

V iskanju Buddhhe



In Search of the Buddha



Kje je Buddha?

Kralj je rekel:

»Prečastiti Nāgasena, ali Buddha obstaja?«

»Da, veličanstvo, Gospod obstaja.«

»Prečastiti Nāgasena, ali lahko pokažemo, kje se Buddha točno nahaja?«

»Gospod je popolnoma ugasnil, veličanstvo, dosegel je tisti element nibbāne, kjer ni več nobene navezanosti na življenje. Zato ne moremo točno pokazati, kje se Gospod nahaja.«

»Razložite mi na primeru.«

»Kaj mislite, veličanstvo, ali lahko pokažemo plamen velikega ognja, ki je ugasnil? Ali lahko povemo, kje se ta plamen točno nahaja?«

»Ne, prečastiti, ta plamen je ugasnil in izginil.«

»Natanko tako, veličanstvo, je tudi Gospod ugasnil in odšel; dosegel je tisti element nibbāne, kjer ni več nobene navezanosti na (nadaljnje) življenje. Zato ne moremo točno pokazati, kje se Gospod nahaja, lahko pa ga opišemo s pomočjo nauka (dhamma), ki ga je učil.«

»Pametni ste, prečastiti Nāgasena.«

(pogovor med indo-grškim kraljem Milindo in budističnim modrecem Nagaseno, v: *Vprašanja kralja Milinde, Milindapañha, Khuddakanikāya, Suttapiṭaka*; prevod iz palijskega jezika: Primož Pečenko)



Where is the Buddha?

The king said: 'Is there such a person as the Buddha,
Nāgasena?'

'Yes.'

'Can he then, Nāgasena, be pointed out as being here or
there?'

'The Blessed One, O king, has passed away by that kind of
passing away in which nothing remains which could tend
to the formation of another individual. It is not possible to
point out the Blessed One as being here or there.'

'Give me an illustration.'

'Now what do you think, O king? When there is a great
body of fire blazing, is it possible to point out any one flame
that has gone out, that it is here or there?'

'No, Sir. That flame has ceased, it has vanished.'

'Just so, great king, has the Blessed One passed away by
that kind of passing away in which no root remains for the
formation of another individual. The Blessed One has come
to an end, and it cannot be pointed out of him, that he is
here or there. But in the body of his doctrine he can, O
king, be pointed out. For the doctrine was preached by the
Blessed One?'

'Very good, Nāgasena!'

(dialogue between Indo-Greek king Milinda and Buddhist sage Nagasena, in:
Questions of King Milinda, Milindapañha, Khuddakanikāya, Suttapiṭaka;
translated from Pali: T. W. Rhys Davids)



V iskanju Buddhē

Simpozij, posvečen 2500. obletnici smrti
Siddharthe Gautame Buddhē

26. in 27. avgust, Kosovelova dvorana Cankarjevega doma, Ljubljana



V organizaciji

Srednjeevropski raziskovalni inštitut Søren Kierkegaard, Ljubljana

Kulturno umetniško društvo Apokalipsa

Filozofska fakulteta Univerze v Ljubljani

Inštitut za študije meništva in kontemplativne znanosti, Ljubljana



Inštitut za študije meništva
in kontemplativne znanosti



Institute for Monastic Studies
and Contemplative Sciences

2500 
BUDDHOVO LETO



In Search of the Buddha

Symposium on the 2500th Anniversary
of Siddhartha Gautama Buddha's Death

Organized by

Central European Research Institute Søren Kierkegaard, Ljubljana
Apokalipsa, Cultural and Artistic Association, Ljubljana
Faculty of Arts, University of Ljubljana
Institute of Monastic Studies and Contemplative Sciences, Ljubljana



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»Na nebu ni poti, v sebi išči pot ...«

(Siddhartha Gautama Buddha, *Dhammapada* XVIII.20, 21)

Na simpoziju *V iskanju Buddh*e, posvečenem 2500. obletnici smrti Siddharthe Gautame Buddhe, bodo svoje raziskovalne izsledke srečevanj s tremi temeljnimi vejami budizma, namreč *theravāda*, *mahāyāna* in *vajrayāna*, ter njihovimi raznovrstnimi tokovi predstavili profesorji in profesorice z Oddelka za filozofijo Filozofske fakultete Univerze v Ljubljani. Sprehodili se bomo skozi raznolike prizore narave, iz katere budistična misel črpa navdih že vse od svojih začetkov, po kozmičnih deželah buddh ter krajinah iluzij in sanj, ki imajo pomembno vlogo pri doseganju vrhovnega spoznanja. Vprašanje spoznanja bo predstavljeno tudi v okviru budističnega pojmovanja (ne)sebstva, med drugim tudi ustvarjalno umetniški način spoznavanja, ki presega tradicionalne vzorce spoznanja in tlakuje pot, ki vodi v osvoboditev. Poleg soterioloških vidikov budizma bo osvetljeno vprašanje svobodne volje, tesno povezano s prakso meditacije, ki bo predstavljena tudi skozi prizmo eksistencialno-fenomenološke refleksije. Z izkustvenimi vidiki budistične meditacije nas bosta seznanila slovenska polno posvečena budistična nuna in polno posvečeni budistični menih.



“There is no track in the sky, and no recluse outside ...”

(Siddhartha Gautama Buddha, *Dhammapada* XVIII.20, 21)

At the symposium *In Search of the Buddha*, dedicated to the 2500th anniversary of Siddhartha Gautama Buddha’s death, research findings from the field of three branches of Buddhism, *Theravāda*, *Mahāyāna* and *Vajrayāna*, and their various schools will be presented by professors from the Department of Philosophy, Faculty of Arts, University of Ljubljana. We will walk through diverse nature scenes, which has always been a great inspiration for Buddhist philosophy, the cosmic Buddha-fields and landscapes of illusions and dreams, which play a crucial role in acquiring supreme knowledge. The issue of cognition will be discussed from the perspective of the Buddhist notion of (non)-self, including the creative and artistic way of cognition, which goes beyond traditional patterns of knowledge and paves the way to liberation. In addition to the soteriological aspects of Buddhism the analysis of Buddhist meditation theory and practice will be used to examine the question of the possibility of free agency. Meditation practice will be discussed also through the lens of existential-phenomenological reflection. And finally, the experiential aspects of Buddhist meditation will be highlighted by the fully ordained Buddhist nun and the fully ordained Buddhist monk.



Program simpozija



Symposium programme



Predsimpozijsko srečanje z budističnim menihom

v torek, 24. 8., ob 11. uri, v Podlipi

**Pogovor o življenju meniha in budizmu s slovenskim theravadskim
budističnim menihom bhikkhujem Hirikom iz gozdnega samostana
Samanadipa, Goljek**

Pogovor vodi: Nina Petek



Bhante Hiriko Thero

Bhikkhu Hiriko je ustanovni starešina gozdnega samostana Samanadipa. Zaobljubo anagarike je sprejel v Italiji v Santacittarama Monastero Buddhista leta 2004. Še istega leta je odšel v Anglijo, kjer je oktobra 2005 postal samanera (novinec) in leto dni pozneje bhikkhu (polno posvečeni menih). Njegov preceptor je bil častiti Luang Por Sumedho (Phra Chao Khun Sumedhajahn). Adžan Hiriko je tudi glavni urednik in administrator pri založbi Path Press in avtor knjige o življenju angleškega meniha s Šrilanke, Nāṇavīra There, *The Hermit of Bundala*. Je tudi pisec esejev *Menihove misli* in prevajalec Buddhovih govorov ali sutt. Živel je tudi v mednarodnih samostanih Wat Pah Ponga in na Šrilanki.



Pre-symposium meeting with Buddhist monk



Interview with Bhikkhu Hiriko from Samanadipa, Forest Buddhist Hermitage, Goljek

Thursday, 24th August at 11 am, Podlipa



Bhante Hiriko Thero

Bhikkhu Hiriko is the founding Elder of the Hermitage Samanadipa. He took anagarika (postulat) precepts in Santacittarama Monastero Buddhista in Italy in 2004. In the same year, he went to England to take samanera (novice) ordination, and in 2006 he became a bhikkhu (fully ordained monk). His preceptor was Venerable Luang Por Sumedho (Phra Chao Khun Rajasumedhajahn). Ajahn Hiriko is also the chief editor and the administrator at Path Press and the author of *The Hermit of Bundala*, the biography of an English monk from Sri Lanka, Ñāṇavīra Thera. He is also a writer of Slovenian articles (*Menihove misli*) and translator of Buddha's talks or Suttas. Previously he was living in the international branch monasteries of Wat Pah Pong and in Sri Lanka.



Program simpozija

Četrtek, 26. 8. 2021, med 16.00 in 18.00

Kosovelova dvorana Cankarjevega doma, Ljubljana



**Dramatiziran dialog med umirajočim Buddho in njegovim učencem
Anando**

(Mahāparinibbānasutta XVI.5.14, Dighanikāya, Suttapiṭaka)

Uprizoritev:

Tit Gomez Grgić, Nina Petek



dr. Marko Uršič

Pojmovanje in občutje narave v japonskem budizmu



dr. Borut Ošlaj

»To vem ob reki Hao«: *ādarśanajñāna* ali o umetnosti spoznanja



Vizualna meditacija: utrinki iz japonskega budizma



Lama Karma Wangmo in dr. Borut Škodlar

Pogovor o budistični meditaciji



Petek, 27. 8. 2021, med 11.00 in 13.00

Kosovelova dvorana Cankarjevega doma, Ljubljana



dr. Sebastjan Vörös

Vse je v plamenih: budizem in eksistencialno-fenomenološka refleksija



dr. Andrej Ule

Pojem (ne)-sebstva v budizmu



Vizualna meditacija: utrinki iz theravadskega budizma



dr. Olga Markič

Budizem in svobodna volja



dr. Nina Petek in dr. Jan Ciglencečki

Resnica prebiva v sanjalcih: soteriološki vidiki sanj v tibetanskem budizmu



Vizualna meditacija: utrinki iz tibetanskega budizma



Symposium Programme

Thursday, 26th August 2021, 4pm–6pm

Kosovel Hall, CD Cultural and Congress Centre, Ljubljana



Dramatized dialogue between Buddha and his disciple Ananda

(Mahāparinibbānasutta XVI.5.14, Dighanikāya, Suttapiṭaka)

Performance:

Tit Gomez Grgić, Nina Petek



Marko Uršič, PhD

Concept and Experience of Nature in the Japanese Buddhism



Borut Ošlaj, PhD

“I know that on the Hao River”: *Ādarśanajñāna* or on the art of cognition



Visual meditation:
Japanese Buddhism



Lama Karma Wangmo and Borut Škodlar, PhD

Interview on Buddhist Meditation



Friday, 27th August 2021, 11 am–13pm

Kosovel Hall, CD Cultural and Congress Centre, Ljubljana



Sebastjan Vörös, PhD

Everything is Burning: Buddhism and Existential-Phenomenological Reflection



Andrej Ule, PhD

The Concept of (Non)-Self in Buddhism



**Visual meditation:
Theravada Buddhism**



Olga Markič, PhD

Buddhism and Free Will



Nina Petek, PhD, and Jan Ciglencečki, PhD

Truth Abides in Dreamers: Soteriological Aspects of Dreams in Tibetan
Buddhism



**Visual meditation:
Tibetan Buddhism**



Povzetki



Abstracts



dr. Marko Uršič

Pojmovanje in občutje narave v japonskem budizmu



Sōami, *Pokrajina štirih letnih časov*, Japonska, zgodnje 16. stoletje
Landscape of the Four Seasons, Japan, early 16th century

(The Metropolitan Museum of Art, New York)

Marko Uršič, PhD

Concept and Experience of Nature in the Japanese Buddhism



Pojmovanje in občutje narave v japonskem budizmu

dr. Marko Uršič

Oddelek za filozofijo Filozofske fakultete Univerze v Ljubljani

V budizmu *theravāda* in nasploh v »malem vozu«, *hinayāni*, je narava prisotna predvsem na simbolni ravni: tako so npr. drevo, lotosov cvet, razni poganjki in ovijalke, nosorog, tiger, levje rjovenje itd. simbolni izrazi, metafore za budistična duhovna in etična sporočila. V budizmu »velikega voza«, v *mahāyāni*, zlasti v njenih kitajskih in japonskih variantah, se odnos do narave bistveno spremeni, verjetno tudi pod vplivom daoizma, v samem jedru nauka pa predvsem zaradi prepričanja o »identiteti« *samsāre* in *nirvāṇe*, tj. da sta svet in odrešitev »ista«. V kozmičnih pokrajinah *Avatamsakasūtre* sijoči svetovi bud in *bodhisattev* ne le žarijo v mavričnih barvah, temveč tudi zvenijo v čudovitih zvokih, dišijo z nebeškimi vonjavami itd. Dōgen, utemeljitelj japonskega *sōtō* zen budizma, piše o gorah, ki »hodijo«, in rekah, ki »stojijo«, ipd., čudovite opise narave pa najdemo tudi v drugih smereh japonskega budizma (Kukai, Shinran idr.). Spremenjen odnos do narave se najlepše odraža v »klasični« haiku poeziji (Bashō, Buson, Issa), slikarstvu (Hokusai, Hiroshige) ter na prav poseben način v japonski vrtni umetnosti, kjer je narava subtilno prepletena s simbolnim jezikom budističnega izročila. – Ob koncu prispevka zastavljam tudi širše vprašanje, ali ni ravno v odnosu do narave bistvena razlika ne samo med budističnim »malim« in »velikim vozom«, temveč tudi med indijsko ter kitajsko in japonsko kulturo?

Ključne besede: *mahāyāna* budizem, narava, *Avatamsakasūtra*, Dōgen, japonski vrtovi

Dr. Marko Uršič (roj. 1951) je upokojeni profesor filozofije narave, renesančnih študij ter logike in teorije simbolnih form na Filozofski fakulteti Univerze v Ljubljani. Njegovo glavno knjižno delo je obsežna tetralogija *Štirje časi* s podnaslovom »Filozofski pogovori in samogovori« (2002–2015). V angleškem jeziku je izdal dve knjigi: *Shadows of Being* (2018) in v soavtorstvu *Mind in Nature* (2012). Kot filozofski nazor mu je najbližji (novo)platonizem, v povezavi s sodobnim kozmološkim panteizmom. Že od mladih let dalje pa se posveča tudi študiju budistične duhovnosti, zadnja leta zlasti japonskemu budizmu, pri čemer je njegov bližnji-daljni prijatelj in sodelavec prof. Yujin Itabashi z Univerze Rissho v Tokiu.



Concept and Experience of Nature in the Japanese Buddhism

Marko Uršič, PhD

Department of Philosophy, Faculty of Arts, University of Ljubljana

In the *Theravāda* Buddhism, as in the whole *Hinayāna*, “Lesser Vehicle”, nature is present mostly on the symbolic level, for example: a tree, the lotus flower, many sprouts and lianas, a rhinoceros, a tiger, the lion’s roar etc. are symbolic expressions, metaphors for the Buddhist spiritual and ethical messages. However, in the Buddhist “Great Vehicle”, *Mahāyāna*, especially in its Chinese and Japanese variants, the relation towards nature is essentially modified, probably also due to the influence of Daoism, but in the core of these new teachings is principally the belief of “identity” between *saṃsāra* and *nirvāṇa*, i.e., that the world and the salvation are the “same”. In the cosmic landscapes of *Avataṃsakasūtra*, shining worlds of *buddhas* and *bodhisattvas* not only glow in all rainbow colours, but they also sound in wonderful tunes, and they are fragrant of heavenly perfumes etc. Dōgen, the founder of the Japanese *sōtō* Zen Buddhism, writes that mountains “walk” and rivers “stand”, and we can also find wonderful descriptions of nature in other variants of the Japanese Buddhism (in the texts of Kukai, Shinran & al.). This modified attitude towards nature is beautifully reflected in the “classical” haiku poetry (Bashō, Buson, Issa), in the woodblock prints (Hokusai, Hiroshige), and in a very special and sublime sense of beauty in the Japanese art of gardening, where nature is subtly harmonized with the symbolic language of the Buddhist tradition. – In the end of this contribution, I raise a larger question whether the relation towards nature yields not only the essential difference between the Buddhist “Small” and “Great Vehicle”, but also between Indian and Chinese-Japanese cultures themselves?

Keywords: *Mahāyāna* Buddhism, nature, *Avataṃsakasūtra*, Dōgen, Japanese gardens

Marko Uršič, PhD (b. 1951) is a retired professor of the philosophy of nature, the Renaissance studies, and of logics and the theory of symbolic forms, at the Faculty of Arts, University of Ljubljana. His main work is an extensive tetralogy *Four Seasons* with the subtitle “Philosophical dialogues and monologues” (2002–2015). He published also two books in English: *Shadows of Being* (2018) and *Mind in Nature* (2012, in co-authorship). Among all philosophical views and/or doctrines, his favourite is Neoplatonism, combined with a kind of contemporary cosmological pantheism. From his young days on, he has been devoting himself also to studies of the Buddhist spirituality, last years especially to the Japanese Buddhism, where his close-distant friend and collaborator is Prof. Yujin Itabashi from the Risho University in Tokyo.



dr. Borut Ošljaj

»To vem ob reki Hao«: *ādarśanaññāna* ali o umetnosti spoznanja



Zhou Dongqing, *Radosti rib v reki Hao*, Kitajska, 1921
The Pleasures of Fishes in river Hao, China, 1921

(The Metropolitan Museum of Art, New York)

Borut Ošljaj, PhD

“I know that on the Hao River”: *ādarśanaññāna* or on the art of cognition



»To vem ob reki Hao«: *ādarśanajñāna* ali o umetnosti spoznanja

dr. Borut Ošljaj

Oddelek za filozofijo Filozofske fakultete Univerze v Ljubljani

V prispevku bo na ozadju izbranih zen budističnih, daoističnih, filozofskih in umetniških izhodišč ter tem fenomenološko razgrnjen specifični problem spoznanja kot forme človekovega potencialnega samoomejevanja in samoosvobajanja. Tak pristop bo narekoval tudi nekatere primerjave med azijskimi in evro-ameriškimi epistemološkimi modeli in dilemami (subjekt – objekt, noetično – konativno, simbolno – metasimbolno, ...) ter nujnost njihove kritične presoje z vidika razsežnosti njihovih spoznavnih zmožnosti. Posebne pozornosti bo pri tem deležen »koncept« *ādarśanajñāna* kot ustvarjalno umetniški način spoznanja, ki v svoji radikalnosti, ki nikakor ni omejena le na zahodno tradicijo, spodkopava tradicionalne vzorce spoznanja in hkrati odpira brezna njegovih emancipatoričnih zmožnosti.

Ključne besede: zen budizem, daoizem, spoznanje, osvobajanje, *ādarśanajñāna*

Dr. Borut Ošljaj je redni profesor za filozofijo na Oddelku za filozofijo Filozofske fakultete Univerze v Ljubljani. Na Filozofski fakulteti UL je diplomiral na področjih filozofije (A) in umetnostne zgodovine (B). Doktoriral je na Oddelku za filozofijo FF UL. Predava, raziskuje in objavlja na področjih etike, filozofske antropologije in filozofije religije. Je podpredsednik Komisije RS za medicinsko etiko in ustanovni član gibanja Svetovni etos Slovenija.



“I know that on the Hao River”: *ādarśanajñāna* or on the art of cognition

Borut Ošljaj, PhD

Department of Philosophy, Faculty of Arts, University of Ljubljana

In the article, on the background of selected Zen Buddhist, Daoist, philosophical and artistic starting points, a specific problem of cognition as a form of human potential self-limitation and self-liberation will be phenomenologically unfolded. Such an approach will also require some comparisons between Asian and Euro-American epistemological models and dilemmas (subject-object, noetic-conative, symbolic-metasympolic,...) and the necessity of their critical evaluation with regard to the extent of their cognitive abilities. Special attention will be paid to the “concept” of *ādarśanajñāna* as a creative-artistic way of cognition, which in its radicalism, which is by no means limited to Western tradition, undermines traditional patterns of cognition and at the same time opens the abyss of its emancipatory abilities.

Keywords: Zen Buddhism, Daoism, cognition, liberation, *ādarśanajñāna*

Borut Ošljaj, PhD, is full professor of Philosophy at the Department of Philosophy, Faculty of Arts, University of Ljubljana. He graduated in Philosophy and Art History at the Ljubljana Faculty of Arts. He received his PhD in philosophy from the Department of Philosophy, Faculty of Arts, UL. He lectures, researches and publishes in the fields of ethics, philosophical anthropology and philosophy of religion. He is the Vice-President of the Commission of the Republic of Slovenia for Medical Ethics and a founding member of the World Ethos Slovenia movement.



dr. Sebastjan Vörös

**Vse je v plamenih:
budizem in eksistencialno-fenomenološka refleksija**



Buddha v meditaciji z žarečim telesom, Kitajska, avtonomna regija Xinjiang, 6.–7. stoletje
Buddha in meditation with Flaming Body, 6th–7th century, China, Xinjiang Autonomous Region

(The Metropolitan Museum of Art, New York)

Sebastjan Vörös, PhD

**Everything is Burning:
Buddhism and Existential-Phenomenological Reflection**



Vse je v plamenih: budizem in eksistencialno-fenomenološka refleksija

dr. Sebastjan Vörös

Oddelek za filozofijo Filozofske fakultete Univerze v Ljubljani

Prispevek sestoji iz dveh delov. V prvem (krajšem) delu ponudim kritiko določenih sodobnih razumevanj budizma, zlasti budistične (čuječnostne) meditacije, v drugem (daljšem) pa predstavim alternativni pogled na slednjo skozi prizmo eksistencialno-fenomenološke analize. Kritična ost prispevka je v prvi vrsti naperjena proti pojmovanju, ki kot srčiko budizma izpostavljajo (čuječnostno) meditacijo in nato slednjo opredelijo kot golo (brezsmiselno in brezpredsodkovno) motrenje. V nasprotju s tem splošnim naziranjem bom sam zagovarjal tezo, da, prvič, je budistična meditativna praksa vseskozi vpeta v širši filozofski okvir, ki ji podeljuje usmeritev in smisel, in drugič, da v njej igra ključno vlogo refleksija. Osrednji del prispevka bo namenjen tematizaciji te refleksije, pri čemer se bom opiral na delo francoskega fenomenologa Maurice Merleau-Pontyja in njegov koncept "radikalne refleksije" (*réflexion radicale*), tj. refleksije, ki je vselej vpeta v predrefleksivno bivanjsko-doživljajsko ozadje, v katerem se porojeva in v katerega se vrača. Ta v doživljanjski krajini oz. "fenomenalnem polju" (*champ phénoménal*) ukoreninjena refleksija se od neukoreninjene razlikuje po tem, da poleg proučevanja izkustvenih *predmetov* – tega, v kar je naša zavest uperjena – izpostavlja pomembnost proučevanja (telesno-zaznavnega, implicitnega) *horizonta*, v katerem se mi ti predmeti dajejo. Kot taka radikalna refleksija v konkretnih življenjskih situacijah omogoča ovedenje, raziskovanje in naposled preseganje upiranja sopogojenosti med mano in svetom, kar je, kot bom trdil, osnova poželenja (*tanhā*) in posledično trpljenja (*dukkha*).

Ključne besede: budistična meditacija, eksistencialno-fenomenološka analiza, Maurice Merleau-Ponty, radikalna refleksija, *dukkha*

Dr. Sebastjan Vörös je docent na Oddelku za filozofijo Filozofske fakultete Univerze v Ljubljani. Na Filozofski fakulteti UL je diplomiral iz angleškega jezika in literature, filozofije (2008) in zgodovine (2015). Med letoma 2010 in 2013 je bil na Oddelku za filozofijo FF UL zaposlen kot mladi raziskovalec, kjer je študij končal z zagovorom doktorske disertacije *Podobe neupodobljivega. (Nevro)znanost, fenomenologija, mistika*, ki je pozneje izšla kot znanstvena monografija. V svojem raziskovalnem delu se ukvarja predvsem s filozofijo duha, filozofijo znanosti, epistemologijo, filozofijo religije in radikalnim konstruktivizmom.



Everything is Burning: Buddhism and Existential-Phenomenological Reflection

Sebastjan Vörös, PhD

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The paper consists of two parts. In the first (shorter) part I put forward a critique of certain contemporary understandings of Buddhism, particularly of the Buddhist (mindfulness) meditation practice; in the second (longer) part I outline an alternative view of the latter through the lens of existential-phenomenological inquiry. The critical part is aimed primarily against the conceptions which see (mindfulness) meditation as the essence of Buddhism and then conceive of the former in terms of bare (thoughtless and non-judgemental) observation. In contrast to this popular view, I argue that, when discussing Buddhist meditation practice, we must take into account not only (i) that it is always always embedded into a broader philosophical framework, which provides it with orientation and meaning, but also (ii) that one of its integral elements is reflection. The main part of the paper is dedicated to the thematization of the particular type of reflection that is part and parcel of Buddhist meditation practice. My account draws primarily on the work of the French phenomenologist Maurice Merleau-Ponty and his notion of “radical reflection” (*réflexion radicale*), i.e., reflection that is anchored in the pre-reflective existential/experiential background, from which it surges and into which it returns. What differentiates a reflection rooted in the experiential landscape or “phenomenal field” (*champ phénoménal*) from a reflection that is not so rooted is that, in addition to investigating objects (i.e., that which our consciousness is aimed at), the former also emphasizes the importance of investigating the (bodily-perceptual, implicit) horizon, in which these objects are given to me. As such, radical reflection allows me to not only become aware of, but also to explore, and ultimately transcend, the resistance to the co-determination of myself and the world, which is, as I will argue, the foundation of craving (*taṇhā*) and consequently of suffering (*dukkha*).

Keywords: Buddhist meditation, existential-phenomenological inquiry, Maurice Merleau-Ponty, radical reflection, *dukkha*

Sebastjan Vörös, PhD, is Assistant Professor at the Department of Philosophy, University of Ljubljana. In 2008, he graduated in English Language and Literature, and Philosophy (double-major study programme), and in 2015 he graduated in History. From 2010 to 2013, he was employed as a Junior Researcher at the University of Ljubljana, where he successfully defended his doctoral thesis, which was later published in a book form (*The Images of the Unimaginable: (Neuro)Science, Phenomenology, Mysticism*). His main areas of research include philosophy of mind, philosophy of science, epistemology, philosophy of religion, phenomenology, and radical constructivism.



dr. Andrej Ule
Pojem (ne)-sebstva v budizmu



Trije vidiki absolutna, Indija, Radžastan, Jodhpur, 1823
Three Aspects of Absolute, India, Rajasthan, Jodhpur, 1823
(Mehrangarh Museum Trust, Jodhpur)

Andrej Ule, PhD
The Concept of (Non)-Self in Buddhism



Pojem (ne)-sebstva v budizmu

dr. Andrej Ule

Oddelek za filozofijo Filozofske fakultete Univerze v Ljubljani

V svojem prispevku na kratko soočim budistični koncept sebstva kot procesa in pogojne resničnosti s konceptom substancialnega metafizičnega Sebstva v brahmanizmu in hinduizmu. Predstavljam Buddhovo kritiko in kritiko budističnih mislecev, kot je Nāgārjuna, ki zavračajo vse ideje metafizičnega Sebstva. Zanikajo idejo sebstva kot samo-bitnosti ali kot posestnika duševnih dejanj, vendar ne zavračajo občutka sebstva. Dopuščajo čisti proces znanja (predvsem samospoznavanja) brez fiksnega predmeta ali posestnika znanja. Ta ideja je v globokem soglasju z nekaterimi zenovskimi zgodbami in paradoksi o sebstvu in znanju. Menim, da substancialistični in procesni pogledi na sebstvo predstavljajo dve enako možni in omejeni obravnavi večnih človekovih vprašanj. Ležita na nasprotnih lokih istega »kroga« človeškega prizadevanja po doseganju temeljne Resnice in Smisla življenja, vendar jih ne morejo doseči. Morda pa jih lahko pokaže molk, podoben Buddhovemu.

Ključne besede: (ne)-sebstvo, samospoznavanje, Resnica, molk

Dr. Andrej Ule je diplomiral iz tehnične matematike na Fakulteti za naravoslovje in tehnologijo Univerze v Ljubljani. Med študijem matematike je vpisal tudi študij filozofije. Leta 1982 je bil imenovan za docenta in leta 1987 za izr. prof. za področje logike in teorije znanosti. Leta 1991 je bil imenovan za rednega profesorja za analitično filozofijo in filozofijo znanosti na Oddelku za filozofijo FF UL. Kot Humboldtov štipendist je gostoval pri Inštitutu za logiko, teorijo znanosti in statistiko na Univerzi v Münchnu, kjer je preučeval strukturalno teorijo znanosti in filozofijo Ludwiga Wittgensteina. Septembra in oktobra leta 1995 je gostoval na Augsburg Collegeu v Minneapolisu v ZDA. V svojem raziskovalnem delu se ukvarja tudi s indijskimi in kitajskimi filozofsko-religijskimi sistemi.



The Concept of (Non)-Self in Buddhism

Andrej Ule, PhD

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I contrast the Buddhist concept of self as a process and a conditional reality with the concept of the substantial metaphysical Self in Brahmanism and Hinduism. I present the criticism of the Buddha and the Buddhist thinkers, such as Nāgārjuna, who rejected any idea of the metaphysical Self. They deny the idea of the Self as an own being or as an owner of its mental acts. However, they do not reject any sense of self. They allow a pure process of knowledge (first, Self-knowledge) without a fixed subject or owner of knowledge. This idea is in a deep accord with some Zen stories and paradoxes of the Self and knowledge. I mean that substantialist and the processual views on the Self represent two equally possible and limited treatments of the eternal questions of human. They lie on the opposite curves of the same “circle” of human endeavours to reach the fundamentally Truth and Meaning of life, but they cannot really show or reach it. Maybe, a Buddha-like silence can show it.

Keywords: (Non)-Self, Self-knowledge, Truth, silence

Andrej Ule, PhD, graduated in Technical mathematics at the Faculty of Sciences and Technology at the University of Ljubljana. In addition, he matriculated philosophy during his study of mathematics. In 1982 he was appointed assistant professor for analytic philosophy and philosophy of science at the Department of Philosophy, Faculty of Arts, University of Ljubljana. He got Humboldt scholarship at the Institute for Logic, Theory of Science and Statistics in Munich, where he studied the structural theory of science and the philosophy of Ludwig Wittgenstein. In September and October 1995 he was guest lecturer at the Augsburg College in Minneapolis in USA. His research focuses also on Indian and Chinese philosophical and religious systems.



dr. Olga Markič

Budizem in svobodna volja



Li Chen, *Lepota praznine: Avalokitešvara iluzije (»odseva lune v vodi«) ob ustrju poslednje resnice*, Kitajska, 1992

Li Chen, *Beauty of Emptiness: Water-Moon Avalokitesvara's insight into ultimate truth*, China, 1992

(Asia Art Center, Beijing)

Olga Markič, PhD

Buddhism and Free Will



Budizem in svobodna volja

dr. Olga Markič

Oddelek za filozofijo Filozofske fakultete Univerze v Ljubljani

Kakšen je odnos med budizmom, ali bolje med budističnimi tradicijami, in svobodno voljo? Do pred kratkim to vprašanje ni vzbujalo posebne pozornosti. Gowans (2017) to pripisuje predvsem temu, da je bila budistična filozofska analiza osredotočena predvsem na soteriološki moment, tj. na tisto, kar pripomore k razsvetljenju. A na vprašanje svobodne volje lahko pogledamo tudi z budistične perspektive. Repetti (2017) tako podpira stališče o budistični svobodni volji, pri čemer se nanaša na večine samoregulacije, ki jih pridobimo z meditacijo (npr. mentalni nadzor). To po njegovem spodkopava trdi determinizem, najmočnejše skeptično stališče do svobodne volje. V prispevku bom obravnavala budistično doktrino o 'dveh resnicah', poslednji in konvencionalni resnici. Konvencionalno lahko govorimo o celotah – osebnostih, toda glede na poslednjo resnico, v okviru redukcionizma *abhidarme*, obstajajo zgolj deterministični atomistični psihofiziološki delci. Spraševala se bom, na kakšen način je šibkejša oblika svobodne volje kompatibilna s tako doktrino in poskušala pokazati, kako nam lahko pomaga bolje razumeti problem svobodne volje znotraj zahodne filozofije.

Ključne besede: svobodna volja, determinizem, meditacija, konvencionalna in poslednja resnica

Dr. Olga Markič je profesorica filozofije na Filozofski fakulteti Univerze v Ljubljani. Predava na Oddelku za filozofijo in na skupnem interdisciplinarnem programu druge stopnje Kognitivna znanost. Njena glavna raziskovalna področja so filozofska logika in argumentacija, filozofija duha in filozofija kognitivne znanosti.



Buddhism and Free Will

Olga Markič, PhD

Department of Philosophy, Faculty of Arts, University of Ljubljana

What is the relationship between Buddhism, or better different Buddhist traditions, and free will? Until recently, the question was mostly ignored among the scholars. Gowans (2017) argues that the main reason is that Buddhist philosophical analysis is concentrated on soteriological utility: whatever promotes enlightenment. Nevertheless the question of free will can be discussed also from Buddhist perspective. Repetti (2017) thus argues in support of the idea that there ought to be a Buddhist free will. He evokes self-regulating skills gained by meditation (e. g. mind-control, volitional/meta-volitional regulation) that undermine hard incompatibilism, the most powerful free will skepticism. In this paper I will discuss Buddhist doctrine of ‘two truths’, the ultimate and conventional. Conventionally, there are whole persons, but ultimately, within Abhidharma reductionism, there are only deterministic atomistic psychophysical parts. I will explore how a weaker form of free will is compatible with such a doctrine and try to show how it can help us to better understand the free will problem in Western philosophy.

Keywords: free will, determinism, meditation, conventional and ultimate truth

Olga Markič, PhD, is professor of philosophy at the Faculty of Arts, University of Ljubljana, and at the Middle European interdisciplinary master programme in Cognitive Science (Mei:CogSci). Her main areas of research are philosophical logic and argumentation, philosophy of mind and philosophy of cognitive science.



dr. Nina Petek, dr. Jan Ciglencečki

**Resnica prebiva v sanjalcih:
soteriološki vidiki sanj v tibetanskem budizmu**



Jogiji v meditaciji razblinjajo iluzije; stenska poslikava v skrivnem tantričnem templju Lukhang
Yogis in meditation, »cutting through« illusions; mural inside the secret Tantric temple Lukhang
(Lukhang, Tibet)

Nina Petek, PhD, Jan Ciglencečki, PhD

**Truth Abides in Dreamers:
Soteriological Aspects of Dreams in Tibetan Buddhism**



Resnica prebiva v sanjalcih: soteriološki vidiki sanj v tibetanskem budizmu

dr. Nina Petek, dr. Jan Ciglencečki

Oddelek za filozofijo Filozofske fakultete Univerze v Ljubljani

Prispevek predstavi nauk budizma *mahāyāna* o iluzorni naravi sanj in njihovo soteriološko vlogo v šoli tibetanskega budizma *kagyū*, predvsem v puščavniški tradiciji jogijev, ki jo preiskujemo v okviru raziskovalnega projekta »Budizem v himalajskih puščavah«. V prvem delu sanje umesti v kontekst naukov o praznini (*śūnyatavāda*) in dvanajstih iluzijah, ki ilustrirata nestalno naravo vseh *dharm* (npr. *Vajracchedikāprajñāpāramitāsūtra* in *Lalitavistarasūtra*). Za ponazoritev vselej spreminjajočega se značaja fenomenov so se budistični filozofi namreč pogosto sklicevali na naravo sanjskih podob, ki ne posedujejo nobene stalnosti in so zgolj produkt toka zavesti (skrt. *vijñānapariṇāma*). Slednje pa ne pomeni, da sanje ne spadajo v kategorijo neobstoječega kot denimo zajec z rogovi in sin neplodne matere (npr. *Sekoddeśa*), hkrati pa jim ne moremo pripisati povsem resničnega obstoja, saj eksistirajo zgolj v domeni zavesti, ki jih ustvarja. Na enak način kot sanje pa eksistirajo vsi pojavi, srž katerih je praznina; so kot čudež ali iluzija, ki jo uprizarja čarodej (npr. Vasubandhu, *Trisvabhāvanirdeśa*). V drugem delu prispevek predstavi prakso zavestnega sanjanja (skrt. *svapnadarśana*, tib. *rmi lam rnal 'byor*) vélikih jogijev Tilope in Narope, ki vodi do vrhovnega uvida v nesubstancialni značaj sanjskih podob in hkrati vseh pojavov, ki so zgolj igra zavesti, hkrati s tem pa tudi v strukturo sanjske zavesti, ki je prav tako prazna kakršne koli samobitnosti. Tako je premoščena dualnost med sanjalcem in sanjskim objektom, s tem pa tudi vse napačne identifikacije, občutja in navezanosti. Praksa sanjanja je v tibetanski tradiciji torej pojmovana kot način, ki vodi do uvida v vrhovno filozofsko resnico, namreč o nesubstancialnosti objektov zunanjega sveta in lastnega sebstva. S prepoznanjem nesubstancialnosti pojavov se konča sleherno trpljenje, kar je uvidel že Siddhartha Gautama Buddha, v tibetanskem budizmu pa je tovrstno vrhovno razumevanje narave pojavov doseženo prek preiskovanja sanj, ki so zavoljo te vloge v tradiciji opredeljene kot najpomembnejša vrsta iluzije, ki je soteriološko sredstvo *par excellence*.

Ključne besede: sanje, praznina, iluzije, *svapnadarśana/rmi lam rnal 'byor*, *kagyū*



dr. Nina Petek

Dr. Nina Petek je docentka na Oddelku za filozofijo Filozofske fakultete Univerze v Ljubljani, kjer poučuje predmete s področja azijskih filozofsko-religijskih tradicij. Bila je zaposlena kot mlada raziskovalka na Oddelku za filozofijo FF UL, kjer je leta 2016 tudi doktorirala. Raziskovalno se ukvarja predvsem z ontologijo in epistemologijo v filozofskih šolah Indije, meniško budistično tradicijo ter izvori in filozofskimi temelji puščavniških meditacijskih praks v predelu indijske Himalaje na območjih dveh zveznih teritorijev Ladakh in Džamu-Kašmir. Je direktorica Inštituta za študije meništva in kontemplativne znanosti. Prevaja iz sanskrta v slovenščino.

dr. Jan Ciglenečki

Dr. Jan Ciglenečki je zaposlen na Filozofski fakulteti Univerze v Ljubljani, kjer na Oddelku za filozofijo poučuje predmete s področja antične in srednjeveške filozofije ter azijskih filozofsko-religijskih tradicij. Pri Inštitutu za študije meništva in kontemplativne znanosti njegovo primarno področje raziskovanja predstavljajo vzhodne meniške tradicije, zlasti egiptovsko puščavništvo. Med letoma 2018 in 2019 je pod okriljem Ameriškega raziskovalnega centra v Egiptu (ARCE) vodil projekt »Ogrožene puščavske naselbine: dokumentiranje koptske dediščine v Srednjem Egiptu in Vzhodni puščavi«.



Truth Abides in Dreamers: Soteriological Aspects of Dreams in Tibetan Buddhism

Nina Petek, PhD, Jan Ciglencečki, PhD

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The paper presents the teachings of *Mahāyāna* Buddhism on the illusory nature of dreams and their soteriological role in the *Kagyū* school of Tibetan Buddhism, especially in the eremitic tradition of *yogis*, which is the central research field of our research “Buddhism in the Himalayan deserts”. In the first part, it places dreams in the context of the teachings of emptiness (Skt. *śūnyatavāda*) and the twelve illusions which illustrate impermanent nature of all *dharmas* (e.g. *Vajracchedikāprajñāpāramitāsūtra* and *Lalitavistarasūtra*). Namely in order to illustrate the emptiness of inherent existence of phenomena, Buddhist philosophers often use the example of the dream images, which are devoid of any material reality on their own and the existence of dream images is nothing but a product of a stream of consciousness (Skt. *vijñānapariṇāma*). But one cannot affirm that dreams do not exist in the way that the hare with horns or son of a barren woman (for instance in: *Sekoddeśa*), neither can one affirm that they really do exist, for they are devoid of any intrinsic reality of their own, outside the consciousness that created them in the first place. In the same way worldly phenomena seem to exist, but in reality their essence is emptiness; they are like a mirage or an illusion created by a magician (e.g. Vasubandhu, *Trisvabhāvanirdeśa*). In the second part paper highlights dream practice (Skt. *svapnadarśana*, Tib. *rmi lam rnal 'byor*) of *yogis* Tilopa and Naropa, which leads to the ultimate insight about the true nature of reality of dreams and all phenomena. Set of dream meditation practices enable the practitioner to learn the illusory nature of dreams, which means to realize the non-existence of substantial existence of dream visions, which are seen to be nothing other than the play of dream consciousness, which is also devoid of inherent existence. Understanding the nature of phenomena this way, duality between the subject dreaming and objects dreamed about ceases, together with false identifications, sensations, perceptions and attachments. Siddhartha Gautama Buddha claimed that once the true nature of phenomena is really understood all suffering is ended. The study of dream practice is in Tibetan tradition regarded as a way of illustrating the ultimate philosophical point of the insubstantiality of the external world and insubstantiality of the self. Because this understanding of insubstantiality can be brought about by the investigation of dreams, dreams are in tradition regarded as the foremost of all the examples of illusion, illusion which is a soteriological instrument *par excellence*.

Keywords: dreams, emptiness, illusion, *svapnadarśana/rmi lam rnal 'byor*, *kagyū*



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Jan Ciglencečki, PhD, is Assistant Professor at the Department of Philosophy, Faculty of Arts, University of Ljubljana, and a Research Fellow at the Institute for Monastic Studies and Contemplative Sciences. He lectures on Ancient and Medieval philosophy and Asian philosophies and religions. His main research topic is Egyptian monasticism and the teachings of the Desert Fathers. During 2018 and 2019 he conducted the 'Endangered Hermitages: Documenting Coptic Heritage in Middle Egypt and in the Eastern Desert' project under the auspices of the American Research Center in Egypt (ARCE).



Lama Karma Wangmo in dr. Borut Škodlar:

Pogovor o budistični meditaciji



Mandala Mandžuvadžre, tantrične podobe bodhisattve Mandžušri, Tibet, pozno 14. stoletje
Mandala of Manjuvajra, Tantric Form of the Bodhisattva Manjushri, Tibet, late 14th century

(The Metropolitan Museum of Art, New York)

Lama Karma Wangmo and Borut Škodlar, PhD:

Interview on Buddhist Meditation



Lama Karma Wangmo

Lama Karma Wangmo študira in prakticira budizem pod vodstvom N. S. 12. Chamgona Kentinga Tai Situpe v samostanu Palpung Sherabling v Indiji. Leta 2006 je od svojega učitelja sprejela meniške zaobljube, leta 2015 pa je bila na Tajvanu polno posvečena v bhikšuni. Od Chamgona Kentinga Tai Situpe je prejela številne iniciacije, izročila, učenja in bistvena navodila, vključno z izročilom meditacije mahamudre. Inicijacije, učenja in navodila za meditacijo je prejela tudi od drugih budističnih mojstrov, kot so N. S. Dalaj Lama, N. S. 17. Karmapa Ogyen Trinley Dorje, Yongey Mingyur Rinpoche, Ringu Tulku Rinpoche in Chungpo Gyalton Rinpoche. Med letoma 2006 in 2010 se je udeležila triletnega in trimesečnega meditativnega umika pod vodstvom Ringuja Tulkuja Rinpočeja v centru za meditativne umike Bodhicharya v Sikkimu. Zatem jo je Situ Rinpoče imenoval za rezidenčno lamo budističnega centra Palpung Ješe Čöling v Mrzlem Logu pri Črnem Vrhu nad Idrijo, ki ima podružnico tudi v Italiji, v Padovi. Lama Wangmo je skupno preživela več kot sedem let v meditativnih umikih, sedaj pa svoj čas deli med Indijo in Evropo, kjer meditira, študira, prevaja in uči budizem.



Lama Karma Wangmo has been studying and practicing Buddhism since 2000 under the guidance of H.H. the 12th Chamgon Kenting Tai Situpa at Palpung Sherabling Monastic Seat in India. She received Getsulma (novice) monastic ordination at the age of 29 from Tai Situ Rinpoche in 2006 and Gelongma (bhikṣuni) ordination in 2015 in Taiwan. She received many empowerments, transmissions, and teachings, as well as pith instructions on Mahamudra from Tai Situ Rinpoche. She also received empowerments, teachings and meditation instructions from many other masters such as H.H. the 14th Dalai Lama, H.H. the 17th Karmapa Orgyen Trinley Dorje, Yongey Mingyur Rinpoche, Ringu Tulku Rinpoche, Chungpo Gyalton Rinpoche, and others. Between 2006 and 2010 she completed the traditional three-year and three-month retreat at Ringu Tulku Rinpoche's Bodhicharya Meditation Center in Sikkim, India. After completing the retreat, Tai Situ Rinpoche appointed her as the resident lama of Palpung Yeshe Chöling Dharma Center in her home country Slovenia, which also has a branch in Padua, Italy. Lama Wangmo has spent a total of over seven years in retreat. She divides her time between India and Europe, practicing, studying, translating and teaching the Dharma.

ཨོཾ་མ་ཎི་པ་ལྷོ་རྒྱུ་

Borut Škodlar, PhD

Dr. Borut Škodlar je predstojnik Centra za mentalno zdravje in Združenja za psihoterapijo na Univerzitetni psihiatrični kliniki v Ljubljani ter izredni profesor za psihiatrijo na Medicinski fakulteti Univerze v Ljubljani. V svojih kliničnih in akademskih raziskavah se posveča predvsem fenomenološki psihopatologiji, psihoterapiji psihotičnih stanj in duševnih motenj (shizofrenija), fenomenološki analizi doživljajskih in eksistenčnih procesov, vključno s samomorilnostjo, in stičiščem v duhovnih prizadevanjih v budistični in krščanski meditaciji, čuječnosti, jogi in duševnih motnjah, pri čemer se še posebej poglobljeno ukvarja s povezavami med psihotičnimi in mističnimi stanji. Slednje raziskuje prek svojih kliničnih izkušenj in neposrednega stika z duhovnimi in meniškimi tradicijami Evrope, Indije in Butana.



Borut Škodlar, PhD, is a Head of the Center for Mental Health and Unity for Psychotherapy at the University Psychiatric Clinic Ljubljana and Associate Professor of Psychiatry at the Faculty of Medicine, University of Ljubljana, Slovenia. His clinical and academic interests center on phenomenological psychopathology and psychotherapy of psychotic states and disorders (schizophrenia), phenomenological analyses of emotional and existential processes, including suicidality, and interconnections between spiritual quests, like Buddhist and Christian meditation, mindfulness and yoga, and mental disorders, in particular the interconnections between psychotic and mystical states. He has been exploring them through his clinical experiences and in direct contact with spiritual and monastic traditions in Europe, India and Bhutan.



V iskanju Buddhje tostran



Buddha in Ananda

Ananda: *Gospod, videl sem te v udobju, blagodejnosti, spokojnosti in videl sem te potrpežljivo vztrajnega. Sedaj te vidim slabotnega in moje srce je napolnjeno z neznano bolečino.*

Buddha: *Ananda, star sem, izgorel, na koncu svoje življenjske poti. Dosegel sem mejo življenja, ki je osemdeset.*

Ananda: *Vendar, Gospod, moje misli so popolnoma nejasne zaradi tvoje bolezn, izgubil sem kažipot in moje telo je postalo šibko, omotično in omahljivo, kot telo pijanca.*

Buddha: *Dovolj, Ananda, ne joči in ne tarnaj. Ali ti nisem povedal, da so vse prijetne in čudovite stvari spremenljive, se preobražajo v svoja nasprotja in jih nikoli ne moremo zadržati ...? Vse, kar je rojeno in sestavljeno, je zapisano propadu. Le kako bi bilo, Ananda, če stvari ne bi preminevale?*

Ananda: *Mnogo si me naučil, Gospod. A še vedno se učim in še ogromno imam za postoriti. A Učitelj, ki je bil tako dober in sočuten do mene, bo za vselej preminil, le kako naj ...*

Buddha: *Ananda, morda res misliš, da bom preminil. A ni čisto tako – le pogoji, ki vodijo v ponovno svetno bivanje, so se zame prenehali, in prešel bom v nibbano. In Ananda, morda res misliš, da ne boš več imel učitelja, ko bom prešel, ali da bo moj nauk zapisan pozabi. A ni tako – kar sem ti pojasnil in te naučil, to je dhamma, in ta bo ob mojem odhodu ostala, ona bo tvoj učitelj. Poleg tega bodo s tabo ostali prijatelji, menihi, ki stopajo po isti poti ...*

Ananda: *To je čudovito, Gospod, to je sijajno. Razumem, da v naši skupnosti menihov nihče ni dvomljivec in brez trdne, predane vere ...*

Buddha: *Poleg tega, Ananda, si bil dolgo časa v bližini tathagate, izkazal si se v ljubeči prijaznosti in pozornosti v telesu, govoru in umu, blagodejnosti, širokosrčnosti in marljivosti. Osvojil si veliko znanja, vrednot in vrlin. Potrudi se, kmalu boš prost napak.*

Ananda: *Vse bitnosti na svetu, vsa telesa nekoč preminejo. Tudi Učitelj, brez primere v vseh univerzumih, Veliki Gospod in Razsvetljeni, Popolni. Nestalne so sestavljene stvari, zapisane v nastanku in minevanju. Ko vzniknejo, so uničene, in ko preminejo, nekatere preidejo v popolno blaženost.*

Buddha: *Zatorej, Ananda, bi moral biti kot otok, biti sam svoje zatočišče, z dhammo kot z otokom, le z dhammo kot s svojim poslednjim zatočiščem ...*

Ananda: *Spokojnega uma in neomajnega srca ... Ko ni več vdiha in izdiha, je le še nibbana blažena.*



Dialog, prirejen po besedilu iz *Mahāparinibānasutta* (Mahāparinibbānasutta)





Smrt Buddhe in prehod v parinirvano, ok. 3. stol., Gandhara, območje današnjega Pakistana
The Death of the Buddha (Parinirvana), ca. 3rd century, Pakistan (ancient region of Gandhara)

(The Metropolitan Museum of Art, New York)



2500 

BUDDHOVO LETO
BUDDHA'S YEAR

