

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

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SERMON #45 - UNIVERSAL FRATERNITY

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Today, I will preach about universal fraternity. Before preaching about this topic, I would like to preach about idealism and materialism. Unless we understand these doctrines, we will not understand universal fraternity. I have preached about the Three Treasures, i.e. the three components of human being, including 1-Matter, 2-Qi/ Energy, and 3-Spirit.

What is Matter? It is the visible human being, i.e. our body.

What is Qi/ Energy? It is our mind.

What is Spirit? It is our soul, which the Supreme Being calls 'chơn linh' (true divinity).

The Three Treasures are related to each other, because all of them combine to form human being while each has its own Visible Dharma. Now let us differentiate between them: Matter is Material, i.e. it is an animal, but is different from others; in other words, our body is of the same rank with animals. Qi/ Energy is the vital energy of our brain. Spirit is the true divinity produced by the Supreme Being. The three components are connected to each other with Qi as the intermediary. It is our mind which comes to earth together with the true divinity to form our wisdom. On the contrary, if it does not unify with the spirit, it will with the body, i.e. it becomes one with our sense nature. What is sense nature? It is the primitive mind which exists like

animals'. For example, new-born animals know nothing but already look for their mothers' breasts to sustain their life. The law of life protection only requires it to look for such to live. The Three Treasures are connected to the entire universe; the Spirit is equivalent to the Buddha, i.e. the Supreme Being, Qi to the dharma, and Matter to the sangha or living beings.

Therefore, materialism is prone to Matter, while idealism is related to theism, i.e. to the Buddha and the Supreme Being. Often, religions invent all sorts of names in their search for the Creator of all living beings who divides Himself to create the divine light of human beings. He is the Father of our divine light or the Father of all living beings. As a result, religions, especially Christianity, say that human beings are Heavenly Angels being imprisoned; our spirit or the Heavenly Angel is of the same nature with the Supreme Being. Carrying this body, we are trapped in the material prison. Buddhism tells us that the three treasures are no different than the rider and the horse. The horse is the 'ky vật' (an animal that we ride) or Matter; the Dharma is the rein, and above all the control device like mouthpiece and horseshoes to keep the horse on our intended path, i.e. Matter; the rider is our true divinity, i.e. Spirit. Our Spirit is created by the Supreme Being, and thus human beings have high aspiration to become a little God even before any lofty attainment or before having wisdom. We above all always want to become God. Why is that? It is not hard to understand: A student who sees a mandarin enter his class is not afraid of him but whispers to himself that you can become mandarin and so can I; only when giving up my study and becoming a herdsman will it be impossible for me. The Spirit knows that He wants to cultivate himself to become Angel, Saint, Immortal, and Buddha. He can even become the Supreme Being, because He creates the position for His children, those who are capable of what He does. Consequently, we know that we are God incarnate before making any achievement. There is a joke that when His Holiness Trạng Trình, i.e. Nguyễn Bình Khiêm, was still a young student, the District Mandarin visited His school. Because the Mandarin heard that He was a reputed genius but saw that He was small, short, and dragging his baggy clothes on the ground in a funny manner, he made fun of Him. The Mandarin posed a poetic challenge as follows, "Hey student, the little student, He who wears baggy

clothes is the child of a student.” He (Trạng Trình) immediately replied, “The Mandarin is one of rudeness, His crude speech renders him an unrespectable mandarin.” He immediately replied in an impartial manner with determination not to lose.

Idealism gives birth to divine talent, while materialism to secular talent. I will preach about them in a separate sermon later on. So far I have finished the opening speech; please remember and listen next to universal fraternity.

Universal fraternity is to unite into one type/ rank. Where does universal fraternity originate from? I am sure no one will be able to explain what universal fraternity is. It is to be born equal, i.e. as human beings. Who is born equal with us is our friend and brother. As living beings are blessed with the limitless power of the Supreme Being to be born equal into the world, all matters, insects, plants, animals and humans are living beings or born equal as friends. Being born equal, we have to regard each other as brothers created by the Supreme Being. Buddhism forbids killing because living beings are our friends.

So what does Universal Fraternity mean? It means we are born equal as friends and regard each other equal in origin. Why does the doctrine of universal fraternity come up in this age? It is easy to guess. It is to respect and treasure the life of living beings. Mankind ranks the highest to represent the Supreme Being as the Emperor of living beings. Afflicted by wickedness, mankind not only kills living beings, but also kills and fights with each other for food and land. They use oppression power as the basics, and use cruelty to dominate the world, rather than spiritual virtue. It is not easy to use cruelty to dominate people. Materialism is restricted to certain materialistic laws, while idealism only follows the law of nature. Due to materialism, powerful nations around the world seek all legal means to render people equal universally; it is just an impossible dream. No one understands why a talented, knowledgeable and wise person has to lower himself to be an ignoramus. No power has elevated an ignoramus to be an Imperial Advisor. All ranks and destiny are determined by the Supreme Being. No one can compel us; no rule can force a great writer to become a beggar in the market. As long as no rule can do such or correct us,

the doctrine of universal fraternity is not formalized. The doctrine can only be established when theistic idealism is upheld as the common means to achieve mutual love, respect, fraternity of the same basics, and race of the same blood. For that reason, Divine Beings descended in Europe during spiritism and said that mankind can reach the supreme position they aim for when we share the same race, the same nation and Religion; only when these three are accomplished will universal fraternity be realized. When the Supreme Being wanted to come among mankind, His Ngự Mã Quân (General) was afraid that He would face danger. He comes to create for mankind a common nation, race and Religion. His Ngự Mã Quân did not want Him to come, so He came on His behalf to accomplish those three goals. If they are accomplished, so will universal fraternity. Otherwise, universal fraternity will still be a dream.