

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

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SERMON #47 - DIVINE AND SECULAR TALENT

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Today, I will preach about “Divine and Secular Talents”, but before I start, I should explain to you how we develop Divine Talent and why we may only have secular Talent.

I have preached the Three Treasures many times so that you know we have in us three bodies and seven emotions; Taoism name them Matter, Qi/ Energy and Spirit.

Firstly, our physical body is called the Secular body.

Secondly, the invisible energy body cannot be seen by our eyes; if we can, we have reached Enlightenment; it is called the Dharmakaya.

Thirdly, our divine body which is called the Spirit.

The Three Treasures combine to form the human image. Our physical body is equivalent to the animal; our Dharmakaya is connected to the Universe which is equivalent to Qi/ energy; Qi/ energy created mankind and is used to create our spiritual image; our divine wisdom comes from the Supreme Being. So there are three entities in us which bring up this visible image. Our Dharmakaya both sustains the life of our physical body, and relates us with the predetermined power of the Divine Beings and the Supreme Being. Thus, it has two aspects:

1. One in relation to living beings
2. The other in relation to the Supreme Being and Divine Beings

In relation to the Supreme Being, the Dharmakaya must have intellectuality and a nature prone to invisible power; it seeks its origin from the Supreme Being, understands its role(?) and travels back and forth; it is called pure wisdom. If it is not aware of itself and is only concerned with preserving the physical life, it becomes our nature. One is the Divine soul, the other our sense nature; it stands in the middle. Now that you have understood, I would like to preach about “Divine and Secular Talents”.

Our Dharmakaya mind has two tendencies; if it is prone to divinity, it attains divine conscience which is a magical entity to control our physical body and which is no different from the storage of our abilities. The cycle of rebirth helps us build the set of abilities which are attained and refined during our life through the lessons of suffering by the creation mechanism. As long as we diligently endure sufferings and torments, the storage remains together with our abilities.

Back to our sense nature, what do we see? We consciously protect our life like all animals; e.g. the buffalo eating grass, the monkey eating fruit. The sense nature is prone to animal life and suppresses our Dharmakaya. It only seeks happiness, in which respect there are many forms. In relation to the universe, our weak body seeks all means of protection; compared to other living beings, human beings are outright inferior to many, like tigers which we call Mr. Tiger. In order to win over them, our mind seeks methods like guns to defend ourselves. For self-defense, our sense nature is prone to materialism.

What secular talent have we seen? There is a library in New York which store two billion books for us to learn all sorts of tricks and trades. All human tricks and trades combine into a huge mass which has barely helped steer human destiny. What have secular talents done to bring happiness to mankind? We see that they examine matters to attain wisdom, but cannot cross that limit; so they return to materialism. What did we see? They seek methods to kill and destroy each other. There is no difference; materialism only elevates them to

be king of the material world. That is Secular Talent. The clever tricks they learn to reign over the material world belong to Secular Talent.

Now I will preach about Divine Talent. Such Talent is manifested when our Dharmakaya inclines to its basic and spiritual origin. We may wonder why we are smarter than animals despite having physical body like them. Why is there spirit? Why do we have such basics? To find our basics to self-cultivate. We cultivate ourselves to find our spiritual origin which is our conscience. We are smartest when we devote our mind to our conscience; we will be strangely enlightened.

Why must secular talent not pose obstacles? Why must it help us look for and refine our mind or our Dharmakaya? It does so to help us attain wisdom which is stored in our limitless storage since the ancient past. If we can open the storage, we can retrieve the wisdom. Our current life brings us only one lesson, while the remaining ones can be found by opening our eternal book.

If Divine Talent converges in our mind, no earthly power can dominate us. Divine Talent not only has enough power to create happiness for our physical life, but also for the entire world. It is the mechanism for liberation. When they were on earth, the Religious Founders used Divine Talent to preserve human spirit, i.e. to save mankind because we triumphed over our physical and mortal part. In a 24-hour period, we see life and death in front of us. We exist not only in this life, but also after death. Many run after suffering relief when their physical and mental sufferings are too much to bear. They suffer spiritually because they cannot find it. How can we comfort it? Our suffering can only be comforted during our sleep. When we are awake and open our eyes, we see this life full of painful suffering. We find means of spiritual comfort and calmness, and our conscience during sleep. During waking time, we see this life of suffering.

I have explained clearly Divine and Secular Talent. Which is superior and which is inferior? Unfortunately, those who know an object do not know its shadow; they only know materialism but not divine conscience. Therefore, in life, we see Secular Talents seek means of competition for their better life and happiness than others. They first appeared in their fierce form, and gradually

became refined with the power to lead human minds. Will they survive? We see in front of us the entire world heading toward self-destruction, rather than eternal life. If we would like to attain eternal life, we have to use Divine Talent as our basics.

To attain Divine Talent, there is no one better than the Supreme Being. No matter how stupid we are, if we cannot ask for it in one day, we should keep going for two days or one month or one year. If we beg for it many times without being able to obtain His permission, we should be determined to please Him, submit to Him, and be patient. He will give it to us even if it is difficult, because He would not be so heartless. Once He gives it to us, there is nothing on earth that can compare. Here is my advice to you: do not care how rich people are; if we are determined to follow the Supreme Being, our great merit will not be lost. Those children who are entirely loyal and pious to Him and the Sacerdotal Council, i.e. His Holy Body on earth, will never lose their merit and position.