

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

**SERMONS OF HIS HOLINESS HỘ PHÁP
ON THE DIVINE PATH TO ETERNAL LIFE**

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6. The Power of the Divine Mother

The Holy See, the 26th day of the 9th month Mậu Tý year (1948)

Last time, we already stopped over at the Cung Tạo Hoá Thiên. This is the Heavenly Realm of the Divine Mother/ the Mother Buddha (Phật Mẫu), which is Diêu Trì Cung (that is, the Heaven of the Creation under the Divine Mother). Bần Đạo has this gift for all of us to contemplate: the unlimited mystery of Phật Mẫu.

I shall summarise the power of the Holy Mother.

When we enter (Her realm) to have an audience with Her, we look at her face and we see the face of our own mother, that is, the mother who gave birth to us in our last earthly life. Now as I speak I am seeing my own mother, and I am sure others are also seeing their mothers. It is not clear whether the Divine Eye is reflecting the face of our mother, or perhaps it is the mysterious power of the Divine Mother that is allowing us see Her in this way.

Our earthly mother is, of course, subordinate to the Mother Buddha. And you women must pay attention and listen to this point: as the direct personnel of the Mother Buddha, when you are pregnant, the Mother Buddha has placed the gift of creation in your hands.

There is no need to say how honoured a mother is when her child grows up and knows how to progress on the Path to Eternal Life. So, we come back to the Cung Diêu Trì (the Heaven of the Creation under the Divine Mother) and

look up to see this image. No other honour can compare to this. Whether you are male or female, it is critical for you to abide by this rule, i.e. to maintain filial piety with your parents! That day, we look and see the image of Đức Phật Mẫu (Mother Buddha, Divine Mother, Dharma) and see this gentle Mother of benevolence. It is a reward of great happiness. On the other hand, if we are unfilial to our parents, we will see this image of Đức Phật Mẫu but with a very serious and indifferent face. Then, our suffering will be unbearable...

Those of you with a curious mind, you may have heard that in the Diêu Trì Cung there is the Ngạn Uyển garden. What is this Ngạn Uyển garden? The ancient sutras have said that, "...for each life that commences, a flower blossoms in this garden." When that flower withers and falls, it marks the end of one life. In the earthly realm, we call that death, but it is not. Human beings never die; death is a changing of our shirt. We enter the bathroom, and after having a bath we put on another shirt. Death and life is like the changing of shirts. In front of us appears a very bright halo which it holds the image of a very beautiful garden composed of myriad colours. The garden in this particular spiritual realm is not like a garden on our earthly realm. Its heavenly flowers live a million times through the mysterious power of its transformation - if it were in front of us, we could watch it changing endlessly. And brightly it changes its colours, boundlessly. Whenever life on our planet evolves spiritually, that is, whenever mankind progresses on the spiritual path, the Ngạn Uyển garden changes its form to a new level of beauty...

When we look back at the earthly world it seems like a river, a great ocean, and you see on the other bank of this great river a mass of people standing, millions and millions in fact. So many that you cannot count. Further along the bank people are so crowded that our eyes cannot see the end of them. We can see far away on the other side, where people are crying because of the sufferings they have to bear...

So let us ask this question; why are those on this side of the river looking across and crying, while those on the other side look over and seem full of suffering? It is because of the law of nature and of love, that people on this side look over and those on the other side look back. Those are people who

were once in love, yet could not come together. Such bad karma led them to commit suicide. Any man who killed himself, any woman who killed herself, or any person who had such true love, whoever came down to Uông Tử Thành in order to reincarnate, had to do so because they did not complete their life. Regardless of how many years left, they still have to come back to life through reincarnation. They live only until the age of courting. Even if these two sides stand facing each other, they are unable to become husband and wife. It is after this that those who have the heart of true love will be saved by the Mother Buddha who will ask Đức Cao Đài to bring them into the divine realm. Those who do not know true love, or live by false love will have to reincarnate and pay it off.

The lifetime of a person is visible, yet the life of a person is invisible. Turning through five or ten lifetimes, a thousand lifetimes, we suffer so much. This is why we must know the Holy Path. We must enter it and stay there. The Path to Eternal Life is the path of the Dao, or the Path of Enlightenment.