

IMPORTANT DHARMA DISCOURSE:
WHAT IS MY SECT?

[Please change the name of this discourse in the list of discourse titles.]

Take a lamp to illuminate Amitabha Buddha. Shine the light high. Turn on the light for them, all right? Our magnificent Amitabha Buddha is in front of us.

Today I face the Buddhas in the ten directions as I give to all of you this discourse on the dharma. What I will say is absolutely serious. There will be no embellishment, and my words will be straight to the point. If in the future there are people who do not understand my words, then this simply shows that their innate faculties are not good, that their karmic connection with the dharma has not yet matured, or that their karmic hindrances are deep. This discourse on the dharma is to make known my position. I have not prepared at all for this discourse. I will speak of whatever comes to mind. However, the words that I will speak to people and to all living beings in the six realms of reincarnation within the three spheres are definitely based on correct understanding and correct views. That is the way it is. There is no other way.

Today I give this discourse in this great temple hall under the protection of the Buddhas and Bodhisattvas in space. It is in this hall that the International Buddhism Sangha Association held the Drawing Lots from a Golden Vase Ceremony in which the reincarnated identities of twelve rinpoches were affirmed. In this discourse there is only compassion, wisdom, enlightenment, and Buddha-dharma based on correct understanding and correct views. There are no feelings involved in this discourse. This discourse is not based at all upon worldly greed, hatred, ignorance, love, joy, anger, sorrow, or pleasure. It is not based at all upon thoughts of gain or loss, honor or disgrace, praise or blame, or pleasure or pain. It is not based at all upon attachment to the idea of a self. It is not based at all upon the idea of a person, a self, a life span, or a living being. Everything is done according to the dharma, not according to a particular person. The definitive dharma is to be followed, not the provisional dharma.

What do I want to speak about? There are Buddhist disciples who often say, “I hope that so-and-so will enter our lineage,” or “I hope that so-and-so will learn the supreme Buddha-dharma of our lineage,” or “Our lineage is so magnificent,” or “Our Buddha-dharma is so remarkable.” Today I will honestly tell all of you something. If you say such things on my behalf, then you are very much mistaken. You have even committed a karmic offense. Why do I say this? It is because I do not have a lineage. I do not have an independent lineage. There is no such thing that our Buddha-dharma is different from the Buddha-dharma of Sakyamuni Buddha. The Buddha-dharma is common to all Buddhas in the ten directions. The body of all Buddhas in the ten directions is the same. You must remember that there are not two Buddhas. One Buddha is all Buddhas. That [Buddha] is called Buddhism. This Buddhism is established in the universe; that is, in the dharma realm (dharmadhatu). The entire dharma realm is boundless. The spread of Buddhism is also boundless. The dharma power of Buddhism is also boundless. The Buddha-dharma of Buddhism is also boundless. It was not born and does not perish. It does not come or go. It is the principle of the tranquil true-suchness and the empty nature of phenomena. The sambhogakaya (reward or bliss body) and nirmanakaya (transformation body) emanated from this principle of true-suchness and the

empty nature of phenomena. [?] Reaching perfection, there are the four kinds of wisdom. [?] This is the body of the Buddha-dharma. [?]

The dharma I want to expound should not be told to all of you at this time. However, there is something that I must tell everyone. At the very least, I represent all Buddhas in the universe when expounding the dharma. Thus, I do not belong to this particular lineage or that particular lineage. What, after all, is my dharma? What, after all, is my sect? Listen. It is called Buddhism. Buddhism is what sect? It is all vehicles and all sects. Sakyamuni Buddha spoke of the three vehicles—Mahayana, Hinayana, and Vajrayana. This is a general summation. All vehicles are my Buddha-dharma. All vehicles are Buddha-dharma that I must practice and teach everyone. What is my sect? It is called the sect of enlightenment and liberation. It is the sect that liberates all living beings through [enlightenment and] [the practice of] bodhicitta. [??] If you use the words “this lineage of ours,” then I want you to ponder something— What lineage are we? [It should be 我們 rather than 他們. Otherwise, it doesn’t make sense. How can it be “What lineage are they?”] I will tell you. The teachings of the three vehicles include all lineages. My lineage is a complete Buddha-level lineage that lacks nothing. The rinpoches and dharma teachers should especially not speak irresponsibly about this. [?]

Take, for example, the Pure Land school. I will answer you about my lineage. I must practice and teach the Pure Land school. Take a look. Isn’t Amitabha Buddha sitting in front of us today? Isn’t that the Pure Land school? The Pure Land school is very good. How could it not be good? I will also tell you how the Zen (Chan) school relates to my sect. Practicing zen meditation, understanding one’s mind and seeing one’s original nature, sudden enlightenment dharma methods, gradual enlightenment dharma methods, sudden enlightenment based on the particular situation, “hidden speed” [yin su??] sudden enlightenment, sudden enlightenment based on formlessness, sudden enlightenment based on giving rise to understanding, [?] and sudden enlightenment based on concentration powers are all within my sect. I must practice them and support them. Practice of the Hua-yen school, contemplating the nature of the dharma realm (dharmadhatu), the sixteen contemplations, samatha meditation, and vipasyana meditation are all part of my sect. I support and praise all of them. The Consciousness-only school (Yogachara school) and the Dharma-characteristic school (Fa-Hsiang school), including the dharma that Hsuan-tsang learned, are all part of my sect.

If they are not part of my sect, Sakyamuni would not have spread such Buddha-dharma in this world. If only one sect could be relied upon to save living beings, then that one sect would be taught. That would avoid much hard work on the part of living beings. Right? Living beings are very pitiable. They must worry about food, clothing, housing, and transportation. They are tossed about on the sea of birth, death, and suffering. Why would we cause them any extra hard work? Thus, all of those schools are all part of my sect.

Only one thing is not part of my sect. Do you know what it is? Say it. Do you know? If you do not know, I will explain it to you. Do you know? [Longzhi Rinpoche: I know.] When sect is that? [Longzhi Rinpoche: Evil or heretical ways.] Good! Well said. All Buddha-dharma is part of my sect except for evil or heretical ways. This great rinpoche is indeed a great rinpoche and has answered the question well. It proves that he

is well versed in the Buddha-dharma. There are so many rinpoches here but none of them said a word. Only that one rinpoche spoke out.

What about the esoteric school? The esoteric school is also part of my sect. How could it not be? You should take a good look at that lineage chart and see whether the esoteric school is part of my sect. The Nyingma school is part of my sect. The Goodyulpa [?] and Kadampa [?] This is ZZ's spelling. My dictionary says Bkahgdams are part of my sect. The Sakya, Kagyu, and Geluk schools are also part of my sect. Their dharmas and methods of practice are different, but they all belong to my Buddha-dharma. So, as I just stated, my sect includes the teachings of all vehicles. When you come here and mention Buddha-dharma, you must remember that this place is called Buddhism. All of the teachings of all the vehicles and all the schools are here. Here, the path of enlightenment is used to save living beings. You may ask whether we can be considered as being mainly the Nyingma school or the Kagyu school. What do you think? I already explained this to you very clearly. Those schools are just a part of my Buddhism. This part exists simply to benefit different living beings and enable differing living beings to correspond to it based on their own particular karmic conditions. If you want to learn the Nyingma school, we have persons of great virtue from the Nyingma school. You might say that there are very many people of great virtue and very many people of great holiness who have not joined us. They may be from the Sakya or Geluk schools. You may ask what we should do. I will tell you. Whatever Buddha-dharma that exists on earth wherever it may be is Buddha-dharma that I must practice, propagate, and support. Thus, all such Buddha-dharma is part of my sect. All such Buddha-dharma is within the teachings and precepts of my three vehicles. You must bear something in mind. You cannot take one individual school and say that I am of the Nyingma school or the Kagyu school or such-and-such other school. Of course, those of you who are masters of great virtue can use the words Nyingma, Kagyu, Sakya, Geluk, Goodyulpa, Jonang, or other schools to correctly refer to yourselves. [??] That is because you truly originated from those schools.

Take, for example, those great persons whose photographs are before us. They stand within each of the main schools. In a previous life, Xiazhu Qiuyang was the Patriarch Naropa of the Kagyu school. He belongs to the Geulk school in this lifetime. The Shamarpa Ripoche [?] and Goshir Gyaltsab (Jiacha) Rinpoche are of the Kagyu school. They are now the masters of the Karma Kagyu Great Jewel Dharma King. Of course, they are the highest within the Kagyu school. Dharma King Sakya Trizin is the supreme dharma king of the Sakya school. Dharma King Palyul Penor was [ZZ says the past tense should be used here.] the supreme dharma king of the Nyingma school. The Dodrupchen Dharma King is the head Nyingma dharma king with respect to the Longchen Nying-thik. [??] Achuk teaches Sakya and Nyingma dharma. He is called Dharma King Omniscience. Jigme Dorje is the supreme leader of the Jonang sect. I am referring to the entire world when I speak of these people. Dharma King Awang Jueji Luozhu Trulshik [??] is the master of famous Nyingma dharma kings. Many dharma kings are his disciples. Of course, I will not introduce each and every one of these persons. In short, although they are far away, [??] their Buddha-dharma comes from the Buddha[s]. [What does being far away have to do with whether or not their dharma comes from the Buddha[s]?]

Not one Buddha has ever said, "I am of the Nyingma school," or "I am of the Kagyu school," or "I am of the Sakya school." Listen clearly. Although the Buddhas

never said such words, the rinpoches under me have nevertheless come from the various schools. Thus, each of their schools is correct. This is no problem. However, you cannot take me, a humble practitioner, and say that I belong only to your particular school. I admit that I am a part of your particular school. What I just said was spoken out of politeness. I definitely am that highest leader of your particular school. However, you must bear in mind that I belong to other schools. I also belong to the school that recites the name Amitabha Buddha. I even belong to the vinaya school that teaches the precepts and disciplines.

In summary, my sect of Buddhism includes all of these. I do not categorize myself into one particular school. [?] I am above the twelve rinpoches whose photographs are before you. [?] There are many other persons of great virtue who were not included among those twelve because there was no room for them. They forcefully removed the curtain from my face. Frankly speaking, they caused everyone to see that I possess all schools. I belong to the school of Buddhism. Do you understand? This is the concept. I have formally laid this out. What is my religion? In answering this you should say, “Buddhism.” What is my sect? The sect of all vehicles. What is my school? The school of enlightenment and liberation. This is who I am. I have explained this clearly to everyone. Everyone here is also part of my sect. Bear in mind that you are not outside of my sect. Seated below me are venerable ones and masters of great virtue. Go out and spread the dharma. [?] Operate your own places. [?] I will support and praise you. That is because you are part of my sect. I ask the rinpoche who was recognized as a rinpoche today: To what sect do you belong? [Longzhi Rinpoche: Buddha Master, I belong to this Buddha Sect.] They will also say that. I have already spoken on this. All right. I understand your meaning. You belong to the sect of all vehicles within Buddhism. Do you understand? [Longzhi Rinpoche: Yes.]

Still, no matter what the school may be, we do not dismiss it. Remember, Buddhist schools must not be lessened. If Buddhist schools decrease in number, then living beings will not be able to correspond with them. Do you understand? That is because each living being has his or her own karmic conditions. Therefore, all of you greatly virtuous ones, whether you of the Nyingma, Kagyu, Sakya, Geluk, Jonang, Goodyulpa, Shibyedpa, Pure Land, Zen, exoteric or esoteric school, each of you should diligently establish the teachings and precepts of your school and carry out the teachings of the Buddha. The more you develop your school the better. I will support you. Additionally, I will perform initiations for and transmit dharma to those disciples of yours who cultivate themselves well. I will do this for those disciples of yours who practice well. I certainly do not have a mind that discriminates. Bear in mind that it is my duty to help that which is Buddhism. I will help you. It is no problem. All right? [Disciples: Yes.]

There are some people who misunderstand. They say that we are such-and-such lineage. They say we are such-and-such sect. This causes misunderstanding. I will now unequivocally explain this to everyone once more. Is my sect the Sakya school? My sect is not the Sakya school. Is my sect the Nyingma school? My sect is not the Nyingma school. Is my sect the Kagyu school? My sect is not the Kagyu school. Is my sect the Geluk school? My sect is not the Geluk school. Is my sect the Jonang school? My sect is also not the Jonang school. My sect is not the Kadampa or Goodyulpa. Some people may say, “I know. Your sect is exoteric Buddhism.” I tell all of you that my sect is not any school within exoteric Buddhism, whether it be the Pure Land school, the Zen school, or

any other school. My sect is not any of these independent schools. But I must tell everyone something very clearly. All of these schools are part of my sect. All of the schools are my sect.

What is my sect after all? I have already stated this. My sect is Buddhism. If you really want to ask what my sect is, I have already stated the answer. I will now precisely tell you. The name of my sect is just three Chinese characters. That name is different from all of the schools I have mentioned. All of those schools are included within my sect. Those three characters that compose the name of my sect are 佛屬派(fo shu pai), or Buddha Sect. Anything involving the Buddha-dharma of the Buddha is part of my sect, no matter from what school such Buddha-dharma comes. That is why my sect is called the Buddha Sect. It includes Mahayana, Hinayana, Vajrayana, exoteric Buddhism, and esoteric Buddhism. Any dharma, any teaching, any discipline or rule within the Mahayana of which the Buddha spoke is my Buddha-dharma. I must abide by it and propagate it. Any dharma of the Hinayana passed down by the Buddha is my dharma, such as vipasyana meditation, cultivation, the precepts, and concentration. I must abide by it and propagate it. I must praise and support all such dharma. Any major or minor Buddha-dharma of all of the schools of the Vajrayana is my dharma, such as the four divisions of yoga, dharma that is beyond the four divisions of yoga, dharma of the Nyingma, Kagyu, Sakya, Geluk, and Jonang, and so on. I very much follow such dharma, certainly propagate such dharma, and praise such dharma. This is my Buddha-dharma undertaking since I am of the Buddha Sect.

Some people may say, “Why use each of the three vehicles? Isn’t that a waste of time? Why not just use the dharma of the Vajrayana and Mahayana to save living beings?” Some may say that only the Vajrayana should be taught, such as the Kalachakra Vajra, the Great Perfection, Wuxiu Yoga [Effortless Yoga?], or dharma by which one instantly becomes a Buddha. [?] Those people say that in this world only such dharma is the greatest, the highest, and can save living beings best. Anyone who says this is definitely holding a wrong view and does not understand the Buddha-dharma. Listen and you will understand why.

There are two points in the Buddha-dharma that are most important [and require emphasis.] The goal of learning Buddhism is actually learning the subject of cause and effect and using cause and effect to change your own karmic forces all the way up to the time you become liberated and realize the supreme enlightenment. Anything in the universe that is separated from law of cause and effect becomes false. I will now explain to you a principle and you will understand. Sakyamuni Buddha founded Buddhism in this saha world. Why did he teach 84,000 dharma methods? Why did not simply teach the Vajrayana? Why did he not just teach the highest dharma of the Vajrayana to save all living beings? It is because he was a Buddha. He was not a person of wrong understanding and wrong views. Thus, the dharma that he taught was dharma that truly corresponded to living beings. He deeply understood the relationship in the three spheres between karma, or cause and effect, and the cycle of reincarnation. He knew that each living being has its own karmic forces that have evolved since beginning-less time. Therefore, he knew that the Buddha-dharma that best corresponds to each living being and that each living being should learn is different for each living being. If that were not the case, then why didn’t Sakyamuni Buddha simply use the greatest dharma of all to save all living beings? Why did he use all kinds of different dharma? This shows that

only the Buddha knew, only the Buddha understood, only the Buddha practiced definitive truth. [??] He knew which Buddha-dharma should be used to save a particular living being. He knew which Buddha-dharma should be used to save living being A and which should be used to save living being B. Thus, it became a matter of karmic affinity. On the basis of karmic affinity, he was able to determine whether a certain dharma corresponded to a particular living being. If that dharma did not correspond to that living being, then he would determine which dharma did. This is a matter of karmic affinity. If we speak only of the highest Vajrayana dharma and deny Hinayana, this is like building a structure without a proper foundation. [?] Could it possibly be that every living being should learn the highest Vajrayana dharma, or that every living being must become a Buddha in this lifetime and realize the three bodies? This is not right. This goes against the law of cause and effect. So as I just said, Mahayana, Hinayana, Vajrayana, exoteric Buddhism, and esoteric Buddhism are all absolutely indispensable. They equally correspond to different living beings based on the karmic affinity and innate faculties of the particular living being. If you do not understand this, then you are going against the law of cause and effect. Could it possibly be that someone who has very heavy negative karma is able to learn the esoteric dharma? Could it be that such a person is able to learn very profound esoteric dharma in which he will become liberated and accomplished quickly [become liberated and accomplished instantly; become liberated and accomplished in this very lifetime]?

Some people may say, “Patriarch Milarepa is like that. He killed many people.” Whoever says such words is mistaken. Milarepa was responding to his master, Master Marpa, and practiced the killing dharma for him. [?] This was a matter of the master and disciple together fulfilling a duty to raise the consciousness of the killed person to a higher realm of existence. The person was immediately raised to a higher realm after being killed. Thus, in so doing, Patriarch Milarepa earned boundless merit. Committing such killings without raising the consciousness of those killed to higher realms of existence so that they truly attained liberation would be committing karmic offenses. Had the consciousness-raising dharma not been performed for those killed, Patriarch Master Milarepa would have long ago descended into the hell of uninterrupted suffering. How could he have become a holy being? Becoming a holy being under such circumstances would violate the law of cause and effect. This is a matter of cause and effect. Although Milarepa killed [beat?] many living beings, although Milarepa cursed to death many living beings, Master Marpa used the opportunity to instantly transfer all of the resulting merit to Milarepa. Furthermore, it was Master Marpa who made Milarepa perform such Buddhist matters. Therefore, Master Marpa was managing all resulting karma. Master Milarepa thereby planted the seeds of merit. There is no other way to think of it. It is not a matter of so-called denial of cause and effect. [?]

Karma follows you just as your shadow follows your body. A certain degree of negative karmic forces entails the same degree of karmic hindrances. The dharma that one should learn is definitely related to one's roots of goodness and one's capacity. Thus, practice of the profound esoteric dharma is determined by one's capacity. Practice of the Hinayana dharma is also determined by one's capacity. No such dharma is outside the Buddha-dharma. What is the function of the Buddha-dharma? It is to liberate and save living beings. How are living beings liberated and saved? They are liberated and saved by adjusting [it should be 調節not 調解] and changing their karma, or their causes and

effects. Living beings are saved in this way. The relationship between causes and effects is changed by using the principles of the Buddha-dharma and the principles of cultivation. That is how living beings are saved. There is no other way than this.

It is extremely absurd and wrong to insist everyone can become greatly accomplished in the dharma through practicing this particular dharma or that particular dharma. Many people within the esoteric and exoteric schools have such a view. This perspective thoroughly violates the law of cause and effect and thoroughly defames the Buddhas and Bodhisattvas. Why? It violates the law of cause and effect because according to this perspective no matter if one is good or bad[, no matter if one has the karmic affinity or not,] everyone can learn this particular dharma or that particular dharma. This is not in accord with the principles of cause and effect, or karma, expounded by the Buddha. This is not in accord with the ultimate truth of the universe. Why are people taught to constantly practice the six paramitas, or six perfections? Why are people taught to practice the four immeasurable minds? Why are people taught that in order to attain liberation they must arouse bodhicitta, or even bodhicitta in the holy sense? It is because of the relationship of cause and effect. You must plant the seeds or causes of bodhicitta and cultivation in order to be able to learn and correspond with the profound Buddha-dharma. [?] There is no other way than this. Thus, this is the first karmic obstruction that is not understood and must be understood. [?]

Second, if one has the view that everyone can learn that one dharma that leads to great accomplishment, [This is what the DK means, although He did not state it that way. Thus, my wording should remain. Otherwise, the next few sentences would not make sense.] then one is undoubtedly slandering Sakymuni Buddha and all Buddhas and Bodhisattvas. Why? Sakyamuni Buddha taught so many dharmas. He taught 84,000 dharmas. He taught so many methods of cultivation. He taught the *Tripitaka*. His teachings are as vast as an ocean. If only one dharma could be used, wouldn't all these teachings of Sakyamuni Buddha be adding to the suffering of people? Wouldn't this mean that the Buddha is not compassionate and intentionally brings suffering to living beings? Could this possibly be the case? No. The Buddha was most compassionate to living beings. The Buddha did not want to delay the liberation of living beings by even one second. But there was no other way except for living beings to rely upon their own cultivation. Only when a living being corresponds to a particular dharma of a certain school within the Mahayana, Hinayana, or Vajrayana can that living being attain success in accordance with the dharma. It is like a transformer. A large transformer is called for when using a large amount of electricity. A small transformer is called for when using a small amount of electricity. The transformer will not function if misused. If a large transformer is used with only a small amount of electricity, it will not work properly. If a small transformer is used with a large amount of electricity, it will quickly burn up. Everything is the dharma of correspondence, the dharma of cause and effect.

Thus, Mahayana, Hinayana, Vajrayana, the exoteric school, and the esoteric school are all true Buddhism. This is what is meant by the Buddha Sect. That is my sect. My sect includes all of the teachings of the three vehicles of Buddhism. It includes the exoteric and esoteric schools. It includes all of the dharma methods of all of the teachings. Since it is a sect that includes all of the dharma methods of all of the schools, it is called the Buddha Sect.

Today I have clearly explained these principles so that everyone will understand. With respect to my specific identity or status, I am quite ashamed. Thus, I will not talk about that again today. I believe that sooner or later everyone will know my identity or status. Dharma Kings and rinpoches who are incarnations of Buddhas and Bodhisattvas have affirmed and corroborated my identity and have issued congratulatory letters to me. This has never occurred before in history. Still, I am a person with a heart of humility [and practice with humbleness]. No matter what my identity may be, I will always be just a servant for all living beings. As long as everyone attains accomplishment in the dharma, liberation, complete good fortune, and perfect wisdom, this humble practitioner will be extremely gratified. Ending the cycle of birth and death is an important matter. [?] Death comes quickly. [Things change quickly.] All of you should earnestly seize the moment to learn Buddhism. You must first let go of the attachment to self. When you let go of the view of an existing self, you will become noble and great. You should always put the interests of living beings first, as Kuan Yin, Manjushri, Samantabhadra, and all great Bodhisattvas do. You should care for and show concern for all living beings. You should bear [their] difficulties. You should make your country prosperous and the world peaceful. You should make prosperous each world where living beings in the six realms of reincarnation inhabit so that living beings will avoid all suffering and will attain the blessings for which they wish. All seven types of Buddhist disciples should strive for such things and resolve to accomplish such things. All seven types of Buddhist disciples should strive to be a “cause stage” Bodhisattva. Only then is it possible to become a Bodhisattva with true realization. [All seven types of Buddhist disciples should strive and resolve to be a “cause stage” Bodhisattva. Only then is it possible to become a Bodhisattva with true realization.] All right. Today I will expound the dharma up to this point. [Disciples: Thank you, Buddha Master, for giving this discourse!] I thank all of the Buddhas in the ten directions and all of the dharma protecting deities. To use modern colloquial language, I thank you. You have worked hard. Your merit for having benefited living beings is boundless. You will all soon attain realization. Those of you who have not yet realized Buddhahood will soon realize Buddhahood. [May those of you who have not yet realized Buddhahood soon realize Buddhahood.] Those of you who have not yet realized the state of a Bodhisattva will soon reach the first stage of a Bodhisattva. [May those of you who have not yet realized the state of a Bodhisattva soon reach the first stage of a Bodhisattva.] In short, all of you Bodhisattvas, Mahasattvas, Arhats, holy beings, and local deities will receive the supreme blessings of the causal stage that correspond to you [that correspond to your karmic conditions]. [??WHAT?] [Disciples: Amitabha!]