead them to mercilessly take up the knife and act violently against another to show that they are more powerful.

**Tse Buddha:** Those people are extremely foolish. Killing others is like killing oneself. Therefore, one should not use weapons against others. Winning and losing is only temporary because when there is an opportunity, their adversary will immediately avenge. Hence, one should conquer people with the heart rather than with words like the Angels, Saints, and Buddha. These celestial immortals do not use anger and weapons to conquer others, thereby, leaving behind a good name eternally. That is true victory.

**Thai Sinh:** Dear Master, your words are beyond comparison... The young man ahead has just awakened. He is soaked in sweat as if he had just had a nightmare.

**Tse Buddha:** At first glance, some may appear very brave. However, if one examines more closely, he will see that they are actually weak. Hence, that type of courage is only superficial courage. The awakened young man soaked in sweat just now had incurred much hatred and had created many enemies. Consequently, he is incessantly haunted psychologically, confused, and anxious. There is no way for him to shake these thoughts. Subsequently, in his sleep, he is often met with scenes of killing, prying doors, and fleeing. This tormenting of his conscience is more painful than imprisonment.

**Thai Sinh:** That is the infernal confinement of the soul. It is truly heart-rending. Ancient teachings continuously remind us, "Only one mistake can result in eternal rancor." The youths, nowadays, should listen with respect.

**Tse Buddha:** I hope that they will soon escape the cycle of sufferings. Let us temporarily halt our writing here for tonight. Good pupil, prepare to embark the lotus throne.

**Thai Sinh:** I am ready. I respectfully invite Master to commence.

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