

The Crisis of Buddhism

Preface

The greatest crisis of Buddhism, which is also the existential crisis of Buddhism, is its complete tantricization by Tibetan Tantric Buddhism. This full-scale tantricization is clearly evident in two aspects.

First, Yinshun, Zhaohui, Master Chuandao, and others have tried so hard throughout their lives to disseminate the erroneous views of *Prāsaṅgika* Madhyamaka transmitted by the Gelug school of Tibetan Tantric Buddhism. This misrepresents the Buddhist Middle Way (which is originally neither annihilationism nor eternal and neither arising nor ceasing) as the theory of acausalism preached in the tantric view of *Prāsaṅgika* Madhyamaka—in essence a non-Buddhist view of annihilationism—becoming Yinshun’s personal conjecture of “the eight negations of Madhyamika.” Both Master Xingyun of Fo Guang Shan and Master Zhengyan of the Buddhist Compassion Relief Tzu Chi Foundation (hereafter referred to as Tzu Chi, 慈濟功德會) are lifelong followers and proponents of the aforementioned erroneous views of Yinshun. Zhaohui and Master Chuandao even use Hong Shi College and Wondrous Mind Temple as their bases to disseminate Yinshun’s non-Buddhist views, thus destroying the True Dharma of Buddhism.

The aforementioned aberrant behavior will inevitably lead to the repression and secularization of Buddhism and will make the practice and realization of the Three-Vehicle Bodhi as empty talk. As Yinshun, Zhaohui, Chuandao, and others can neither claim to have any actual cultivations or realizations in the Three-Vehicle Bodhi nor acquire meritorious qualities in the Path of Vision, they must inevitably claim the following: “The pursuit of enlightenment and liberation in the Chan School is the resurrection of the spirit of desperate realization in *Hīnayāna*.” Yinshun wrote this heresy statement in his book, preventing Buddhist disciples from seeking realization in the Three-Vehicle Bodhi. The statement also causes people to involuntarily embrace the following heretical view: If one diligently seeks realization in the Three-Vehicle Bodhi, one is a self-centered *Hīnayāna* practitioner. Such teachings eliminate Buddhist disciples’ aspiration to seek the realization of the Three-Vehicle Bodhi. On the contrary, the World-Honored One urged his disciples to seek the realization of the Three-Vehicle Bodhi so that they could use the Dharma to help liberate others. Everyone should realize the Three-Vehicle Bodhi and then not rush to extinguish the

afflictions associated with mentation and achieve Buddhahood; instead, everyone should extensively help liberate sentient beings with a karmic connection with oneself on the grounds of bodhisattvas. This is called liberating sentient beings before liberating oneself.

Yinshun, however, contradicted the Buddha's teachings and deliberately extinguished Buddhist disciples' desire to realize the Three-Vehicle Bodhi, preventing them from seeking the Path of Vision in the Three-Vehicle Bodhi and slandering those who seek to realize the Three-Vehicle Bodhi as [if they were] "resurrecting the spirit of desperate realization in *Hīnayāna*." Consequently, the aforementioned statements made by Yinshun have caused people to be confined perpetually as ordinary people with the non-Buddhist eternalist view instead of using the realization of the Three-Vehicle Bodhi to benefit sentient beings. Not only will the aspiration of the four-assembly Buddhist disciples seeking to realize the Three-Vehicle Bodhi cease due to Yinshun's repression, but the purpose of Buddhism's existence—to help people realize the Three-Vehicle Bodhi—as well as the great causes and conditions of the World-Honored One's manifestation in the world will also correspondingly disappear. If everyone believes in Yinshun's erroneous teachings, then no one will believe that it is possible to cultivate and realize the Three-Vehicle Bodhi in the Dharma-ending era. Furthermore, no one will dare to pursue the meritorious quality of the Path of Vision of the Three-Vehicle Bodhi. Therefore, the Dharma-gate of attaining the realization of the Three-Vehicle Bodhi will gradually disappear from the human world, and then Buddhism will become shallow and will be gradually assimilated into the non-Buddhist eternalist view of the Tibetan Tantric *Svātantrika* Madhyamaka. As a result, the essence of Buddhism will disappear, leaving no trace.

From then on, as the four assemblies of Buddhist disciples will not have to cultivate and realize the Three-Vehicle Bodhi, there will be no true Buddha Dharma that can be learned, cultivated, or realized. Therefore, if Buddhism is to continue existing in the world, "**Humanistic Buddhism**" must be promoted. The tenet of Humanistic Buddhism is certainly neither to cultivate and realize the Three-Vehicle Bodhi nor to attain the Path of Vision of the Three-Vehicle Bodhi but to focus on mundane dharmas. As an inevitable result, the proponents of Humanistic Buddhism tend to lead Buddhism toward the direction of "academicization, educationalization, and secularization" instead of focusing on real practice and enlightenment. This is why both Zhaohui and Chuandao "expound the Buddha Dharma outside the *tathāgatagarbha*," and both Xingyun and Zhengyan concentrate on running mundane dharmas, jointly leading the disciples of Fo Guang Shan and Tzu

Chi toward **secularization**.

People such as Zhaohui and Chuandao have focused on expounding the tenet of Yinshun's nihilistic view of *Prāsaṅgika* Madhyamaka in Tibetan Tantric Buddhism, leading Buddhist teachings toward the tenet of nihilism of the non-Buddhist **theory of uncausedness**. Consequently, they are concerned about the superficial appearance of the history of Buddhism propagation and interested in the history of the superficial Buddhism rather than that of the practical significance of Buddhism. They even distort the history of the real Buddhism and **use textual research methods to interpret the history of the superficial Buddhism as that of the real Buddhism**. Then, based on the aforementioned erroneous information, **they widely promote the superficial Buddhism** as the real one rather than care about whether the Buddhist teachings can be realized or not. Hence, they will preach **the superficial Buddhism's propagation history** and care about mundane affairs, such as political issues regarding the fourth nuclear power plant and the rights of stray dogs, rather than focus on the cultivation of the Path of Vision in the Three-Vehicle Bodhi. Furthermore, they prevent Buddhist disciples from diligently seeking to attain the Path of Vision of the Three-Vehicle Bodhi, as well as slander them as "the resurrection of the spirit of desperate realization in *Hīnayāna*."

It is also for the aforementioned reason that Fo Guang Shan specializes in promoting **Humanistic Buddhism**, focusing on education, and cultivating all kinds of mundane dharmas. They think that the cultivation of mental deeds (e.g., non-greed or non-hatred) in mundane dharmas is the correct way of cultivating the Buddha Bodhi, and that understanding the superficial meanings of the wordings in various *prajñā* scriptures is the correct practice of the Buddha Bodhi. Therefore, when they talk about Chan, enlightenment, *prajñā*, and Bodhi, they all fall into the mundane dharmas and never conform to or match the essence of the Buddha Bodhi. It is for this same reason that Tzu Chi also focuses on **mundane wholesome dharmas**, such as charitable giving and environmental protection, rather than teaching its four-assembly disciples to accumulate the meritorious quality related to the attainment of the Path of Vision in the Three-Vehicle Bodhi. Just like Fo Guang Shan, Master Zhengyan erroneously teaches her disciples to cultivate mundane and wholesome dharmas as the Buddha Bodhi. What she teaches, however, belongs completely to mundane dharmas and has nothing to do with the Buddha Bodhi. Due to her leading actions, Buddhism continues to develop in the direction of secularization. Yinshun, Zhaohui, Chuandao, and others, as well as Xingyun and Zhengyan - such various acts of theirs constitute the tantricization of Buddhism [with Tibetan Tantric Buddhism]. This is because Yinshun's

concept of **Humanistic Buddhism** is based on the view of the *Prāsaṅgika* Madhyamaka—the **theory of uncausedness**—preached by the Gelug school of Tibetan Tantric Buddhism as its fundamental and central philosophy. The connotation of the practice of Tibetan Tantric Buddhism is entirely mundane dharmas, packaged with the superficial appearance of Buddhism and *saṃgha*, as well as with the terms “Buddha Dharma,” “attainment,” and “fruition.”

Second, Dharma Drum Mountain was established by Master Shengyen by raising NT\$12 billion in the name of the Dharma Drum Mountain Cultural and Educational Foundation. In recent years, its Humanities and Social Improvement Foundation was established to raise another NT\$5 billion for use in pursuing humanistic education in mundane practices. The two major foundations established by Master Shengyen have become the biggest **fundraising machines** in Taiwan. The goal of both foundations is to infiltrate Buddhism and convert it into Tibetan Tantric Buddhism and mundane Buddhism. What is the reason for their fundraising? For more than 10 years, Master Shengyen has maintained continuous relations with Tibetan Tantric lamas, directing the funds arduously raised to support sexually immoral Tibetan Tantric Buddhism sectarians or practitioners who engage in sexual misconduct, highly promoting them as great religious cultivators. Furthermore, on the condition of providing enormous sums, he obtained the consent of the Dalai Lama—the successor of Tsongkhapa of the Yellow Sect of Tibetan Tantra, who engages in sexual misconduct—to conduct the “**Dialogue of the Century**” in New York, widely publicizing it and publishing it in book form for broad circulation, thereby soliciting continued strong support from his followers.

However, upon examining the state of “enlightenment” propagated by Master Shengyen, it is actually the “reality-suchness of the Ground of Buddhahood” propounded by the *Svātantrika* Madhyamaka of Tibetan Tantric Buddhism; it is essentially the “permanent and indestructible mind,” the conscious mind, as described by eternalist non-Buddhists, who mistake the thoughtless and pristine awareness of the conscious mind for the *tathāgatagarbha* and mistake the perceiving mind in a thoughtlessness state for the enlightened mind of true reality in the Chan school. Its essence is the doctrine of eternalist non-Buddhists, falling into the realm of the conscious mind, and is fundamentally the “reality-suchness of the Ground of Buddhahood” propounded by *Svātantrika* Madhyamaka of Tibetan Tantric Buddhism.

For more than 10 years, Master Shengyen has cultivated opportunistic affiliations with Tibetan tantric practitioners and their erroneous doctrines. Consequently, the

orientation of Dharma Drum Mountain has, for more than 10 years, been increasingly aligned with Tibetan Tantric Buddhism, moving toward tantricization. The result of this tantricization is a descent to the level of the conscious mind; having established the mental consciousness as its central philosophy, it inevitably converges with Yinshun, Xingyun, Zhengyan, Weijue, and others, moving toward secularization. Thus, it is inevitable that Master Shengyen will attempt to raise another NT\$5 billion to engage in matters and activities of mundane conditioned phenomena, such as humanistic education. The outcome of such an inclination and “advanced cultivation” is to cause the four assemblies of disciples at Dharma Drum Mountain to distance themselves from the practice and realization of the Three-Vehicle Bodhi, making it perpetually impossible for them to attain the meritorious qualities of the Path of Vision while deluding themselves into believing that they have practiced and realized the Three-Vehicle Bodhi. Such an orientation and such actions by Master Shengyen cause the four assemblies of Buddhist disciples at Dharma Drum Mountain to fall into the views of eternalist non-Buddhist teachings, to collectively focus their minds on mundane compounded phenomena, to be entirely confined within the scope of the conscious mind, and thus to distance themselves from the genuine practice and realization of the Three-Vehicle Bodhi. Such actions constitute tantricization, falling, along with Tibetan Tantric Buddhism, into mundane compounded phenomena.

Although Master Weijue of Chung Tai Mountain does not frequently associate with practitioners of Tibetan Tantric Buddhism or provide financial support to Tibetan Tantric Buddhism, the Dharma methods and content of “enlightenment” that he expounds and propagates are identical to the teachings propounded by the *Svātantrika* Madhyamaka of Tibetan Tantric Buddhism, completely coinciding with the erroneous views into which Master Shengyen has fallen. Having fallen into the views of the *Svātantrika* Madhyamaka school of Tibetan Tantric Buddhism, Weijue frequently proclaims the following to the public:

The single-thought mind of the master when expounding the Dharma is the reality-suchness and Buddha-nature. Your single-thought mind when listening to the Dharma is the reality-suchness and Buddha-nature. The knowing single-thought mind is the reality-suchness and Buddha-nature. As long as not a single thought arises, it is the reality-suchness and Buddha-nature.

When an individual is in a state of having no thoughts and no desires —when not only unwholesome thoughts but also wholesome thoughts fail to arise— at that very moment, this present mind, being perfectly clear and lucid, fully aware and maintaining mastery in all circumstances, is precisely the Middle

Way.

Weijue also proclaims that “[t]he perceptual awareness nature that does not give rise to verbal delusive thoughts is the reality-suchness and Buddha-nature.” This erroneous view, into which he has fallen, is identical to that of the *Svātantrika* Madhyamaka school of Tibetan Tantric Buddhism.

As mentioned earlier, although Master Weijue neither associates with practitioners of Tibetan Tantric Buddhism nor provides financial support to Tibetan Tantric organizations, the Dharma he expounds is entirely consistent with the eternalist view found in the Red (Nyingma), White (Kagyü), and Flower (Sakya) sects of Tibetan Tantric Buddhism. His interpretation of Madhyamaka is identical to the *Svātantrika* Madhyamaka of Tibetan Tantric Buddhism; thus, his teachings should be classified as a form of tantricization. For this reason, Weijue’s deeds and practices necessarily correspond with the conscious mind. Due to this connection with the mental consciousness, he is enthusiastic about cultivating relationships with political figures and participating in elections to elevate his fame and influence. He is also enthusiastic about engaging in mundane activities, such as collecting antiques and constructing the world’s tallest and largest temple. He will never be able to transcend the orientation toward eternalist views and secularization because he regards the conscious mind as the mind consisting of the sign of reality, and because the conscious mind inevitably corresponds with mundane phenomena.

The aforementioned erroneous view into which Dharma Drum Mountain and Chung Tai Chan Monastery have fallen is extremely prevalent across both sides of the Taiwan Strait. Not only do Chan practice centers in Taiwan follow this pattern, but numerous Buddhist monasteries in mainland China likewise fall into the same error. The most notable example is Master Jinghui of Bailin Chan Monastery in Hebei Province, who also takes the non-arising-of-a-single-thought conscious mind as propounded by non-Buddhist eternalist views to be the object of enlightenment in the Chan school. Thus, while serving as the abbot of Master Zhaozhou’s ancestral temple, he propagates the tenet of Chan School from the perspective of non-Buddhist eternalist views.

The facts presented in support of the two aforementioned points constitute the circumstances of comprehensive tantricization. Why is this so? Yinshun spent his entire life advocating **Humanistic Buddhism**, while negating and eliminating the *tathāgatagarbha*—the fundamental basis of the Three-Vehicle Bodhi—thereby rendering the Three-Vehicle Bodhi transmitted by the World-Honored One

perpetually impossible to practice and realize. Such actions have made the *nirvāṇa* attained through the Two-Vehicle Bodhi merely an illusory conception and equivalent to annihilationism. Moreover, they have also transformed the *Mahāyāna sūtras* on knowledge-of-all-aspects taught during the third turning of the Dharma Wheel into a mere conceptual proliferation that speaks only of the false consciousness-only doctrine of the first six consciousnesses, degrading them into heterodox teachings of emptiness-nature that fail to expound the wondrous meaning of the “true aspect of consciousness-only” of the *tathāgatagarbha*, thus becoming a non-ultimate Buddha Dharma. They have also caused the *prajñā*-Madhyamaka realized in *Mahāyāna* Bodhi to become a conceptual proliferation of “a mere designation with an empty nature,” devolving into the nihilistic view that “all phenomena are empty,” thereby completely aligning with the erroneous view of the *Prāsaṅgika* Madhyamaka of Tibetan Tantric Buddhism. **Yinshun’s central philosophy is precisely the *Prāsaṅgika* Madhyamaka view of Tibetan Tantric Buddhism**; there is indeed no correct Madhyamaka view (in his work) apart from this. On the other hand, what Dharma Drum Mountain and Chung Tai Mountain have fallen into is the *Svātantrika* Madhyamaka view of Tibetan Tantric Buddhism, and neither can extricate themselves from the doctrinal path of Tibetan Tantric Buddhism. Consequently, the tantricization of Buddhism on both sides of the Taiwan Strait has reached an extremely critical stage—a situation that must be confronted directly. Only those lacking wisdom and foresight and are indifferent to Buddhism’s future will continue to turn a blind eye to the comprehensive tantricization of contemporary Buddhism.

The four major schools of Tibetan Tantric “Buddhism” have all completely replaced the originally excellent and wondrous Dharma of Buddhism with non-Buddhist/heretical teachings. In addition to the aforementioned malpractices, all the practices and doctrines of Tibetan Tantric Buddhism are entirely heterodox teachings of sexual misconduct and non-Buddhist views. These consist of the yab-yum (dual-body) method of sexual gratification that pursues the supreme sexual pleasure—the fourth joy (S: *caturthaānanda*)—as the central axis, pervading the entirety of the practice from the generation stage (S: *utpatti-krama*) to the completion stage (S: *sampanna-krama*). It can be said that they are fundamentally heterodox teachings of sexual misconduct that completely contradict the True Dharma of the World-Honored One and stand in complete opposition to the orthodox/true Dharma of Buddhism. They are, at their core, inverted views and perverted practices. Tibetan Tantrism /Lamaism merely cloaks itself in Buddhist garbs while residing in Buddhist monasteries. It misappropriates the name of Buddhism and the *saṃgha*, maintaining a monastic appearance while coveting lay practices, accepting extensive offerings as monastics

while engaging in mundane dharmas, and even exceeding laypeople in their craving for sensual pleasures. It is fundamentally not Buddhism and can only be termed Lamaism.

The so-called Dharma-kings and lama gurus of Tibetan Tantric Buddhism substitute non-Buddhist practices for authentic Buddhist teachings while cloaking themselves in Buddhist terminology and claims of cultivation attainment. Through self-aggrandizement, they deceive Buddhist disciples of the fourfold assembly worldwide, causing people to misidentify Tibetan Tantric Buddhism as a legitimate Buddhist tradition. All the statements I have made herein are grounded in and substantiated by factual evidence, free of any slander or misrepresentation. For detailed information, readers are invited to consult my work *Behind the Facade of Tibetan Tantric Buddhism*, where evidence is presented across its four volumes. After reading it, you will know the underlying details of all the teachings of Tibetan Tantric Buddhism. Consequently, you can avoid being deceived, free yourself from the shroud of Tibetan Tantric Buddhism, and gradually enter into the True Dharma of authentic Buddhism.

The foregoing evidence presented shows that Buddhism in Taiwan has undergone nearly complete tantricization (transformation into Tantric Buddhism), and the situation in mainland China is similarly affected, unable to escape this tantricization process. **People in Europe and the United States commonly perceive Tantric Buddhism as Buddhism, and Buddhism as Tantric Buddhism.** One could say that Buddhism has already undergone a process of tantricization worldwide, with only the *theravāda* tradition in Southeast Asia remaining unaffected by this phenomenon. This will inevitably obstruct the existence and dissemination of the True Dharma of authentic Buddhism and will misrepresent the True Dharma—which accords with the Buddha’s intent—as evil Dharma, subjecting it to intense defamation and suppression. Such a phenomenon is now widespread within Taiwan’s Buddhist community. In the future, once Northern Transmission *Mahāyāna* Buddhism has been fully tantricized, the regions of *Theravāda* Buddhism will also inevitably undergo tantricization. By that time, Buddhism will have entirely ceased to exist, leaving only its superficial shell.

Buddhist centers and organizations that have already undergone tantricization will inevitably, due to their teachings of realization, differ from the True Dharma and vigorously deny and reject it. This will be done to ensure the continued survival and widespread propagation of the Tibetan tantric non-Buddhist teachings they are promoting. Consequently, they will falsely accuse and slander those who propagate

the True Dharma as demonic heretics or adherents of non-Buddhist teachings. As such, the various sects and schools of Tibetan Tantric Buddhism, which propagate essentially non-Buddhist teachings, along with Fo Guang Shan and Tzu Chi, whose doctrinal positions align with *Prāsaṅgika* Madhyamaka of Tibetan Tantric Buddhism, and Dharma Drum Mountain and Chung Tai Shan, which show doctrinal positions aligned with the *Svātantrika* Madhyamaka of Tibetan Tantric Buddhism, will naturally refuse to acknowledge that they themselves are non-Buddhists. Of course, they unanimously and privately spread rumors, falsely accusing Pingshi of being a non-Buddhist heretic. This behavior inevitably results from the significant divergence in doctrinal positions. Only when practitioners of Tantric and Exoteric Buddhism who seek the truth regarding the Buddhist Dharma doctrines have eliminated their emotional attachments will they be willing to carefully study the doctrinal principles of both sides, discern what is right, and make the correct choice.

For the aforementioned reason, after the publication of the four volumes of my work *Behind the Façade of Tibetan Tantric Buddhism*, many Tantric gurus often engaged in sophistry with their disciples. They are unwilling to examine the various erroneous doctrines of Tibetan Tantric Buddhism that I have distinguished and corrected in my books according to proper reasoning. They falsely claim that my statements are incorrect, and they frequently utter the following phrase to their followers: “Xiao Pingshi does not understand Tantric Dharma.” Most of them are unwilling to directly question me or to issue comments with proper reasoning according to the true Dharma principles of Buddhism. Often, they are self-righteous, distorting meanings with sophistry and creating confusion, hoping that the erroneous doctrines of Tibetan Tantric Buddhism will continue to spread, that their disciples will continue to believe and accept them, that they can continue to mislead sentient beings, and that their scheme of “completely replacing Buddhism with non-Buddhist teachings” will be realized. Such people do not pursue truth.

There are also great masters of Exoteric Buddhism who have harbored resentment toward me because my publications have revealed the true meaning of the Three-Vehicle Bodhi in Buddhism, disclosed the content of correct practice and personal realization in the Path to Liberation, and revealed the content of true awakening to *prajñā*. After the publication of my various books, they found themselves unable to continue maintaining the appearance of an “enlightened identity” that they had previously projected. This has led their followers to doubt their state of enlightenment, resulting in decreased followers and financial offerings, and causing their political and social influence to diminish. Due to this, they harbor great

anger toward Pingshi, deliberately allowing their disciples to use pseudonyms to groundlessly slander me on websites, or to make various baseless defamations against Pingshi and the True Dharma of our association in private.

All of the foregoing statements represent verbal misdeeds committed by the Tibetan Tantric Buddhism gurus and great masters of Exoteric Buddhism due to their shallow learning, ignorance of the true Buddha Dharma, and desire to retain their followers. Therefore, the slanderous remarks and questioning words they have directed against me are completely insignificant and need not be heeded.

In addition, as for Pingshi, I accept neither financial support nor offerings from sentient beings of the opposite gender; nor do I seek fame or reputation or have ever pinned my hopes upon the masses, never having a single thought of obtaining any worldly benefit from sentient beings. Therefore, their defamatory and slanderous remarks and all other kinds of speech directed to Pingshi can indeed be disregarded.

However, considering the welfare of the four assemblies of Buddhist disciples, both present and future: the authentic principles and doctrines of the Buddha Dharma have long been submerged and no longer exist. In current Buddhist circles, many “great” Buddhist masters and lay practitioners have widely misunderstood the Buddha’s teachings and generally fallen into the wrong views of the Tibetan Tantric School. Therefore, the statements made by them regarding the Buddha’s teachings often seem correct but are actually wrong, misleading many Buddhist followers. For example, the general public is generally unable to distinguish the validity of the many seemingly correct but actually erroneous teachings propounded by Yinshun, the four major masters in Taiwan, and various Tibetan Tantric Buddhism gurus in the present day, and largely lacks the ability to examine and discern these teachings. If the validity of these teachings is not properly discerned, then the True Dharma principles will often be falsely accused of being demonic and heterodox teachings, hindering many Buddhist learners from cultivating the definitive True Dharma. Furthermore, due to the erroneous teachings of and slander committed by the aforementioned individuals, many Buddhist disciples follow them into non-Buddhist paths, allowing such individuals to accomplish the collective karma of destroying the true Buddhist Dharma.

For the aforementioned reason, many Buddhist disciples have strongly suggested that we identify and correct the false statements issued by the four major masters and Tibetan Tantric Buddhism gurus slandering the True Dharma propagated by the True Enlightenment Practitioners Association, based on which they have maliciously

defamed the propagators of the True Dharma—actions that constitute slander against the ultimate *saṃgha* of the Great Vehicle. This is so, everyone in Buddhist circles can clearly understand the distinction between the false views and the correct teachings and can know the truth, and so that we can save Buddhist practitioners who have been misled. Furthermore, this will enable those practitioners who were previously misled to enter into the True Dharma and attain realization of one of the Three Vehicles of Bodhi, or even realize all three simultaneously. In this way, **the present and future crisis of Buddhism can gradually be resolved.**

Furthermore, the four major Buddhist organizations (Fo Guang Shan, Dharma Drum Mountain, Chung Tai Chan Monastery, and Tzu Chi) extensively gather Buddhist resources, functioning like four super-sized money-drawing machines, absorbing more than 90% of Buddhist resources in Taiwan, which has obviously produced a serious crowding-out effect. This makes it difficult for many minor Buddhist masters with more correct Dharma knowledge and views to obtain Buddhist resources, thereby causing them to lose opportunities to propagate the Dharma and stifling their survival. While these four major Buddhist organizations absorb enormous Buddhist resources, they do not use them to propagate the True Dharma but rather to spread Yinshun's theory of uncausedness, the nihilistic view inherited from the Gelug school of Tibetan Tantric Buddhism (the view of *Prasaṅgika* Madhyamaka), or the eternalistic non-Buddhist teachings of the Red, White, and Flower sects of Tibetan Tantric Buddhism.

Take **Fo Guang Shan** and **Tzu Chi** as examples: They vigorously promote the secularized doctrines derived from Yinshun's consciousness-based thinking and use enormous resources to follow Yinshun's erroneous views denying the *tathāgatagarbha* Dharma that the World-Honored One propagated throughout His entire life. They also vigorously promote Yinshun's uncausedness theory of the Tibetan Tantric *Prasaṅgika* Madhyamaka (which denies the *tathāgatagarbha*) and Yinshun's erroneous **Humanistic Buddhism** doctrine that denies the Pure Land of Ultimate Bliss and Amitābha Buddha. As for **Dharma Drum Mountain** and **Chung Tai Chan Monastery**, they use the enormous Buddhist resources obtained from donations to vigorously promote eternalistic non-Buddhist teachings—propagating the heterodox view of the Tibetan Tantric *Svātantrika* Madhyamaka, which regards the conscious mind based on thoughtless and pristine awareness as the reality-suchness and the Buddha-nature spoken of by the Buddha. As mentioned earlier, these four major Buddhist cultivation centers absorb over 90% of Buddhist resources, and many minor monastics are thus unable to propagate the True Dharma. Moreover,

regarding doctrinal principles, these centers comprehensively guide Buddhism toward the heterodox teachings of Tibetan Tantric Buddhism and toward the erroneous views of late **Indian Tantric Buddhism**, causing Buddhism to qualitatively transform into a non-Buddhist teaching from within, maintaining only the empty shell of Buddhism's external appearance. This situation is identical to the complete tantricization during ancient India's Pala Dynasty period. This constitutes the greatest crisis faced by Buddhism in the present era. Therefore, it is necessary to provide elucidation and alert all Buddhist disciples that **Buddhism has reached a critical point in its survival**. It is hoped that all Buddhist disciples can calmly observe and impartially contemplate this matter with deep reflection and by no means act impetuously or stubbornly—lest they, with the virtuous intention of protecting the Dharma, inadvertently commit the grave karma of destroying it.

For the foregoing reason, our association published *The Mindset of Buddhist Learning* for the benefit of practitioners. Subsequently, upon the recommendation of Buddhist disciples both within and outside our association and wishing to extensively benefit all four assemblies of Buddhist practitioners and to enable the public to understand the heterodox fallacies of Tibetan Tantric Buddhism and to comprehend the factual reality of Tibetan Tantric Buddhism's destruction of the Dharma, we published the first edition of the booklet *Preface of Behind the Facade of Tibetan Tantric Buddhism* and Other Writings in March 2002. Subsequently, due to the gradual increase in unreasonable sophistry and distortions of fact in both oral and written communications by Tibetan Tantric Buddhism gurus and eminent masters, and for the benefit of Buddhist practitioners in the Dharma-ending era, we corrected such gurus' and masters' untruthful statements and writings in terms of both phenomenal facts and doctrinal principles. Consequently, the booklet *Preface of Behind the Facade of Tibetan Tantric Buddhism* and Other Writings was revised, exceeding 200 pages in its second edition, which was printed and circulated in July 2002.

Currently regarding certain principles that could not be elaborated on in detail due to space limitations in the four volumes of ***Behind the Facade of Tibetan Tantric Buddhism***, the Tibetan Tantric Buddhism masters, owing to their limited learning and knowledge of true Buddhist doctrines as well as their exclusive cultivation of the heterodox teachings of Tibetan Tantric Buddhism, without ever having cultivated the correct principles of the exoteric scriptures, are unable to discern the boundary between orthodoxy and heterodoxy. Consequently, they are unconvinced and raise unreasonable objections. Alternatively, as in the case of the few eminent masters within Exoteric Buddhism who have practiced the yab-yum method of Tantric

Buddhism, the publication of Pingshi's four-volume ***Behind the Facade of Tibetan Tantric Buddhism*** has suddenly deprived these few eminent masters of any basis for practicing the yab-yum method with disciples of the opposite sex. It has also rendered their previous statement that **"practicing the yab-yum method does not violate the major precepts"** false, instantly establishing a causal disposition for hell rebirth. (In reality, it is not Pingshi's exposition that has caused them to develop the causal disposition for hell rebirth; rather, these individuals have already established this disposition for themselves when engaging in the yab-yum practice with disciples of the opposite sex. Pingshi merely points out the facts, hoping that they will recognize their transgressions and swiftly amend them. However, they are unable to accept Pingshi's good intentions.) Thus, the aforementioned eminent masters further orally defame Pingshi baselessly. Moreover, because Pingshi's writings have refuted these eminent masters' erroneous teachings by elucidating correct principles, thereby exposing their false enlightenment and revealing that they remain in the stage of ordinary beings, they have lost their status as enlightened ones, causing their followers and offerings to gradually diminish. For these reasons, these masters harbor resentment toward Pingshi and defame Pingshi groundlessly.

The distortion of facts and propagation of statements that betray conscience have recently become increasingly severe. For the sake of practitioners' wisdom-life of the Dharma-body and to **resolve the present and future crisis of Buddhism**, it is necessary to enable practitioners to understand the truth regarding these matters. Meanwhile, the lamas and gurus of Tibetan Tantric Buddhism continue to employ the same strategy employed by Tantric Buddhism in ancient India: "completely replacing authentic Buddhist Dharma with heterodox teachings." They seek to replicate the stratagem of "substituting plum for peach" that occurred during ancient India's Pala Dynasty, peacefully transforming the essence of Buddhism into non-Buddhist teachings. This attempt is nearing complete success, and Buddhism has reached a critical juncture in its survival. If we do not reflect deeply on this painful situation and undertake measures to return to the original source, then in another 20 years, Buddhism will have had its content entirely transformed into the Dharma path of the Tibetan Tantric School. At that juncture, global Buddhism will have become equivalent to the "Tantric Buddhism" of ancient India during the Pala Dynasty, with its essence transformed into non-Buddhist teachings. By then, attempts to restore Buddhism to the genuine doctrines of the Three-Vehicle Bodhi will likely be too late. Therefore, the public should be made aware that, as mentioned earlier, **Buddhism has reached a critical juncture in its survival**. Similarly, practitioners should be enabled to comprehend the correct principles of the Buddha Dharma, discern the differences between the Buddha Dharma and the non-Buddhist teachings of Tibetan Tantric

Buddhism, and recognize the distinctions between the true Buddha Dharma and the non-Buddhist teachings propagated by the four “eminent masters”.

For the aforementioned reason, it is necessary to provide brief responses to the sophistry contrary to facts put forth by Tibetan Tantric Buddhism gurus and eminent masters of Exoteric Buddhism, such as Xingyun and Zhengyan, and to disseminate these responses widely. This is to rectify the doctrinal understanding within Buddhism and thereby benefit the broader community of practitioners. Consequently, the second edition of the booklet was supplemented with further explanations, resulting in an increase to over 300 pages. For a booklet, the second edition, with 200+ pages, was already considered excessively thick. Publishing and circulating a third edition as a booklet exceeding 400 pages would be impractical. Thus, the format was changed to that of a standard book measuring 21 × 15 centimeters to avoid the drawback of excessive thickness, leading to the publication of the revised third edition.

Furthermore, as the content after revision now emphasizes responses to inquiries from eminent masters and Tibetan Tantric Buddhism gurus, the responses to these inquiries have been moved forward, while the preface of *Behind the Façade of Tibetan Tantric Buddhism* and other related sections have been repositioned later. Additionally, the book has been retitled ***The Crisis of Buddhism*** to highlight the crisis faced by Buddhism both at present and in the future, and to alert the four assemblies of Buddhist disciples to confront this crisis. Moreover, to prove that the awakening claimed by eminent masters is erroneous, six cases of Chan *gong'an* analysis have been appended to the book, which Buddhist practitioners may benefit from. As the publication of the third edition is imminent, its background must be explained to inform the public, serving as a preface.

Humbly composed by the Buddhist disciple Pingshi,
Written at the Clamorous Residence, October 2002 CE