



# EDITORIAL :



## THE ANCIENT WISDOM OF BUDDHISM FOR THE NEW MILLENNIUM!

The coming of a New Millennium will definitely have long-term effects for humankind. The effect of globalization in the world's political economy, together with the coming of the network society, brings us into a whole new era of dynamism and reintegration of human forms of behavior and thinking patterns. Yet, at the same time, we will have to dis-engage ourselves with the old ways of life, in order to re-engage ourselves in the new modes of life ahead of us. Similarly, we have to de-condition ourselves in our various social and cultural conditionings, in order to re-condition ourselves in new modes of social and cultural arenas and their underpinnings.

The bringing forth of "virtual realities" in the global context, while surfing on the tidal wave of information technology around the world, is becoming more and more a part of our daily activities in this new era. Deep down inside, for all Buddhists, we know that **the whole universe and its human drama are nothing more than just one such huge "virtual reality" created by the "deluge of collective karma"**, which will bring about a new and dynamic approach in the ways human life and relationships are to be organized and compartmentalized in the decades ahead. This social construction of reality will leave us more vividly with the relative notions of "space" and "time" as we enter into the New Age of Information Technology.

The vacuity of modern day living, while materialistically affluent, is spiritually undermined and decadent, and becomes totally hollow within our own human soul. It is in this new age that we need to redefine ourselves, as well as to re-position ourselves in the universe, in order to make spiritual sense out of our human

existence. While crossing the threshold of a new millennium, we are entering into an ever-exciting and daring period in the new frontiers on the mysteries of life and the universe. With the decoding of DNA secrets and the genetic engineering that life sciences have brought us new discoveries in the microcosmic world, as well as other new paradigms in the macrocosmic world, all of which are bringing us to a new "weltanschauungen" of the universe and our place in it.

Carl Sagan, the Cornell physicist-astronomer-philosopher, in his Introduction to Professor Stephen W. Hawking's international bestseller *A Brief History of Time: From the Big Bang to Black Holes* (Bantam Books, 1988) mentions: "We go about our daily lives understanding almost nothing of the world... In this book are lucid revelations on the frontiers of physics, astronomy, cosmology, and courage. This is also about God ...or perhaps about the absence of God.... And this makes all the more unexpected the conclusion of the effort, at least so far: a universe with no edge in space, no beginning or end in time, and nothing for a Creator to do." These daring words bring home the message on the ancient wisdom of Buddhism, and that we will need a **"re-evaluation of values"**, to use Nietzsche's term, so as to help us learn the Real Treasures within us! Indeed, this new century has been predicted as an Era of Spirituality!

To be able to come to terms with ourselves, we need to de-construct the meanings in our present socio-economic/political constructs, as well as in our socio-psychological and physiological structures of human beings, so as

EDITORIAL



to re-construct new meanings in our lives by putting all these into perspective. National economies and nation-states will be collapsed into the “black hole” of globalization, resulting in the shrinking of the globe in terms of space and time. On the other hand, the establishment of virtual reality is expanding, like the “big bang theory”, such that more and more smaller worlds (each in their own rights) will be formed in people’s social circles (such as chat groups, bulletin boards, and so on) in this new Information Community. It is to this extent that the **ancient wisdom of Buddhism can help to provide us with new insights to the perennial questions in human life and to prepare ourselves for the “paradigm shift” of this new millennium.**

Life and death, being the core of such kind of perennial questions which transcends temporal, spatial, religious, ideological, racial, ethnic, national and cultural boundaries, is an important topic for our discussion in the section on “Drops of Wisdom”, particularly at the very moment of death. In making sense of the spiritual dimension in our everyday life, “mind training” is an important ingredient of Dharma practice. In training our minds, we can then have a better appreciation and application of “the interplay and interface of Dharma practice with everyday life”, a topic to be specially dedicated for this new age, which we think will have particular significance for contemporary living of the 21<sup>st</sup> century. This is, indeed, the Art of Living in our modern life for the New Millennium!

This issue is specially dedicated to **Kyabje Chadral Sangye Dorje Rinpoche**, a truly realized

master and a great practitioner of Dzogpa Chenpo who is still with us today. He is, indeed, the exemplary life of how the ancient wisdom of Buddhism can be put into real practice for the benefits of humankind in the 21<sup>st</sup> century! We are most grateful for Rinpoche’s extreme kindness in allowing us to write about him in

our journal. As far as I know, Rinpoche has never allowed anyone to write about him before, even though so many of his disciples have been asking for his permission to do so in the past. Rinpoche himself has always been, and still maintains, “a hermit” all through his life and he never wants himself to be publicized. It is, indeed, most exciting and rejoicing for us all, Rinpoche’s most humble and devoted disciples, to be able to know more about Rinpoche and his great deeds, as well as to feel his blessings and his presence

with us.

Kyabje Chadral Rinpoche has always been living a very simple life, meditating and practicing in caves and other solitary places blessed by Guru Rinpoche and other great saints of the past. Rinpoche has shown us that his wisdom truly emerged from the rugged training and practice of a hard life as a hidden yogi, which can be reflected by the wrinkles on his face that were left behind by the forces of nature (from the hots and colds of the seasons, as well as from the winds and snowfalls of nature) during his solitary practices throughout his whole life. Rinpoche never says himself as the manifestation of such and such a buddha or a bodhisattva, nor did he ever mention that he is the reincarnation (tulku) of such and such a great master, or high





EDITORIAL



lama or rinpoche. He plainly states that he is just an ordinary sentient being, who has devoted his whole life in searching for the truth, and trying to get enlightenment for the sake of all motherly sentient beings. He never pretends to be anything special or holy about himself. This, of course, reminds us of the great Tibetan Saint Milarepa who also mentioned himself as just an ordinary sentient being with great sins, and that his life story has shown us the way of how to achieve enlightenment in this very lifetime!

With his truly yogic way of life for decades, Rinpoche finally earned himself the due respects and admiration from among many great Dharma practitioners in Tibet, and thus he came to be known by others as “Chadral” (a recluse), one who has abandoned all mundane activities in this world. To this very day, Rinpoche’s fame and position as a great lama and Rinpoche does not really show his true greatness, which is absolutely beyond words! **To be able to read about Rinpoche’s great deeds is, indeed, most refreshing and solacing to the contemporary human soul which has been burnt out by the fire of greed and hatred!** With this, we introduce Kyabje Chadral Rinpoche’s lineages of the Longchen Nyingthig and of the Dudjom Tersar so that more people can come to know the **greatness and kindness of Rinpoche as a most precious Wish-fulfilling Gem.** We also present here an article written by Rinpoche himself on the “Benefits of Building a Stupa”.

A special section on the tradition of the Nyingma School of Tibetan Buddhism is introduced, with particular reference to the Dudjom Tersar Lineage, which we are specially adhered to and hope it will be beneficial to all sentient beings. An important piece of heart instruction for all practitioners alike is the “Thirty Pieces of Advice from the Heart” by the great realized Nyingma master Longchenpa. More serious readers should further consult with His Holiness Dudjom Rinpoche’s masterpiece on *The Fundamentals and History of the Nyingma School of Tibetan Buddhism* (Wisdom

Publications), as well as on the few excellent volumes by Ven. Tulku Thondup Rinpoche, namely: the *Hidden Teachings of Tibet* (Wisdom Publications), the *Masters of Meditation and Miracles* (Shambhala Publications) and the *Practice of Dzogchen* (Snow Lion Publications) concerning the teachings of the Nyingma school of Tibetan Buddhism.

**Our special thanks and acknowledgments must go to Kyabje Chadral Rinpoche in allowing us to introduce and write something about him, as well as for his kindness in bestowing the Dudjom Tersar Ngondro to our members during the Tibetan Losar.** We also have to thank Lama Ngawang Zangpo, the former translator for the late Kyabje Kalu Rinpoche, for his help in translating the Tibetan texts of Guru Rinpoche’s Namthar (written by Yeshe Tsogyal and revealed by Sera Khandro), Kyabje Chadral Rinpoche’s Namthar, and Sera Khandro’s commentary on Terchen Dudjom Lingpa’s “nang-jang” into English. Furthermore, we owe our special debts to both Ven. Dorje Lopbon Jigme Thutop Namgyal Rinpoche for his help in checking the accuracy of the whole English manuscript before its final printing, and Ven. Yomed Tulku Rinpoche for his help in checking and typing the Tibetan scripts of the Dudjom Tersar Lineages of Kyabchok Chadral Rinpoche. Finally, **we sincerely pray for both the Teacher and the Dharma Teachings to remain firmly in this world forever, for the benefits of all our motherly sentient beings, as limitless as the sky!**

### Sarva Mangalam



Yeshe Thaye (David K.K. Chan, Ph.D.),  
 Editor-in-Chief,  
 On February 19, 2000  
 (Chotrul Duchen)  
 at Tashi Gang Retreat Centre.