

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

**SERMONS OF HIS HOLINESS HỘ PHÁP
VOLUME I**

Copyright by the Sacerdotal Council

SERMON #40 - OUR DUTY TO THE MOTHER BUDDHA

The 1st day of the 10th month Đinh Hợi year [1947]

I will continue to preach about the previous topic because many sisters do not really understand it. I will ask questions and expect you to answer correctly and eloquently.

We have the Mother Buddha who holds the power to create our visible bodies. The Supreme Being is the Father of our spirit who bestows on us the holiness; the Mother Buddha is the Mother of our form who bestows on us our energy; our earthly parents follow the dharma of the Mother Buddha to give birth to our physical body. The power to govern our bodies belongs to the Mother. The Mother Buddha has the Motherly nature. I would like to attest that the Mother Buddha has the same nature with our Mother on earth, but with more love, care and protection.

When we enter the Court of the Supreme Being, i.e. the Nine Heavenly Planes, there are hierarchy and ranks of authority. Therefore, we have to wear Holy Vestments before Him. Meanwhile, in the Temple of the Mother Buddha, we all dress in white. Even the Pope or the Hộ Pháp has to leave their vestments outside. Why is that? It is nothing strange if we understand the nature of a Mother. In a family, if a child has much power or great title like a judge, a counsellor or prime minister, and if he enters the house as a prime minister, his mother will not like it or even feel sad. He can use his power with somebody else, but not his family. His power shall only be exercised in the

outer world, but not with his mother. People of any rank are still children of their mother. Have you sisters understood this? What does this lesson teach us? Only when we truly understand this sublime philosophy will the Cao Đài religion have a future. I have preached about the Thập Nhị Thời Quân (the Twelve Zodiacal Lords), the Thượng Sanh (the Head of the Temporal), the Thượng Phẩm (the Head of the Spiritual) and the Hộ Pháp or Ngự Mã Quân (the Protector of the Supreme Being). The Mother Buddha was afraid that the Supreme Being would not succeed in establishing His religion and would have to reincarnate. So She had the Thập Nhị Thời Quân descend/ reincarnate. Despite their noble title, they are the same as others before the Mother Buddha. The more honourable and important Her children are, the more worried She is that their importance will breed arrogance and may harm their endless future. All should understand this philosophy to discipline yourself. Now, I would like to conclude as follows: When we enter Her door, everybody shall have the same life and death, love each other like a family; do not discriminate by hierarchy or you will damage the model She has always wished for. This is the same for both male and female. The ranks in the Nine Heavenly Planes do not have any significance here. Even if you have affection for the other organization/ realm, you must keep in mind your Mother and act properly as Her children. As brothers and sisters, we have to treat each other like a family. That is a religious rule.