

**THE GREAT FAITH OF THE THIRD UNIVERSAL AMNESTY  
TÂY NINH HOLY SEE**

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**SERMONS OF HIS HOLINESS HỘ PHÁP  
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**SERMON #44 - MENTAL SUFFERING RELIEF**

*Holy See, the 15<sup>th</sup> day of the 10<sup>th</sup> month Đinh Hợi year [1947]*

Yesterday, I preached about the Supreme Being's method for relieving physical suffering. Today, I will continue to preach about the Supreme Being's method for relieving mental suffering.

Human mental suffering is much more intense and dangerous than physical suffering. Many people cannot bear mental suffering to the point that they have to commit suicide. They think that their suffering can be ended by destroying their body; that is the reason for their suicide. They are wrong! Even though their body is destroyed, their mental suffering cannot be alleviated; their soul still suffers. They think that suicide can relieve them from physical suffering, but on the contrary their mental suffering still remains with them in the Eternal Realm; it is even more intense and frightening. Therefore, if the worldly suffering is not alleviated, it will increase manifold after death.

Why is there mental suffering? Let us muster all our intellectuality to examine the root of it. We see that in life there are countless ranks of human dignity/ human typologies; if we do the math to calculate the number of ranks/ typologies, it will have no limit. So many men so many minds; why is that? If we understand the truth of the Tao, it is due to the level of evolution of souls. It is not our decision which determines our rank/ typology; it is the result of our spiritual evolution and is determined by the Supreme Being. There is no

need to discuss this truth because our spirit and intelligence give rise to our various manners, activities and all. For this reason, the religious doctrine of the Supreme Being has explained clearly that the entire sea of suffering teaches us good lessons so that our spirits evolve to the ultimate level of the Supreme Being among living beings.

What does our physical body see? We see that there is a world of injustice. For those who do not know the Tao, it is reasonable for them to blame it on the Creation mechanism. On earth, everyone is human like everyone else; why are there the talented and the incapable, the smart and the silly, the kind and the cruel? The daily struggles are related to the particular divide in individual mentality. For example, the students are friends with each other, but one is silly while the other is smart. He is so silly that he drops out of school to be a humble person. The smart one achieves high status, becomes a governor to shape the fate of the people, correct the customs and lead people. Why is there such a strange divide? All students study hard but why cannot they all study well? They compete with each other but some cannot keep up; so they suffer mentally. That is one reason.

When we grow up and observe, we learn that good skills and talents help secure family living. Others with clever skills make a lot of profit and live a happy life. We want to learn but cannot; all our efforts turn out futile. It is because we are not as smart. Being ashamed of ourselves, we suffer mentally. Others can but cannot we? Others gain statuses and power, while we toil and moil for them despite our similar level of knowledge. We get frustrated wondering why others are like that and we are like this. We are frustrated by injustice; it is spiritual mentally, i.e. spiritually.

Furthermore, some traders do business just like other people with the same methods. Why do they gain a lot of profit to build magnificent palaces and bring wealth and honour to their family? Meanwhile, we fail and lose all money in our trading activities. Being utterly irritated, we suffer mentally.

People are looking for treatments for those injustices. Some follow the spiritual path for ages, waiting for those who can relieve their mental suffering; but they have not found one yet. In our physical body, we have to

endure a life of suffering; our mind reckons why we are talented and work harder than others but keep failing. People call it misfortune. Amid the sadness and frustration, we console ourselves with a saying, "Talent and fate are opposite to each other," but do not know why we have to endure such suffering.

For the sufferings I have preached about, people keep finding treatments but cannot; thus, no one is satisfied with their life. The poor, the rich, the silly, and the smart - they find ways to comfort themselves. There are this poor husband and wife who see that others are rich while they are poor. They wear torn clothes, live from hand to mouth, and suffer. Not knowing why people are rich, they cry their eyes out and then comfort each other. They keep singing songs for their souls:

*"Rich people wear silk shirts and silk pants,*

*In poverty, we cut wood and dig coal.*

*Thou, please do not whine,*

*Paying off thy debt, I will buy silk for thee."*

After the song, the wife's tears subside, and the husband feels funny.

As a smart person, when Kongming aimed to burn Sima Yi to preserve the Liu dynasty, he was afraid of being defeated by Sima Yi one day. In the mid of the fire, rain came down and saved Sima Yi. Frustrated, he looked up and cried, "Man proposes, God disposes. God's will is natural, indeed." Without this consolation, he would probably have gone mad.

Hồ Địch saw Nhạc Phi ruthlessly killed by Tần Cối due to his stupid loyalty. When hearing that Tibet invaded the Song, he watched and waited for the result, esp. the karmic punishment of the Song. But Heaven plan was for the Song not to lose, and for the Tibetan to retreat. Out of frustration, he lamented that, "Heaven and earth are partial, the Divine is unjust;" it is a crude solace.

When mankind searches for means of consolation, it is as hard as looking for wind in the cloud. If we knock the door of Confucius, "do you have any

treatment to ease my mental suffering?”, He replies, “unless you adopt the method of world transformation, the result will not be satisfactory even with the attainment of the Doctrine of the Mean.” If we knock on the door of the Gautama Buddha, “Do you have any treatment to relieve my mental suffering?”, He presents the doctrine of the truth of the Four Sufferings, i.e. birth, aging, illness and death. By examining ourselves, we find that we do not want to be born, but why we are born into such misery; I do not want to live, because living is the root of the Four Sufferings. Such sufferings are not of our own making, but are caused by someone; our souls remain troubled. With our question unanswered by the Buddha, we knock on the door of Laozi, “Your Holiness, is there any treatment to console my soul?” He tells us to keep virtue as the basics, liberate ourselves from secular attachments, and go to the mountains to leave behind our life of karma; we will find freedom in the solitude and leisure. Otherwise, we will not escape from suffering. We listen and go to the mountains, but it is grueling each time we bring rice up there. When we are hungry, we go down and lose our will; thus, the method does not work. If we knock on the door of Jesus de Nazareth, “My Messiah, do you have any treatment for my mental suffering?”, He replies, “if you insist that you are the children of the Jehovah, i.e. the Supreme Being, you have to do what He tells you to in order to comfort your souls.” Regarding how to be children of the Supreme Being, many can talk about it but cannot do it, like a well-written play for which there is no good actor. No one denies that there are people who find consolation thanks to their abiding faith, while most turn completely away from the Supreme Being. Further disheartened, they cannot find anyone else for help.

Now how does the Supreme Being comfort human souls in the 20<sup>th</sup> century? Coming to His children, He asserts that if His children, i.e. His Holy Body, fails to establish the Faith, He will reincarnate. What is so important? He comes to earth to establish a religion; since the creation of heaven and earth, no institution is formed without His hand. His Ngự Mã Quân (General) is horrified, because every time He reincarnated He had to bear all sorts of physical and spiritual pains. He particularly wants His sufferings to be a medium to liberate all mankind. Fearing that He will suffer, His Ngự Mã Quân

reincarnates to establish the religion for Him. Why is that? Frankly, no one has as much power as an embracing mother or a loving father. When the child feels pain and cries, the mother's embrace will immediately keep him silent and the father's kiss will ease his pain and sadness.

The Supreme Being orders the Religious Founders to establish religions on His behalf. On account of His name and order, They came to teach His children. No one has alleviated all the sufferings of mankind; the mass/ amount of suffering has accumulated enormously since the presence of mankind. He came and embraced mankind in His hand, consoling that our mental sufferings are of our own making, not His; they are the result of our mutual infliction. In order to relieve the sufferings, there is no other way than to abolish all spiritual ranks, unite mankind, regard each other as brothers of the same basics and origin. This is so that we will share joy and sorrow, respect each other, and avoid oppression, mental bullying, and wealth discrimination. As a spiritual rule, all mankind must be equal in dignity and power.

When mankind respects and regards each other brothers irrespective of their wealth, it will not be hard to find means of suffering relief. If we listen and obey the Master's words, the suffering will automatically be eliminated. If we still suffer, let us beat our chest and say, "*The sufferings are of our own making; they are not the punishment of the Supreme Being.*" The Master comes to correct human mentality so we will stop fighting and destroying each other. When there is no more chaos, the sufferings will be annihilated. It is nothing strange. Such is His mechanism of suffering relief.