

Buddhist Congregation Dharmaling

*The authentic Teachings of the Buddha
brought into the modern society*



Budistična kongregacija Dharmaling

*Pristna Budova učenja,
prenesena v moderno družbo*





Edition 2009

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Izdaja 2009

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- INTRODUCTION -

This small booklet is not intended as an exhaustive explanation of our beliefs and actions, but rather, aims to present as simply and concisely as possible our religious origins, what we stand for today in society, and how our activities are structured.

It is important to note that the separation between the congregation and the foundation is consciously done, so as not to mix our religious beliefs with our non-religious activities.

We do not mind what name is given to our belief system or religion, or whether people convert to it. We are not fighting for words, or for yet more concepts. The main point of our beliefs is “helping the others”, truly, without second thoughts. It is our hope that people become better, more caring, more respectful, and more responsible. Many of our activities are void of religious connotations and aimed at helping people, regardless of who they are, to find happiness and peace, and to live an ethical life based on kindness.

Buddhism is not and has never been a missionary religion. Individuals should be able to choose their belief freely, without any pressure, blackmailing, or lies. We are not structured to control people, impose our faith upon them, or to accumulate wealth. We follow a religion the basic concepts of which are: responsibility, freedom of choice, and awareness. It is a religion of freedom, the aim of which is to become aware of the real nature of the phenomenal World we are living in, how it works, and how to Liberate ourselves from it.

Buddhism is a very logical religion which goes along quite well with the Sciences, especially with quantum physics. Because there is no eternal dogma, but a science of the mind, it has no problem moving forward with the most recent developments in society and technology.

Since the mind is the root of all perceptions, we place a certain emphasis on knowing that mind, and making of it our ally on the road towards Omniscience, removing our blinders one by one.

This small booklet presents a Community of genuine practitioners of the Teachings of the Buddha, not following the traditions of another place or another time, but rather living in the essence of the present moment, strongly motivated to help as many beings as possible to find the experience of Compassion and Wisdom.

And if you feel strong affinities with its substance, please do not hesitate to come and see for yourself the contents of our teachings, lectures, seminars, and practices, so that you may come to your own conclusions. And if it happens that you see in our Path the spiritual road you also wish to walk on, you are welcome to join our large family!



- DHARIMALING STRUCTURE -

The “**Buddhist Congregation Dharmaling**” - first founded in 1986 in France - was registered at the Office of Religious Communities of the Republic of Slovenia in 2003⁽¹⁾, and is active in Slovenia since 2002. Since then, the Congregation has put forth an extensive program. Dharmaling is also active in many countries worldwide, mostly in Austria, Hungary⁽²⁾, India, Romania, Russia, Spain, and others. A special agreement was signed with the Republic of Slovenia in 2008 (Dharmaling is the 6th religious community to sign such an agreement in Slovenia).

“Dharmaling” stands for “Dharma” in Sanskrit, which refers to the Buddha’s Teachings, and “ling” in Tibetan meaning “place”, or “seat” - the seat of Buddha’s teachings.

Our Abbot is **Lama Tubten Shenpen Rinpoche**, a Western recognised **Tulku**⁽³⁾ born in 1969, an accomplished Teacher and practitioner, able to convey to us in simple yet precise and profound ways the Wisdom of Buddhism. Rinpoche was ordained as monk in 1990 by His Holiness the 14th Dalai-Lama. After 23 years of being a monk, following divinations made by renowned Lamas, Rinpoche decided to continue his work as a lay Lama, so as to be more beneficial.

Dharmaling is not dependent on any institution, and follows the Buddhas’ Teachings in their various aspects. Even if Dharmaling is

(1) The Buddhist Congregation Dharmaling is registered at the Office for Religious Communities of the Government of the Republic of Slovenia under Entry No UVS-033 ; Registration No: 1815580, Tax File No : 30201144.

(2) The Buddhist Congregation Dharmaling was registered as a Church in Hungary in 2005 at the Capital Court of Justice in Budapest, under Entry No: 183.

(3) A Tulku is the recognised reincarnation of a qualified practitioner. Lama Shenpen Rinpoche is the Tulku of Lama Gendun Rabgye, a teacher from the Kharnang monastery in Eastern Tibet, and from Gyume Tantric Monastery.

traditionally influenced by the Tibetan Lineages, we can say that, over the years, our congregation has developed an approach and way of practising which are distinct, less ritualistic, cleared of unnecessary cultural influences, and more engaged in the daily integration of the Buddha's Teachings in the societies we live in; while at the same time preserving the Dharma as purely as possible and remaining entirely in the line of its founder, Shakyamuni Buddha.

Dharmaling is a group of Buddhist followers motivated by the same goal of attaining spiritual knowledge, performing practices, and the integration of **Dharma in daily life**. We aim at practising the ethical values promoted by the Buddha, and applying them in every moment, spreading the understanding and experience of Compassion, Wisdom, and Peace.

Dharma is not meant to be just a subject of study, but to be applied in everyday life, in every circumstance of our living, helping to deal with and solve our entire problem with a better understanding of the reality we live in, and a growing inner quietness.

Dharmaling is a **non-profit** organization. Because we believe that the accumulation of wealth for its own sake and temporal attachments are just not worth it. Our pastoral activities are free of charge, and the functioning of our community is based on donations.

Dharmaling is a **non-political** community. It abides by the legal systems of the countries it exists in, without biased alliances or compliances of a political nature, without playing the game of evil in accepting what is against its ethical values for the sake of any worldly interests. Our focus is on the fields and matters that benefit the common good, enabling ourselves to be a worthy partner for any institution pursuing similar goals for the good of individuals and the whole of society.

Dharmaling has acquired premises in Ljubljana, in order to serve as

its main seat, and to open the first consecrated **Buddhist Temple in Slovenia**⁽⁴⁾, and to provide a space to centralise all our activities. The building also provides lodgings for the Sangha and a cook. In his office there, Rinpoche also receives people for meetings, counselling and healing sessions. Our teachings, practices and meditations take place in this Temple. A programme of our activities is available on the internet (See: “Practical Information”).

The house also has guest rooms for visitors coming from abroad for teachings, seminars, or healings. Some Slovene members also like to come there for retreats, to spend some time in the peaceful environment dedicated to the Dharma.

The “**Foundation MIR**”⁽⁵⁾ was created in March 2004, in order to provide the necessary support for the Congregation, and also to conduct projects and events not directly covered by the statutes of the Congregation, such as activities for children, seminars on alternative medicine, the publication of books and CDs, etc.

“M.I.R.” stands for “intercultural exchange and development of ethical values” in Slovene – i.e: “za Medkulturno Izmenjavo in Razvoj etičnih vrednot”. Also, “mir” means “Peace”, in most East European countries.

Since 1990, the **Association A.M.C.H.I.**⁽⁶⁾, registered both in France and in Slovenia, has been taking care of the humanitarian and social projects of Dharmaling. For the past 15 years, we have managed a sponsorship system which supports over 60 children and young Tibetans in India, and recently also in Tibet. We have also been

(4) There is also a Theravada Community in Slovenia, as well as several other small Buddhist groups, mostly comprised of a handful of people; none of which has to-date a resident Lama or a Temple.,

(5) The Foundation MIR is registered at the District Court of Ljubljana, File No: 1/47578/00, Registration No: 1953478, Tax File No: 76532640.

(6) AMCHI is registered at the Administrative Unit of Ljubljana (Multidisciplinarno mednarodno kulturno in humanitarno društvo) under Entry No : 2958, Registration No: 1678485, Tax No: 18575323.

active in Russia, helping street children and orphans in St. Petersburg and now we work on social projects in Slovenia as well.

AMCHI stands for “Association Multidisciplinary Cultural Humanitarian International”; and the term also refers to “doctor” in the Tibetan language.



- ROOT CONVICTIONS -

The Buddhist Congregation Dharmaling is a community following the main stream of Buddhism which developed originally in Tibet: the Mahayana and Vajrayana.

Buddhism is divided into two main branches: Theravada (or Hinayana) and Mahayana. The difference between both lies in the motivation. The principal motivation of the **Theravada** path is to reach Nirvana, or Liberation, and once achieved, to remain in a non-dual state of mind for aeons, i.e. a very long time. The main motivation of **Mahayana** is to help all sentient beings reach freedom from suffering, by achieving unsurpassable Enlightenment (omniscience, omnipresence) in order to help as many sentient beings as possible in the most efficient way.

This important motivation is called “**Bodhicitta**” in Sanskrit, and is translated as “Mind for Awakening”, or simplistically as “**Compassion**”. Yet, much further than simple “compassion”, this motivation implies our deepest aspiration to reach complete Enlightenment for the sake of all sentient beings, whom we will continue to help without the limitations of time and space. Someone who has fully developed Bodhicitta is called a “**Bodhisattva**”, or “Son of Buddha”.

Mahayana is again divided into two main branches:

Sutrayana, or Paramitayana:

This Path is based on the study and contemplation of the Sutras, or Buddha’s Discourses, such as the Prajnaparamita Sutras or The Discourses on Transcendental Wisdom, followed by meditation. The meditation on Sutras essentially consists of resting one’s mind, free of mental activity, in the state of non-conceptual wisdom. It is a very simple approach, yet it conveys the direct transmission of the essence of awakening.

Vajrayana, or Mantrayana:

This approach involves quite profound and sophisticated methods, which include working with visualizations, and very detailed instructions for working with all elements of our inner energies. Going first through the initiation process, we become empowered to practice the mandala of a particular Buddha, which symbolizes the nature of mind, and to recite some specific prayers called “mantras”. This is the traditional way of introducing us to the nature of mind, working towards the recognition and transformation of our own mind through the use of powerful archetypes.

Law of causality and reincarnation:

All that exists appears as a result of the law of causality ie. we create causes which give results. Our mind, by moving towards any object of the senses, creates an energy, a cause, either positive or negative, according to the type of motivation accompanying its creation. Energies never die but are merely transformed. These positive and negative energies remain stored on our consciousness, until they reach maturity and give as a result a “phenomenon”, perceived by any of our six senses (five physical, and one mental). **Karma** is a very dynamic process, always changing according to our newly produced energies, our newly accumulated karmic imprints. It is very fluid, thus not at all a “fate”. Regardless of the causes we have created in the past, we have the possibility to change it, by applying our free will to act positively and spiritually, and by applying methods such as the recitation of mantras which have the specific purpose to purify past accumulated negative karmas.

Karma is not intelligence; it is a law, and it simply applies the dynamic of cause-to-result. You throw a stone in the air, it falls back. You throw a thought in your mind, a result falls back into your existence. Positive causes will give rise to pleasant phenomena; negative causes to unpleasant ones. The “meaning” of one’s existence has to be defined by each of us; it is not given by the law of causality, or by anyone else. Consequently, our consciousness is not due to evolve automatically from a lower state of mind to Enlightenment.

According to the karma created, we move from life to life, since times our mind cannot apprehend, thus said to be “beginningless”. After death, we take rebirth in places and environments determined by the karmic causes we have accumulated. According to the karma accumulated, we will take rebirth in any of the six realms of the “cycle of conditioned rebirths” or “samsara”.

Samsara, or the “wheel of conditioned rebirths”:

Samsara is divided into the upper and lower realms. The three lower realms are the realms of: animals, spirits and ghosts, and hells. The three upper realms are the realms of: humans, gods, and demi-gods. The amount of time and the type of life experienced in these realms depends on the karma we have created. We never end up in any of these six realms for all eternity, but for the duration we have created the cause for, after which we take rebirth in another realm.

The first teaching Buddha Shakyamuni gave over 2600 years ago was about the **Four Noble Truths**:

Suffering - Samsara is characterized by suffering of three kinds. Suffering of suffering: This refers to the pain experienced, physically, or mentally. Suffering of change: After sitting for a long time, we experience pain. We stand up, and it seems we are experiencing pleasure; but this pleasure already contains the source of suffering, which will manifest if we then stand too long. Thus, what we name as pleasure when experiencing a change which we regard as positive, contains the seed of suffering. All-pervading suffering: the fact of not being Liberated, but confined to a form, to samsara, under the law of causality, is in itself a suffering, though more subtle to recognize.

Whatever pleasurable experiences we can have, they are soon covered by suffering of many kinds, sickness, aging, and death.

Origin of suffering - Causes give results; the suffering and confusion we are experiencing life after life are results. Where do the causes come from? From our mind. And particularly from the Six Primary

Mental Afflictions: attachment, irritation (aversion), pride, ignorance, doubt, and wrong views.

Ignorance is the first cause. It does not refer here to lack of knowledge, i.e. not having enough book knowledge, or such, but to the mistaken perception we have of our reality. We look around us and we think it all exists from its own side, independently from us. Though, in reality, all appears from our own mind, in interdependence. Creating duality is the primary ignorance.

Cessation of suffering - The correct understanding of suffering and its origin brings us to understand that removing the causes for suffering would remove the suffering itself. It is possible to reach the extinction of suffering.

To reduce significantly the creation of negative karma, we shall avoid the ten non-virtuous actions of body, speech and mind: killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, idle talk, greed, ill will, and wrong views.

Path to the Cessation of Suffering - There are various methods to work on past accumulated negative karmas (purification), to accumulate merits (positive karmas dedicated to the Path for all sentient beings), to accumulate Wisdom (by deepening our understanding of the True Nature of phenomena, e.g. how our conventional reality truly functions).

The first step on the Path is the equivalent of “baptism”: a short ceremony we name “**taking Refuge**”, during which we express our faith in the “**Three Jewels**”: the Buddha, the Dharma, and the Sangha.

The word **Buddha** usually refers to both Buddha Shakyamuni (the Historical Buddha of our time) as well as any other Enlightened Being; and to the State one obtains at the end of the spiritual Path taught by the Buddha. Once a being has achieved the state of a Buddha, it continues to manifest itself to help as many beings as possible for as long as samsara will exist.

Dharma in Buddhism is the teaching of the Buddha. It encompasses all discourses, commentaries and explanations of the teachings of the Buddha Shakyamuni and other Buddhas.

Sangha literally means “harmonious community”. It refers to two types of communities: the Relative Sangha is composed of fully ordained monks or nuns, while the Ultimate Sangha, or Arya Sangha, is composed of Holy Beings which have, at the least, realized emptiness directly.

Emptiness, sometimes also called voidness, is the natural state of all phenomena: empty of self-inherent existence. It means that all phenomena do exist because we have created the causes for perceiving them; they do not exist from their own side, like in our dreams.

Note that it is not “nothingness”. The concept of Emptiness is far removed from the extremes of nihilism and eternalism. Phenomena exist on a conventional level; they function, and we use them and experience them with our senses. Yet, they are the results of causes, and thus impermanent and void of self inherent existence.

The practitioner who has completely developed Bodhicitta and realized the direct perception of Emptiness, is an “Arya Bodhisattva”. Such a one will continue to practice the **Six Perfections**, or Six Paramitas: Generosity, Ethics (or Morality), Patience, Joyous Effort (or Joyous Perseverance), Meditation (or concentration), and Wisdom. S/he will also continue to deepen his/her Wisdom, to remove all veils to Buddhahood; as even a slight misconception acts as a veil. A Bodhisattva constantly acts for the benefit of sentient beings, and can assume many forms in order to achieve his/her beneficial goals.

Special dates and days:

Our lineage of Buddhism refers to the Tibetan calendar (the main dates of which correspond with the cycles of the moon) for the festivals and special days. On these days we practice more than usual, as it is said that karma is “potentialised” or multiplied on such

occasions; among which, we can mention the full and new moons (15th and 30th day), but also the 10th and 25th day of the month.

The main festival is the New Year, or “Losar”, which falls on the first days of the first month of this calendar; during which we usually engage in increased practice from the 1st to the 7th day of the 1st month.

On the 1st full moon of the year we celebrate the “Day of Miracles” (Chötrul Düchen), ending the period between the first day of the year and the first full moon.

On the 15th day of the 4th month (Saka Dawa Düchen), we celebrate the anniversary of the birth, Enlightenment, and passing away of Budha Shakyamuni.

The 4th day of the 6th month (Chökor Duchen) is the commemoration of the first teaching Shakyamuni Buddha gave in this World, seven weeks after He attained Enlightenment.

On the 15th day of the 9th month (Lhabab Düchen), we celebrate the date when the Buddha came down from a specific Heaven named Tushita, where he went to teach his mother.

There are many other dates, such as the anniversaries of several important Lamas.

Family life:

In Buddhism, there is no **marriage** ceremony performed by the Sangha (monks, nuns, Lamas). Marriages are always conducted by a civil servant, usually the major. But, after the secular act, couples usually go to get a blessing at the Temple.

Sexuality is not a taboo, and is addressed in several texts - particularly in connection with how to transform the energies emerging from it - but it cannot be encouraged by the Sangha as it represents, in its ordinary aspect, a form of attachment, often leading to projections, compulsions, and frustrations.

Also, we could mention that in our tradition, nothing opposes the use of **contraception** or birth control, as long as the methods used

does not terminate any life ie. condoms and hormonal pills are acceptable, abortion is not. But, deciding for an induced termination of the pregnancy, at any moment, will not expose the woman to any form of excommunication; simply, we believe the karma of the one(s) who have decided to put an end to this life will accumulate a heavy negativity.



- EDUCATION -

Note: most of the activities related to children's education are organised by "Zavod MIR".

What we transmit to our children is the best legacy for the world of tomorrow. Therefore, we find it important to offer the right focus and effort in this field of activity. The main point for us is not to launch any form of missionary activity or pro-Buddhist propaganda, but simply to promote common ethical values, a sense of respect for others, and non-violence.

Our **educational project** regarding children is:

- 1) To allow children to live with a balanced rhythm and a good hygiene of life. Giving the means to children for evolving in full safety with regard to the material and the emotional conditions, while ensuring their physical safety.
- 2) To respect the concept of the inner building of the individual, meaning: a) the person is supported "gradually in continuity"; b) in opposition with the idea of consumerism, of 'duplication', in order to enable individual projects, with the aim of the child's developing a better autonomy. All activities must be the result of the steps of reflexion, of creation, of play and of preparation - with and for the child.
- 3) To respect the needs and the rights of the child: respect of the rhythm of life in relation to the child's age and singularities, areas of interest, needs for action and rest and community life; and to allow the child to train in the rules and mechanisms of democracy.
- 4) To support the autonomy of the child, or "the least amount of dependence" possible. To accompany the child and not to assist him/her. To privilege "doing things with and together", so that the child is an actor and not just a witness.
- 5) To respect the words of the others.
- 6) To allow the child to express itself and to find its place within the group.

- 7) To recognize the pole of the child's enthusiasm and to work in such a way to enable it to obtain the necessary information and knowledge.
- 8) To support the exchange of opinions and knowledge, and the concept of complementarity, for the enrichment of all the parts concerned.
- 9) To support the child's creativity, the exercise of its talents, as well as the direction given to an act; the result being the realization of oneself.
- 10) To sensitize the child to the respect of life; so that it may become aware of life in all its forms: human, animal and environmental.
- 11) To give the opportunity to a child to come into contact with other people, their cultures, their way of life.

To achieve these goals, we lead workshops in schools and organize summer camps.

The **workshops** consist of groups discussing topics chosen mostly by the children themselves. An adult, functioning as moderator, leads the session, allowing every child to express itself, to voice its opinions, and eventually to defend them if the others disagree, within a framework of respect. The moderator asks questions, placing the emphasis on ethical values.

Summer camps are organised to develop educational and pedagogical concepts such as: Non-violence - Responsibility - Respect - Altruism. The adults conducting these camps pay special attention to establishing an atmosphere of psychological and physical security, and organize the days in such a way as to respect the individual and group development. Outdoor activities are centered around the discovery of the natural environment: nature walks, learning about trees, plants, and animals, etc., but also include sports such as ball games, archery, etc. Indoor activities follow the guidelines of our project to promote the creativity and skills of the children: clay, origami, macramé, painting, games...

The buildings are chosen to respect the individual, with quality installations and facilities ensuring a maximum of four children per each room with en-suite bathroom. The teams are composed so as to have one adult for every seven children.

As can be seen from the above, the main objectives in our education programme are not connected with the Buddhist religion. The most important aim is to enable individuals to think correctly, on their own, and with heart, to become better persons and better citizens. And should they later feel the need for spiritual guidance or seek answers to existential questions, we feel the choice must be entirely their own.

Naturally, education is not limited to youth alone, as it seems to be very important to also provide education for adults, to help them regain their full sense of responsibility for their own lives and the society they live in. Therefore, we are also happy to organize **seminars** for groups of adults in companies or various institutions on topics such as: “How to deal with daily stress”, “How to know and accept oneself better”, “The nature of the mind”, etc.



- HEALTH-

We place a certain amount of importance on health, its causes and its obstacles, because it is important to be able to practice and help the others for as many years as possible. The approach to health is mainly double: medical and ethical.

We also have some documented opinions, which are available on request, about: vaccinations, medicine & ethics (cloning, abortion, euthanasia) and circumcision.

Medicine:

In ancient times, in Asia, the doctor was financially supported as long as his patients were healthy. If a person fell ill, they would not pay the doctor anymore until they had fully recovered.

There are various types of medicine, and an appropriate knowledge of as many of them as possible should be encouraged in order to facilitate choosing the most efficient one for each case. Any narrow-minded approach in the greater field of medicine is inevitably taken at the expense of the patient who might pay a heavy price for the biased approach of the doctor.

Allopathic medicine has decided to develop itself in the direction of violence, mostly “fighting against” as soon as the organism is challenged by inner or outer threats. And for that, it needs a certain amount of weapons - drugs of various origins, often tested on animals (who suffer excruciatingly in the process). Some vaccines are still made from killed animals (chicken embryos for example), and vaccines in general can produce some very harmful side-effects. Their usage should be reviewed in the light of all that past experiences and results have shown us.

The role and the usage of some drugs also make it unclear as to whether they are to benefit the body or not, and it seems clear that

some of them are developed and used for financial reasons, or for sheer convenience alone.

Naturally, though, in cases of emergency, some chemical medicines are of great help as they can achieve efficient results very quickly.

There are however also other types of medicines, which are very valuable and have proven to be very beneficial for many centuries, such as: Tibetan medicine, acupuncture, ayurveda, homeopathy, ... These medicines follow the principle of "**homeostasis**", i.e. keeping the immune system and other functions strong and in harmony to avoid the emergence of illness. This **holistic** approach uses elements of nature (plants, minerals, etc.) to maintain or restore balance and good health.

Here we could also mention the methods of **healing** based on the manipulation of energies, such as simple magnetism (but with limited results), or those produced by prayers, mantras, or special meditative methods that can be found in Vajrayana Buddhism.

As in all situations, it is important to find a good balance and not to approach the matter of medicine with a biased and stubborn mind, but with a motivation genuinely directed for the sake of others, keeping in mind the aim of achieving the utmost benefit for the patient.

Though it is proven that meat presents a certain amount of inconveniences and possible threats, nothing is done to reduce the meat industry. People who consume meat on a regular basis have been proven to develop specific kinds of cancer more often. In addition, the fat contained in meat can increase cholesterol levels and consequently can present a threat to the cardio-vascular system. The same goes for the tobacco and alcohol industries, where we know the dangers, but the governments nevertheless do not take any serious action.

A certain amount of care should also be given to the quality of one's food, and to avoid as much as possible pesticides, colourants, and preservatives. **Pesticides** have been found guilty of causing several

hormonal imbalances and have been proven to have carcinogenic effects. It is very probable that they are also responsible for the decrease in male fertility, and, when absorbed during pregnancy, for causing physical defects in infants.

Food additives, such as **colourants** and **preservatives** are sources of allergic reactions and potentially carcinogenic effects⁽⁷⁾, and consequently should be avoided.

We do believe that a link exists between some additives (as well as with the intake of sugar!) and the hyperactive behavioural disorders in children.

Ethical health

Not eating meat seems perfectly logical if one has the wish to do no harm to any sentient beings and to not be connected with their suffering and death. The myth that meat is necessary in order to grow and remain healthy was shattered long ago by generations and generations of vegetarians - adults and children alike - maintaining a state of perfect health. The key to this, of course, is to ensure a balanced and nutritional diet, which provides the organism with all the elements it needs.

(7) **Sweeteners:** E951 Aspartame - **Colours:** E102 Tartrazine, E104 Quinoline Yellow, E107 Yellow 2G, E110 Sunset Yellow, E120 Cochineal, E122 Carmoisine, E123 Amaranth, E124 Ponceau 4R, E127 Erythrosine, E128 Red 2G, E129 Allura Red, E131 Patent Blue V, E132 Indigo Carmine, E133 Brilliant Blue FCF, E142 Green S, E151 Black PN, E154 Brown FK - **Preservatives:** E210 Benzoic acid, E211 Sodium benzoate, E212 Potassium benzoate, E213 Calcium benzoate, E214 Ethyl 4-hydroxybenzoate, E215 Ethyl 4-hydroxybenzoate sodium salt, E216 Propyl 4-hydroxybenzoate, E217 Propyl 4-hydroxybenzoate sodium salt, E218 Methyl 4- hydroxybenzoate, E219 Methyl 4- hydroxybenzoate sodium salt, E220 Sulphur dioxide, E221 Sodium sulphite, E222 Sodium hydrogen sulphite, E223 Sodium metabisulphite, E224 Potassium metabisulphite, E226 Calcium sulphite, E227 Calcium hydrogen sulphite, E230 Biphenyl, E231 2-Hydroxybiphenyl, E232 Sodium biphenyl-2-yl oxide, E233 2-(Thiazol-4-yl) benzimidazole, E239 Hexamine, E249 Potassium nitrite, E250 Sodium nitrite, E251 Sodium nitrate, E252 Potassium nitrate - **Dangers:** Monosodium Glutamate E621

From the point of view of ethics and health, we therefore recommend **vegetarianism** (not veganism⁽⁸⁾). This means that we recommend that people exclude all food that requires the killing of an animal, including fish and sea food. Note that an egg produced by a chicken in a place without a rooster is not fertilized, and consequently eating it does not kill a living being.

E120 is a red colourant, not suitable for vegetarians as it is extracted from the crushed carcasses of the female Dactylopius coccus, a cactus-feeding scale insect, which are killed either by immersion in hot water or by exposure to sunlight, steam, or the heat of an oven.

Alcohol, in addition to the well known deleterious physical effects, blurs the mind and disturbs any processes of meditation and concentration. It is thus a direct obstacle on the way to a stable spiritual development. Not to mention that under the effect of alcohol, one can commit very regrettable actions, or speak in a wrong and hurtful way. Therefore, we can only recommend that people refrain from consuming such substances, or at least consume them with great moderation.

Psychotic **drugs** of any kind (marijuana, ecstasy, cocaine, heroin, LSD, etc.) are to be avoided completely, as not only do they cause serious damage to our body and health, but they also generate some very negative tendencies, based on the mechanisms of dependence and attachment.



(8) Poorly planned vegan diets can quickly cause deficiency of nutrients such as vitamin B12, vitamin D, calcium, iodine and omega-3 fatty acids.

- STATE -

Lama Shenpen Rinpoche and the Buddhist Congregation Dharmaling have placed considerable effort into cooperation with various actors of society, on social, religious, educational, and political levels.

Our meetings with several political leaders are not a way of lobbying for our own community, but of seeking how we can help the society by developing and promoting individual **responsibility**, ethical values, and compassion; as well as to present our vision of a better world, and in which fields we can be of some concrete help.

A few years ago, a draft of a **law** was presented in Slovenia regarding the regulation of religious communities. This text was discriminatory, incomplete, and constitutionally questionable. Dharmaling opposed it in its entirety, as we could not see how to amend a text containing so many flaws. Not only did we openly manifest our opinion, but we decided to present an alternative, as we wished to be constructive. A complete text of the law was written and 61 articles explained, resulting in a text of 165 pages (more extensive than the previously proposed text). In the process, we sought the advice and expertise of prominent law professionals, up to and also dealing with the jurisprudence of the European Court of Human Rights. While most politicians of various parties were afraid to stand up against the text proposed by the government, or simply did not care⁽⁹⁾, a member of

(9) For many politicians, religion is a sub-matter, or of no real importance. Many people don't understand that the text prepared by Prof. Šturm in fact affects several fields of life, starting with the finances of the country, since the law requires that the State pay half the social and pension fees for over one thousand 'religious ministers'! The money is taken from the tax-paying citizens, whether they are followers of a religion or not. Also, the wish to enter religion as a subject in all public school curricula - in the way specified by its advocates - would have been a serious failure for our democratic and secular society. By not paying enough attention to this matter, many politicians have silently agreed to jeopardise the Constitution of Slovenia, which is very clear as regards the separation of State and Church.

the parliament and of the LDS⁽¹⁰⁾, Aleš Gulič, entered this text into the parliamentary procedure. The “Gulič Draft” has so far been rejected twice without any debate, for obvious political reasons and as a sign of the biased understanding of the principle of separation of State and Church, since the text promoted by the government (and accepted in 2007 without having taken into consideration any amendments, by 46 votes against 44⁽¹¹⁾, using the votes of minorities) was clearly in favour of the main and largest religious communities.

Yet our signal was clear: Buddhists are not simply sitting in their Temples and meditation caves, and are not members of a new-age sect, but are active and responsible citizens, dedicated to using their time for the benefit of individuals and of society, promoting through their way of life, works, and actions the **ethical values** important for the furthering of peace, the respect of Human Rights, and ethical values.

In every field where we can see a possible improvement, we will enter into contact with the corresponding leader, director or president, to expose our views and offer our help.



(10) Liberal Democratic Party of Slovenia

(11) In fact , 46 against 0, because as a sign of protest, the 44 other members left parliament during the vote.

- SOCIETY -

The teachings of the Buddha are about the mind, about becoming a better person, about helping the others, which can be achieved by developing inner peace and wisdom. As a science for the mind, Buddhism is as actual today in the West as it was 2,500 years ago in Asia. It is not to be practiced only on a cushion, but in our everyday life, in all spheres of activities in our society, to render that society better.

Our Congregation maintains that Buddhism is not just a matter of sitting cross-legged in a Temple, but that its spiritual and ethical values should benefit our society at all possible levels.

To benefit the society we live in, we must improve ourselves, to always keep in mind our motivation to help the others, to respect the basic ethical values, and develop our wisdom. It is mainly through changing ourselves that we can expect some changes to take place around us, and eventually spread. **“Being a living example”** is often the best way to promote what we believe in.

For a conscious and **responsible citizen**, it is important to remain aware of what is happening in our society; the good and the not so good, and to maintain the motivation of helping others in all possible ways.

Dharmaling also intervenes in **hospitals**, visiting patients on request, and in **jails**, visiting prisoners. In the last two years, we have also cooperated with some **Social Centers** and **Maternity Home**, providing care in crisis situations, and financial help for women in great difficulties. Our help was also extended to the Asylum House.

Receiving regular invitations from various organizations, we gladly cooperate by organising seminars and workshops, presenting the advantages and tools which can be applied by the participants in their daily lives to improve their effectiveness by achieving a higher level of concentration and practising efficient **stress management**.

We have also taken part in round-table discussions and conferences on important topics for our society, such as death & dying, ecology, euthanasia, bio-ethics, gender equality, etc.

Regarding **gender equality**: though we are aware of the situation in our society and especially in some countries, it is not really an issue within Buddhism, because we believe in reincarnation. And following this belief, according to our karma, one can be a man in one life and a woman in the next; in one country one day and in another one the next, etc. Consequently, it would not make any sense to discriminate on the basis of gender, race, or such and similar criteria. We see it as equally useless to discriminate against any gender or to promote one over the other.

In Buddhism, there are women Buddhas, showing that both men and women can reach Enlightenment. Among them, one of the most important is: Tara (or Drolma). She is the “Mother of all Buddhas”, the embodiment of the Enlightened Activity, the Liberator. The protector of Tibet is “Palden Lhamo”, also a woman.

That some individuals might have some prejudiced ideas in this matter is their own responsibility, but in the Buddhist Texts, and from the Founder Shakyamuni Buddha, there has never been any such discrimination. We could also point out that such an unfair attitude would be far removed from our goal of Compassion towards all beings.

Given the situation of our World, with regard to global warming, **ecology** is of course also on our mind and we also take part in conferences and round-table discussions on the matter. Also, through what we buy and how we act in our homes, we are trying to be respectful towards the environment, using low consumption bulbs, sensors for corridor lights, toilets with minimal water consumption, etc... It is our common responsibility to preserve the World we are living in, and to pass it on in the best possible condition to our children.

Our work does not affect only Buddhists, but also people of various backgrounds and beliefs working on all levels of society, such as doctors, lawyers, politicians, housewives, carpenters, nurses, etc. If anyone wishes to engage in spirituality and religion, we believe it is good for them, but it is not our primary goal.

We aim at helping individuals and the whole of society to become better, more ethical, by integrating more frequently notions such as tolerance, **non-violence**, **respect**, **compassion**, along with applying the conventions on human rights and children's rights in all aspects of life: at home, at school and at work.



- PRACTICAL INFORMATION -

“Buddhist Congregation Dharmaling”:

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Tel/GSM: 040.125.512 - General secretary
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Bank information: Name: Budistična Kongregacija Dharmaling
Account no: 02021-0254674 673
IBAN SI56 0202 1025 4674 673
Bank name: Nova Ljubljanska banka, Ljubljana
Bank SWIFT: LJBASI2X

»» ««

“International foundation MIR, for intercultural exchange and development of ethical values” - Short: “Foundation MIR”:

Postal address: Melikova ulica 1
SI-1000 Ljubljana
Slovenia, EU

Tel/GSM: 040.125.512 - General secretariat
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Email address : office@zavod-mir.org

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Account no: 30000-0006227630
IBAN: SI56 3000 0000 6227 630
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Bank SWIFT: SLVSI2X



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UVOD

Namen te knjižice ni izčrpna predstavitev naših verovanj in dejanj, temveč čim bolj preprosto, kratko in jedrnato predstaviti naše verske korenine, za kaj se zavzemamo v današnji družbi in kako so naše dejavnosti strukturirane.

Pomembno je opozoriti na to, da sta kongregacija in zavod namenoma ločena zato, da se naša verska prepričanja ne mešajo z našimi neverskimi dejavnostmi.

Za nas ni pomembno, kako imenujete naš sistem prepričanj ali religijo, in ali boste prestopili vanjo. Ne bijemo bitk okoli besed ali za kopičenje konceptov. Temelj našega prepričanja je »pomagati drugim«, resnično, brez pomisleka. Naše upanje je, da bodo ljudje postali boljši, skrbnejši, spoštljivejši in odgovornejši.

Številne naše dejavnosti niso verskega značaja in njihov cilj je pomagati ljudem, ne glede na to, kdo so, da bi našli mir in zadovoljstvo in da bi živeli etično življenje, ki temelji na prijaznosti.

Budizem nikoli ni bil in tudi danes ni misijonarska vera. Posamezniki naj svobodno izbirajo svojo veroizpoved, brez pritiska, izsiljevanja ali laži. Nismo strukturirani tako, da bi izvajali nadzor nad ljudmi, jim vsiljevali svojo vero ali kopičili bogastvo. Sledimo veri, katere temeljni nazori so odgovornost, svoboda izbire in zavedanje. Budizem je vera svobode in njen namen je, da se zavemo resnične narave pojavnega sveta, v katerem prebivamo, njegovega delovanja in kako se osvoboditi njegovih spon.

Budizem je zelo logična vera, ki se lepo ujema z znanostjo, zlasti s kvantno fiziko. Ker ne predstavlja večne dogme, temveč je znanost razumevanja uma, se brez težav premika naprej skupaj z razvojem družbe in tehnologije.

Ker je um izvor vseh naših zaznav, je poudarek naših naukov na spoznavanju tega uma in na tem, kako ga naredimo za svojega za-

veznika na poti k Vsevednosti, ko postopoma drugo za drugo odstiramo plašnice.

Ta knjižica predstavlja Skupnost iskrenih praktikantov Budovih naukov; ljudi, ki ne sledijo tradiciji drugih časov in krajev, temveč živijo v biti sedanjega trenutka in imajo močno motivacijo, pomagati čim večjemu številu bitij, da bi dosegla izkušnjo Sočutja in Modrosti.

In če čutite močno povezanost z njenim jedrom, ste toplo vabljeni, da nas brez oklevanja obiščete in se sami prepričate o vsebini naših naukov, predavanj, seminarjev in duhovnih praks; tako boste lahko izoblikovali svoje lastne skelepe. Če pa bi se zgodilo, da boste spoznali, da je naša Pot tista duhovna pot, po kateri želite stopati tudi sami, ste dobrodošli v naši veliki družini!



STRUKTURA SKUPNOSTI DHARIMALING

»**Budistična kongregacija Dharmaling**« je bila ustanovljena leta 1986 v Franciji. Leta 2003⁽¹⁾ je bila prijavljena tudi pri Uradu Vlade Republike Slovenije za verske skupnosti, v Slovenije pa deluje od leta 2002. Od takrat je kongregacija razvila obširen program dejavnosti. Dharmaling je dejaven tudi v številnih državah po vsem svetu, predvsem pa v Avstriji, na Madžarskem⁽²⁾, v Indiji, Romuniji, Rusiji in Španiji. Leta 2008 smo podpisali poseben sporazum z Republiko Slovenijo (Dharmaling je šesta verska skupnost, ki je doslej podpisala ta sporazum).

Ime »Dharmaling« je sestavljeno iz dveh besed, sanskrtska beseda »Dharma« se nanaša na Budove nauke, »ling« pa v tibetanščini pomeni »kraj« ali »sedež« - torej: sedež Budovih naukov.

Predstojnik naše skupnosti je Lama Tubten Shenpen Rinpoče, rojen leta 1969 na Zahodu, in priznan kot Tulku⁽³⁾, visoko izpopolnjen Učitelj in praktikant, ki nam zmore na enostaven, vendar natančen in globokoumen način približati Modrost budizma. Rinpoče je prejel meniško posvetitev leta 1990 od Njegove svetosti 14. Dalajlame. Po triindvajsetih letih meniškega življenja se je Rinpoče po nasvetu prerokovanj, ki so jih opravili znameniti Lame, odločil nadaljevati svoje delo kot laični Lama, da bi bil tako koristnejši.

Dharmaling ni odvisen od nobene ustanove in sledi Budovim naukom v njihovih različnih vidikih. Čeprav je Dharmaling tradicionalno pod vplivom tibetanskih linij prenosa, lahko rečemo, da je

(1) »Budistična kongregacija Dharmaling« je registrirana pri Uradu Vlade Republike Slovenije za verske skupnosti pod številko UVS-033, z matično številko 1815580 in davčno številko 30201144.

(2) Budistična kongregacija Dharmaling je bila leta 2005 registrirana v Republiki Madžarski kot cerkev na vrhovnem sodišču v Budimpešti pod številko 183.

(3) Tulku je prepoznana reinkarnacija kvalificiranega praktikanta. Lama Shenpen Rinpoče je Tulku Lame Genduna Rabgyeja, učitelja iz samostana Kharnang v vzhodnem Tibetu.

naša kongregacija skozi leta razvila pristop in način prakticiranja, ki sta samosvoja, manj obredna, očiščena nepotrebnih kulturnih vplivov in bolj usmerjena v integracijo Budovih naukov v vsakdan družb, v katerih živimo; hkrati pa ohranja Darmo kolikor pristno in popolnoma v liniji, kakor jo je začrtal njen ustanovitelj, Buda Šakjamuni.

Dharmaling je skupina pripadnikov budizma, ki jih motivirajo isti cilj pridobivanja duhovnega znanja, opravljanja duhovnih praks in integracija Darme v vsakdanjem življenju. Naš namen je praktično izvajanje etičnih načel, ki jih je zagovarjal Buda, in njihovo udejanjanje v slehernem trenutku s širitevijo razumevanja in izkušnje Sočutja, Modrosti in Miru.

Darma ni namenjena temu, da bi bila zgolj predmet študija, temveč udejanjanju v vsakdanjem življenju, v vseh okoliščinah življenja, pomaga nam, da se soočimo in rešimo vse svoje težave z boljšim razumevanjem resničnosti, v kateri živimo, in z vedno večjim notranjim mirom.

Dharmaling je **neprofitna** organizacija. Ker verjamemo, da kopiranje materialnih bogastev zaradi njih samih in posvetne navezanosti preprosto niso vredni truda. Naše pastoralne dejavnosti so brezplačne, delovanje naše skupnosti pa temelji na prostovoljnih prispevkih.

Dharmaling je **nepolitična** skupnost. Ravna se po pravnem sistemu vsake države, v kateri obstaja, brez pristranskih zavezništev ali političnega podrejanja, ter brez zahrbtnega mešetarjenja na račun njegovih etičnih vrednot in za posvetne koristi. Osredotočamo se na področja in zadeve, ki so v splošno dobrobit. Na ta način lahko sodelujemo kot koristni in enakopravni partnerji z vsemi ustanovami, ki si prizadevajo dosegati iste cilje za dobrobit posameznikov in družbe kot celote.

Dharmaling je v Ljubljani kupil prostore, kjer je njegov glavni sedež, da bi odprl prvi posvečeni **budistični tempelj v Sloveniji**.

eniji⁽⁴⁾ in pridobil prostor za centraliziranje vseh naših dejavnosti. V stavbi so tudi bivalni prostori za Sango in kuharja. V svoji pisarni na istem naslovu Rinpoče sprejema ljudi na sestanke, svetovanje ali zdravljenje.

V templju se odvijajo naša učenja, duhovne prakse in meditacije. Program naših dejavnosti si lahko ogledate na internetu (glej: »Praktične informacije«).

V hiši so tudi sobe za goste iz tujine, ki prihajajo na učenja, seminarje ali na zdravljenje. Tudi nekateri slovenski člani radi pridejo sem na duhovne umike, da prebijejo nekaj časa v mirnem okolju, posvečenem Darmi.

»**Zavod MIR**«⁽⁵⁾ je bil ustanovljen marca 2004 z namenom zagotoviti potrebno podporo Kongregaciji in izvajati projekte in dogodke, ki niso neposredno vključene v statut Kongregacije, na primer aktivnosti za otroke, seminarje o alternativni medicini, izdajanje knjig in zgoščenk itd.

Kratica »M.I.R.« pomeni »Medkulturno Izmenjavo in Razvoj etičnih vrednot«, poleg tega je pomen besede »mir« skupen večini vzhodnoevropskih jezikov.

Od leta 1990 deluje v Franciji in Sloveniji registrirano »**Društvo A.M.C.H.I.**«⁽⁶⁾, ki izvaja humanitarne in socialne projekte skupnosti Dharmaling. Že petnajst let upravljam s sistemom sponzorstva, ki nudi podporo več kot šestdesetim otrokom in mladim Tibetancem in Tibetankam v Indiji, v zadnjem času pa tudi v Tibetu. Delujemo

(4) V Sloveniji obstaja tudi društvo teravadskih budistov in številne manjše budistične skupine, ki jih pretežno sestavlja peščica ljudi, a nobena od teh skupnosti trenutno nima stalno naseljenega Lame ali templja.

(5) Zavod MIR je registriran na Okrajnem sodišču v Ljubljani, št. vložka: 1/47578/00, matična številka 1953478, davčna številka 76532640.

(6) AMCHI je registrirana na Upravni enoti Ljubljana kot Multidisciplinarno mednarodno kulturno in humanitarno društvo pod številko 2958 z registrsko številko 1678485 in davčno številko 18575323.

tudi v Rusiji, kjer pomagamo otrokom z ulice in sirotam v St. Peterburgu, zdaj pa delamo tudi na socialnih projektih v Sloveniji.

AMCHI je kratica mednarodnega humanitarnega društva (Association Multidisciplinary Cultural Humanitarian International); hkrati pa beseda amchi v tibetanščini pomeni »zdravnik«.



TEMELJNA PREPRIČANJA

Budistična kongregacija Dharmaling sledi glavni veji budizma, ki se je prvotno razvila v Tibetu: mahajana in vadžrajana.

Budizem se deli na dve poglavitni veji: teravada (ali hinajana) in mahajana. Temeljna razlika med njima je motivacija. Poglavitna motivacija na poti **teravade** je doseči stanje Nirvane ali Osvoboditve, potem pa ostati v nedualističnem stanju uma cele eone, torej zelo dolgo časa. Glavna motivacija **mahajane** pa je pomagati vsem čutečim bitjem, da dosežejo osvoboditev iz trpljenja tako, da praktikant doseže neprekosljivo Razsvetljenje (vsevednost in vseprisotnost) z namenom čim bolj učinkovito in čim bolj pomagati čutečim bitjem doseči enako stanje.

Ta ključna motivacija se v sanskrtu imenuje »**Bodičita**«, kar v prevodu pomeni »Um prebujenja« ali, poenostavljen, »Sočutje«. Vendar je ta motivacija mnogo globlja od preprostega »sočutja« in hkrati pomeni tudi našo najglobljo težnjo, doseči popolno Razsvetljenje v dobrobit vseh čutečih bitij, ki smo jim odločeni pomagati brez omejitev časa in prostora.

Človek, ki je dosegel popolno stanje Bodičite, se imenuje »**Bodisatva**« ali »Sin Bude«.

Mahajana se naprej deli na dve glavni veji, in sicer na sutrajano in vadžrajano.

Sutrajana ali Paramitajana:

To je pot preučevanja in kontemplacije Suter ali Budovih razprav, kot so npr. Pradžnaparamita sutre ali Razprave o transcendentalni modrosti, ki jim sledi meditacija. Bistvo meditacije o sutrah je doseči počivanje uma, osvobojenega mentalne aktivnosti, v stanju nekonceptualne modrosti. To je zelo preprost pristop, ki pa neposredno prenaša bit prebujenja.

Vadžrajana ali Mantrajana:

Ta pristop zajema zelo globoke in prefinjene metode, med njimi vizualizacijo in zelo podrobna navodila za delo z vsemi elementi naših notranjih energij. Po opravljenem postopku iniciacije je praktikant opolnomočen za prakticiranje mandale določenega Bude, ki predstavlja naravo uma, in za recitiranje določenih molitev, ki jim rečemo »mantre«. To je tradicionalni način, po katerem se praktikant seznanja z naravo uma in si prizadeva za spoznavanje in preobražanje lastnega uma z uporabo močnih arhetipov.

Zakon vzroka in posledice ter reinkarnacija:

Vse, kar obstaja, izhaja iz zakona vzroka in posledice. Z drugimi besedami: mi sami ustvarjamo vzroke, ki prinašajo rezultate. Naš um s tem, da se premakne proti kateremu koli objektu čutov, ustvarja določeno energijo, vzrok, ki je bodisi pozitiven bodisi negativen – odvisno od motivacije, ki je botrovala njegovemu nastanku. Energije nikoli ne umrejo, temveč se samo preobražajo. Te pozitivne in negativne energije ostajajo shranjene v naši zavesti, dokler ne dozorijo in kot posledico porodijo »pojav«, ki ga zazna kateri koli od naših šestih čutov (pet fizičnih in en umski čut). Karma je zelo dinamičen proces, ki se nenehno spreminja v skladu z našimi na novo ustvarjenimi energijami in na novo zbranimi karmičnimi odtisi. Je zelo nestalne narave in zato nikakor ni »usoda«. Ne glede na vzroke, ki smo jih ustvarili v preteklosti, imamo vedno možnost spremeniti svojo karmo tako, da udejanjamo svojo svobodno voljo s pozitivnim in duhovnim ravnanjem ter metodami, kot so recitiranje manter, ki so izrecno namenjene očiščevanju negativne karme, zbrane v preteklosti.

Karma ni inteligenco; to je zakon, ki preprosto uporablja dinamiko vzroka-do-posledice. Ko vržemo kamen v zrak, pade nazaj na zemljo. Ko v svojem umu vržemo neko misel, se v našem življenju pojavi njena posledica. Pozitivni vzroki bodo porodili prijetne pojave, negativni vzroki pa neprijetne. Vsak med nami sam določa »pomen« lastnega obstoja, kajti tega nam ne more podati ne zakon vzroka in posledice, ne nobeno drugo bitje. Zato se naša zavest torej ne bo raz-

vijala sama od sebe iz nižjega stanja uma v Razsvetljenje. V skladu s karmo, ki smo jo ustvarili, se premikamo iz življenja v življenje od »časa brez začetka«, kot pravimo, ker je to tako nedoumljivo dolgo. Po smrti se ponovno rodimo v kraju in okolju, kot ju določajo karmični vzroki, ki smo jih zbrali. Odvisno od naše zbrane karme se lahko ponovno rodimo v kateremkoli od šestih kraljestev »kroga pogojenih rojstev« ozioroma »samsare«.

Samsara ali »kolo pogojenih ponovnih rojstev«

Samsara se deli na višja in nižja kraljestva. Tri nižja kraljestva so področje živali, duhov in pekla. Tri višja kraljestva pa so področja ljudi, bogov in polbogov. Kako dolgo in v kakšni obliki bomo živelji v posameznih področjih, je odvisna od karme, ki smo jo ustvarili. Nikoli ne obtičimo za vso večnost v katerem od šestih kraljestev, temveč samo za ustrezen čas, za katerega smo ustvarili vzroke, nato pa se ponovno rodimo v drugem kraljestvu.

Prvo učenje, ki ga je Buda Šakjamuni podal pred več kot 2600 leti, je govorilo o **Štirih plemenitih resnicah**.

Trpljenje – Za Samsaro je značilno trpljenje treh vrst. Trpljenje trpljenja: To je bolečina, ki jo doživljamo, bodisi fizična bodisi umska. Trpljenje spremembe: Kadar dolgo sedimo, pričnemo doživljati bolečino. Vstanemo, in zdi se nam, da doživljamo ugodje; a ta občutek ugodja že vsebuje izvor trpljenja, ki se bo manifestiralo, če bomo predolgo stali. Torej tisto, čemur pravimo ugodje, ko doživimo spremembo, ki se nam zdi pozitivna, dejansko že vsebuje seme trpljenja. Vseprežemajoče trpljenje: Dejstvo, da nismo odrešeni, temveč omejeni na obliko, na samsaro in podvrženi zakonu vzroka in posledice; to je samo po sebi oblika trpljenja, čeprav bolj prefinjena in zato manj prepoznavna.

Vse prijetne izkušnje, ki jih lahko doživljamo, kmalu prekrijejo številna trpljenja, bolezen, staranje in smrt.

Izvor trpljenja - Vzroki dajejo rezultate; trpljenje in zmedenost, ki ju doživljamo iz življenja v življenje, so rezultati. Od kod izvirajo

ti vzroki? Iz našega uma. Zlasti iz Šestih poglavitnih umskih tegob: navezanosti, razdraženosti (odpora), napuha, nevednosti, dvoma in napačnih pogledov.

Nevednost je prvi vzrok. Tu ni mišljeno pomanjkanje znanja oziroma premajhna načitanost in podobno, temveč napačno dojemanje, ki ga imamo o svoji resničnosti, ko se ozremo naokoli in mislimo, da vse obstaja samo po sebi, neodvisno od nas. Vendar pa se v resnici vse pojavlja iz našega lastnega uma in je soodvisno. Ustvarjanje dvojnosti je primarna nevednost.

Prenehanje trpljenja - Pravilno razumevanje trpljenja in njegovega izvora nas pripelje do razumevanja tega, da bi z odstranitvijo vzrokov trpljenja prenehalo tudi samo trpljenje. Možno je doseči izničenje trpljenja.

Za znatno zmanjšanje ustvarjanja negativne karme si moramo prizadevati, da se izogibamo desetim nevrlim dejanjem telesa, govora in uma: ubijanju, kraji, neprimerinem spolnemu vedenju, laganju; izrekanju besed, ki razdvajajo, grobemu govorjenju, praznemu besedičenju, lakomnosti, zlonamernosti in napačnim nazorom.

Pot do prenehanja trpljenja - Obstajajo številni načini za odstranitev v preteklosti nakopičene negativne karme (očiščevanje), za pridobivanje zaslug (pozitivna karma, posvečena Poti za vsa čuteča bitja), in za zbiranje Modrosti (s poglabljanjem svojega razumevanja Resnične narave pojavov, torej tega, kako dejansko deluje naša konvencionalna resničnost).

Prvi korak na Poti je primerljiv s krščanskim »krstom« in je kratek obred, ki se imenuje »**Obred zatočišča**«, med katerim izrazimo svoje zaupanje v »**Tri dragulje**«: Budo, Darmo in Sango.

Beseda **Buda** običajno označuje Budo Šakjamunija (zgodovinskega Budo naše dobe) in vsa druga Razsvetljena bitja; pa tudi Stanje, ki ga človek doseže na koncu duhovne Poti, ki nam jo je podal Buda. Ko bitje enkrat doseže stanje Bude, se še naprej manifestira z namenom pomagati čim večjemu številu bitij, vse dokler bo obstajala samsara.

Darma v Budizmu pomeni Budove nauke. Zajema vse diskurze, komentarje in razlage naukov Bude Šakjamunija in drugih Bud.

Sanga dobesedno pomeni »harmonična skupnost«. Nanaša se na dve vrsti skupnosti: Relativno sango sestavlajo polno posvečeni menihi in nune, medtem ko Najvišjo ali Arja sango sestavlajo Sveta bitja, ki so dosegla vsaj neposredno spoznanje Praznine.

Praznina, ali včasih tudi praznost, je naravno stanje vseh pojavov: dejstvo, da nimajo sebi lastnega obstoja. To pomeni, da vsi pojavi dejansko obstajajo zato, ker smo mi ustvarili vzroke za to, da jih zaznavamo; nimajo sebi lastnega obstoja, kot v naših sanjah.

Tu je treba poudariti, da ne gre za »ničnost«. Pojem Praznine je daleč od skrajnosti nihilizma in eternalizma. Pojavi obstajajo na konvencionalni ravni; delujejo in mi jih uporabljamo in doživljamo s svojimi čuti. Vendar so rezultat vzrokov ter posledično minljivi in prazni sebi lastnega obstoja.

Praktikanti, ki so razvili popolno Bodičito in dosegli neposredni uvid v Praznino, so »Arja Bodisatve«. V tem stanju še naprej izvajajo prakso »šestih Popolnosti« oz. »šestih Paramit«, ki so: velikodušnost, etičnost (moralnost), potrpljenje, radostno prizadevanje (radostna vztrajnost), meditacija (osredotočenost misli) in modrost. Še naprej poglabljajo svojo Modrost, da bi odstranili vse tančice na poti k Budovstvu, kajti celo najmanjša zabloda deluje kot tančica. Bodisatve nenehno delujejo za dobrobit vseh čutečih bitij in se za doseganje svojih ciljev lahko pojavljajo v najrazličnejših oblikah.

Posebni datumi in dnevi:

V našem budističnem izročilu slavimo praznike in posebne dneve po tibetanskem koledarju. Glavni datumi tega sovpadajo z lunarnimi ciklusi. Te dni prakticiramo več kot običajno, kajti takrat je karma potencirana, ali večkratno pomnožena. Med te dneve spadata polna luna in mlaj (vsak 15. in 30. v mesecu) ter 10. in 25. dan v mesecu. Osrednji praznik je novo leto, ali »Losar«, ki je prvi dan prvega meseca tega koledarja. V tem času običajno več prakticiramo od 1. do 7. dne prvega meseca v letu.

Ob prvi polni luni v letu praznujemo »Dan čudežev« (Čötrul Düčen), ki zaključuje obdobje med prvim dnevom v letu in prvo polno luno.

Ob 15. dnevu četrtega meseca (Saka Dawa Düčen) slavimo obletnico rojstva, Razsvetljenja in smrti Bude Šakjamunija.

4. dan šestega meseca (Čökr Dučen) obeležimo obletnico prvega učenja, ki ga je Buda Šakjamuni podal na tem svetu, sedem tednov po tem, ko je dosegel Razsvetljenje.

15. dan devetega meseca (Labab Düčen) slavimo dan, ko se je Buda spustil na zemljo iz nebes, imenovanih Tušita, kamor je šel, da bi podelil učenje svoji materi.

Obstajajo še številni drugi pomembni datumi, kot npr. obletnice mnogih pomembnih Lam.

Družinsko življenje:

V budizmu Sanga (menihu, nune, Lame) ne opravljajo obredov **poroke**. Ljudje se vedno poročijo pred matičarjem, po navadi županom. Po tej posvetni slovesnosti pa mladoporočenca odideta po blagoslov v tempelj.

Spolnost ni tabu in o njej govori več besedil – še zlasti v povezavi s tem, kako preobraziti energijo, ki se sprosti med spolnim odnosom –, vendar Sanga spolnosti ne more spodbujati, ker v svojem običajnem vidiku predstavlja obliko navezanosti, ki pogosto povzroča napačne predstave, hotenja in nezadovoljstvo.

Treba je tudi omeniti, da po našem izročilu nič ni narobe z uporabo **kontracepcijskih sredstev** ozziroma nadzorovanjem rojstev, če uporabljene metode ne povzročijo smrti. Torej, kondomi in kontracepcijске tabletke so sprejemljivi, splav pa ne. Toda, če se ženska odloči, da bo v določenem trenutku prekinila nosečnost, ji zaradi tega ne grozi izobčenje; preprosto verjamemo, da si oseba, ki s svojo odločitvijo povzroči smrt bitja pod svojim srcem, ustvari zelo negativno karmo.

IZOBRAŽEVANJE

Opomba: večino dejavnosti v zvezi z izobraževanjem otrok organizira »Zavod MIR«.

Vse, kar predajamo svojim otrokom, je najboljša možna zapuščina za jutrišnji svet. Zato se nam zdi pomembno, da so vsa naša prizadevanja na tem področju pravilno osredotočena. Naš glavni namen ni začenjati kakršnekoli misijonarske dejavnosti ali propagande v prid budizma, temveč pri otrocih preprosto spodbujati razvoj splošnih etičnih vrednot, spoštovanje drugih in nenasilje.

Projekt, ki smo si ga zastavili na področju izobraževanja otrok, je:

1.) Omogočiti otrokom živeti v uravnoteženem življenjskem ritmu ter dobro mentalno in fizično higieno. Nuditi otrokom popolno varnost z vsemi materialnimi in čustvenimi pogoji, hkrati pa zagotoviti tudi fizično varnost.

2.) Spoštovati pojem notranjega izgrajevanja posameznika, kar pomeni: a.) osebo se podpira »postopoma in nepretrgano«, b.) v nasprotju s potrošniškim pristopom ali »dupliciranjem« jim omogočimo individualne projekte, s ciljem, da otrok postane samostojnejši. Vse dejavnosti morajo biti rezultat stopenj refleksije, ustvarjanja, igre in priprav – z otrokom in za otroka.

3.) Spoštovati potrebe in pravice otrok: spoštovanje življenjskega ritma, ki ga pogojujejo starost in individualne značilnosti otrok, njihova zanimanja, njihove potrebe po dejavnosti in počitku ter življenju v skupnosti; otrokom omogočiti, da se urijo v pravilih in mehanizmih demokracije.

4.) Podpirati otrokovo avtonomijo ali »najmanjšo možno odvisnost«. Otroka spremljati, ne pa mu asistirati. Dajati prednost »udejstvovanju z in skupaj«, tako da je otrok akter in ne samo priča.

5.) Spoštovati besede drugih.

6.) Dovoliti otroku, da se izrazi in najde svoje mesto v skupini.

7.) Prepozнатi temelje otrokovega entuziazma in otroku omogočiti,

da postane sposoben samostojno pridobiti želene podatke in znanja.
8.) Podpirati izmenjavo mnenj in znanja v okviru koncepta komplementarnosti za obogatitev vseh udeležencev.

9.) Podpirati razvoj otrokove ustvarjalnosti in njegovih posebnih darov, kakor tudi smeri, ki jo začrta pri dejanjih; rezultat je samouresničenje.

10.) Otroku privzgojiti spoštovanje do življenja, tako da se ga zaveda v vseh njegovih pojavnih oblikah: človeški, živalski ali kot sestavni del okolja.

11.) Dati otroku možnost, da pride v stik z drugimi ljudmi, njihovi kulturami in načini življenja.

V ta namen vodimo delavnice v šolah in organiziramo poletne tabore za otroke.

Delavnice potekajo v obliki diskusijskih skupin na teme, ki jih večinoma izberejo otroci sami. Odrasli, ki deluje kot moderator, vodi delavnico, ki vsakemu otroku omogoči, da se izrazi, da pove svoje mnenje in ga brani, če se drugi ne strinjajo z njim – v vzdušju medsebojnega spoštovanja. Moderator zastavlja tudi vprašanja, pri čemer je poudarek na etičnih vrednotah.

Poletni tabori potekajo z namenom razvijanja **izobraževalnih in pedagoških konceptov**, kot so nenasilje - odgovornost - spoštovanje - nesebičnost. Odrasli, ki vodijo te tabore, posvečajo posebno pozornost ustvarjanju pogojev za psihološko in fizično varnost otrok in sestavijo urnik tako, da omogoča individualni in skupinski razvoj. Aktivnosti na prostem so osredotočene na odkrivanje in raziskovanje narave, npr. sprehodi, spoznavanje dreves, rastlin in žival ..., kakor tudi športne dejavnosti, kot so igre z žogo, lokostrelstvo, itd. Aktivnosti v zaprtem prostoru pa sledijo vodilom našega projekta, z namenom negovati ustvarjalnost in veščine otrok: oblikovanje gline, origami, makrame, slikanje, igre ...

Stavbe, kjer se odvijajo tabori, so skrbno izbrane v duhu spoštovanja posameznika, imajo kvalitetno infrastrukturo in v sobah z lastnimi kopalicami bivajo največ po širje otroci. Ekipe so sestavljene tako, da pride po en odrasli na sedem otrok.

Kot je razvidno iz povedanega, poglaviti cilji našega vzgojnega programa niso povezani z budistično vero. Najpomembnejši cilj je posameznikom omogočiti pravilno razmišljati z lastno glavo in srcem, ter postati boljši ljudje in boljši državljanji. Če bi pozneje začutili potrebo po duhovnem vodstvu in iskali odgovore na eksistencialna vprašanja, želimo, da se sami odločijo, na koga se bodo obrnili.

Seveda izobraževanje ni omejeno le na mladino, ker je namreč po našem mnenju zelo pomembno, da imajo tudi odrasli možnost izobraževanja, da spet prevzamejo popolno odgovornost za lastno življenje in družbo, v kateri živijo. Zato z veseljem organiziramo seminarje za skupine ljudi v podjetjih na teme, kot so: »Kako obvladati vsakdanji stres«, »Kako bolje spoznati in sprejemati sebe«, »Narava uma« ipd.



ZDRAVJE

Določeno pozornost posvečamo tudi zdravju, vzrokom zanj in preprekam, saj je pomembno, da smo veliko let sposobni prakticirati in pomagati drugim. Na zdravje gledamo večinoma z dveh stališč: medicinskega in etičnega.

Na vašo željo vam lahko posredujemo nekaj naših dokumentiranih stališč o cepljenju, medicini in etiki (kloniranje, splav, evtanazija) ter obrezovanju.

Medicin:

V starih časih je v Aziji zdravnik prejemal plačilo, dokler so bile njegove stranke zdrave. Če je kdo zbolel, zdravniku ni več plačeval vse dotlej, dokler ni ozdravel.

Obstaja več vrst medicine, zato je potrebno spodbujati primerno seznanjenost s kolikor mogoče velikim številom njenih vrst, da za vsak posamezni primer lahko izberemo najučinkovitejšo. Ozkogleden pristop k širokemu področju medicine gre na račun pacienta, ki lahko zaradi pristranskosti zdravnika plača visoko ceno.

Alopatska medicina se je opredelila za razvoj v smeri nasilja, največkrat gre za “boj proti” nečemu neposredno po tem, ko je organizem izpostavljen zunanjim ali notranjim grožnjam. Za to potrebuje določeno količino orožja, zdravil iz različnih virov, ki so pogosto testirana na živalih (ki zaradi tega zelo trpijo). Nekatera cepiva še vedno izdelujejo iz ubitih živali (na primer iz piščančjih zarodkov), in nasprotno imajo lahko cepiva nekatere zelo škodljive posledice. Njihovo uporabo bi bilo potrebno ponovno preučiti v luči tega, kar so pokazale pretekle izkušnje in rezultati.

Vloga in uporaba nekaterih zdravil nista povsem razjasnjeni. Težko je reči, ali telesu koristijo ali ne, jasno pa je, da nekatera izmed njih razvijajo in uporabljajo iz finančnih razlogov ali po liniji najmanjšega odpora.

Seveda so nam v nujnih primerih nekatera kemična zdravila v veliko pomoč, saj učinkujejo izjemno hitro.

Obstajajo tudi druge vrste medicine, ki so zelo dragocene, njihova koristnost pa je bila dokazana že pred stoletji, na primer: tibetanska medicina, akupunktura, ajurveda, homeopatija ... Te medicine sledijo načelu "**homeostaze**", imunski sistem in ostale funkcije ohranjajo močne in v ravnotesju ter s tem preprečujejo pojav bolezni. Ta celostni (holistični) pristop uporablja elemente narave (rastline, minerale itd.) za ohranitev ali ponovno vzpostavitev ravnotesja in s tem zdravja.

Lahko bi omenili tudi način zdravljenja, ki temelji na manipulaciji energij: ali s preprosto bioenergijo (ki ima omejene rezultate), ali s pomočjo molitev, manter oziroma posebnih meditacijskih metod, ki jih najdemo v vadžrajana budizmu.

Kot v vseh situacijah je tudi tu pomembno, da poiščemo ravnotesje in da do posameznega področja medicine ne dostopamo s pristranskim in togim umom, temveč z motivacijo, ki je resnično usmerjena v dobro drugih, in da imamo ves čas v mislih čim večjo korist bolnika.

Določeno pozornost moramo posvečati tudi kakovosti hrane, da se čim bolj izogibamo pesticidom, barvilom in konzervansom⁽⁷⁾. **Pesticidi** so odgovorni za mnoga hormonska neravnotesja in imajo dokazane kancerogene učinke. Po vsej verjetnosti so vzrok za upadanje

(7) **Sladila:** E951 aspartam - **Barvila:** E102 tartrazin, E104 kinolin rumena, E107 rumena 2G, E110 rumena FCF, E120 karminska kislina, E122 karmoizin, E123 amarant, E124 briljantno škrlatna 4R, E127 eritrozin, E128 rdeča 2G, E129 allura rdeča, E131 patent modra V, E132 indigo karmin, E133 briljant modra FCF, E142 zelena S, E151 črna PN, E154 rjava FK - **Konzervansi:** E210 benzojska kislina, E211 natrijev benzoat, E212 kalijev benzoat, E213 kalcijev benzoat, E214 etil-4-hidroksibenzoat, E215 natrijeva sol etil 4-hidroksibenzoata, E216 propilbaraben, E217 natrijeva sol propil 4-hidroksibenzoata, E218 metilparaben, E219 natrijeva-sol propil 4-hidroksibenzoata, E220 žveplov dioksid, E221 natrijev sulfit, E222 natrijev hidrogen sulfit, E223 natrijev metabisulfit, E224 kalijev metabisulfit, E226 kalcijev sulfit, E227 kalcijev hidrogensulfit, E230 bifenil, E231 2-hidroksi-bifenil, E232 natrijev bifenil-2-il oksid, E233 2-(tiazol-4-il) benzimidazol, E239 heksamamin, E249 kalijev nitrit, E250 natrijev nitrit, E251 natrijev nitrat, E252 kalijev nitrat - nevarnosti: mononatrijev glutaminat E621

plodnosti pri moških in povzročajo fizične okvare pri dojenčkih, če je mati te snovi zaužila med nosečnostjo.

Prehranski dodatki, na primer **barvila** in **konzervansi**, povzročajo alergijske reakcije in imajo potencialno kancerogeni učinek, zato se jima je potrebno izogibati.

Verjamemo, da obstaja povezava med nekaterimi aditivi (kot tudi uživanjem sladkorja!) in hiperaktivno vedenjsko motnjo pri otrocih.

Čeprav je dokazano, da meso povzroča določene neprijetnosti in predstavlja možne grožnje, se ne ukrene nič v smeri omejitve mesne industrije. Dokazano je, da ljudje, ki redno uživajo meso, bolj pogosto razvijejo določene oblike raka. Maščoba, ki jo vsebuje meso, pa lahko poveča raven holesterola in s tem ogrozi srce in ožilje.

Podobno velja za tobačno in alkoholno industrijo: nevarnosti, ki jih povzročajo, so splošno znane, toda kljub temu vlade ne sprejmejo nobenih resnih ukrepov.

Etično zdravje

Neuživanje mesa se zdi popolnoma logično, če ne želimo škodovati nobenemu čutečemu bitju in če ne želimo biti povezani z njihovim trpljenjem in smrtjo. Mit, da je meso potrebno za rast in za to, da ostanemo zdravi, so že davno ovrgle številne generacije vegetarijancev, odraslih in otrok, ki so povsem zdravi. Seveda je bistveno, da imamo uravnovešeno prehrano, ki organizmu zagotavlja vse potrebne elemente.

Z etičnega stališča torej priporočamo **vegetarianstvo** (ne veganstva⁽⁸⁾). To pomeni, da izločimo vso hrano, za katero je potrebo ubiti žival, vključno z ribami in morskimi sadeži. Tu je treba poudariti, da jajce, ki ga znese kokoš na kmetiji, kjer ni petelinov, ni oplojeno in zato uživanje takšnih jajc ne pomeni uboja nobenega bitja.

(8) V slabo načrtovani veganski prehrani lahko zelo hitro primanjkuje hranilnih snovi, kot so vitamin B12, vitamin D, kalcij, jod in omega-3 maščobne kisline.

E120 je rdeče barvilo, ki ni primerno za vegetarijance, ker je izdelano iz strtih teles samičk žuželke *Dactylopius coccus*, kaparjev, ki se prehranjujejo s kaktusi in ki jih ubijejo s potapljanjem v vrelo vodo ali z izpostavljanjem sončni svetlobi, pari ali vročini v pečici.

Alkohol poleg dobro znanih negativnih fizičnih učinkov zameglju um in zmoti vsak proces meditacije ali koncentracije. Predstavlja torej neposredno oviro za stabilen duhovni razvoj. Ni treba posebej omenjati, da pod vplivom alkohola človek lahko zagreši obžalovanja vredna dejanja, ali govori na napačen ali žaljiv način. Zato lahko samo priporočamo izogibanje tovrstnim substancam oziroma njihovo zelo zmerno uživanje.

Psihotičnim drogam vseh vrst (marijuana, ecstasy, kokain, heroin, LSD itd.) se moramo povsem izogibati. Poleg tega, da resno poškodujejo naše telo in načnejo zdravje, povzročijo tudi določena zelo negativna nagnjenja, ki izvirajo iz odvisnosti in navezanosti.



DRŽAVA

Lama Shenpen Rinpoče in Budistična kongregacija Dharmaling si zelo prizadevata za sodelovanje z različnimi predstavniki družbe na socialni, verski, vzgojni in politični ravni.

S srečanji s političnimi voditelji ne lobiramo za našo lastno skupnost, temveč skušamo pomagati družbi z razvijanjem in spodbujanjem individualne odgovornosti, etičnih vrednot in sočutja, pa tudi predstaviti svoje videnje boljšega sveta in tega, na katerih področjih lahko ponudimo konkretno pomoč.

Pred nekaj leti je bil v Sloveniji predstavljen osnutek zakona, ki je urejal zadeve verskih skupnosti. To besedilo je bilo diskriminatoryno, nepopolno in ustavno sporno. Dharmaling mu je v celoti nasprotoval, ker smo menili, da besedila s toliko napakami ni mogoče popraviti z amandmaji.

Ne samo, da smo svoje mnenje odkrito predstavili; da bi bili čim bolj konstruktivni, smo se odločili ponuditi alternativo. Tako je nastal celotni tekst zakona s pojasnili 61 členov, besedilo pa je imelo skupaj 165 strani (bilo je obsežnejše od konkurenčnega predloga). Za nasvet in strokovno pomoč smo prosili ugledne pravne strokovnjake, ki se ukvarjajo tudi z zakonodajo Evropskega sodišča za človekove pravice.

Medtem ko se je večina politikov iz različnih strank bala oporekatи besedilu, ki ga je predložila vlada, ali pa jim je bilo preprosto vseeno⁽⁹⁾,

(9) Za mnoge politike je religija zadeva postranskega ali celo brez pravega pomena. Mnogi niso razumeli, da je besedilo, ki ga je pripravil prof. Šturm, dejansko zadevalo več področij življenja, začenši z državnimi financami, ker je zakon predpisoval državi, da plačuje polovico prispevkov za zdravstveno in pokojninsko zavarovanje za več kot tisoč »verskih uslužbencev«! Ta denar pa se črpa iz davkov državljanov, ne glede na to, ali davkoplačevalci pripadajo kateri religiji ali ne. Poleg tega bi bila uvedba religije v javne šole v nameravani obliki resna napaka za našo demokratično in sekularno družbo. Ker tej zadevi niso posvečali dovolj pozornosti, so se mnogi politiki po tihem strinjali s kršenjem Ustave Republike Slovenije, ki zelo jasno ločuje državo in cerkev.

je član državnega zbora in stranke LDS⁽¹⁰⁾ Aleš Gulič naše besedilo vložil v parlamentarni postopek. »Guličev predlog« je bil brez kakršne koli diskusije dvakrat zavrnjen iz očitnih političnih razlogov ter zaradi pristranskega razumevanja načela ločitve države in cerkve. Besedilo, ki ga je podprla vlada (in je bilo sprejeto brez preučitve kakršnih koli amandmajev leta 2007 s 46 glasovi za in 44 proti⁽¹¹⁾, vštevši glasove manjšin), je bilo očitno naklonjeno glavnim in največjim verskim skupnostim.

Kljub temu je bil naš signal jasen: budisti ne posedajo samo v templjih in meditacijskih jamah ter niso člani new age sekt, ampak aktivni in odgovorni državljeni, ki si prizadavajo svoj čas nameniti za dobro posameznikov in družbe tako, da s svojim življenjem, delom in dejanji podpirajo vrednote, ki so pomembne za razvijanje miru, spoštovanja človekovih pravic in etičnih vrednot.

Na vsakem področju, na katerem opazimo možnost izboljšav, stopimo v stik s pristojnim voditeljem, direktorjem ali predsednikom, mu predstavimo svoje poglede in ponudimo svojo pomoč.



(10) Liberalna demokracija Slovenije

(11) Dejansko 46 proti 0, ker je v znak protesta ostalih 44 poslancev med glasovanjem zapustilo državni zbor.

DRUŽBA

Budovi nauki govorijo o umu, o tem, kako lahko postanemo boljši človek, kako lahko pomagamo drugim in kaj lahko dosežemo z razvijanjem notranjega miru in modrosti. Kot veda o umu je budizem enako aktualen danes na Zahodu kot pred 2500 leti v Aziji. Ne udejanjam ga samo na meditacijski blazini, ampak v vsakdanjem življenju, na vseh področjih dejavnosti naše družbe, da bi to družbo naredili boljšo.

Naša kongregacija budizma ne razume samo kot meditiranje v templju, temveč tako, da naj duhovne in etične vrednote naši družbi koristijo na vseh možnih ravneh.

Da bi koristili družbi, v kateri živimo, moramo izboljšati sami sebe, nenehno moramo imeti v mislih svojo motivacijo pomagati drugim, spoštovati moramo temeljne etične vrednote in razvijati svojo modrost. Skratka, s spreminjanjem sebe lahko pričakujemo, da se bodo okoli nas zgodile določene spremembe, ki se bodo nekoč razširile. **Biti »zgled«** je pogosto najboljši način, da širimo to, v kar verjamemo.

Pomembno je, da se kot zavedni in odgovorni državljeni ves čas zavedamo, kaj se dogaja v naši družbi – dobro in manj dobro – in da ohranjam motivacijo pomagati drugim na vse možne načine.

Dharmaling je dejaven tudi v bolnišnicah in zaporih, kjer na prošnjo obiskujemo paciente in zapornike. V preteklih dveh letih smo sodelovali tudi z nekaterimi centri za socialno delo in materinskim domom, nudili oskrbo v nujnih primerih in finančno pomagali nekaterim ženskam v velikih težavah. Naša pomoč je obsegala tudi azilni dom.

Na redna vabila različnih organizacij se odzivamo z organiziranjem seminarjev in delavnic. Na njih se posamezni iz teh ustanov seznanijo s prednostmi in orodji, ki jih lahko uporabijo v svojem vsakdanjem življenju za izboljšanje učinkovitosti z boljšo koncentracijo in učinkovitim **obvladovanjem stresa**.

Udeležili smo se tudi okrogleh miz in konferenc o pomembnih temah v naši družbi, na primer o smrti in umiranju, ekologiji, evtanaziji, bioetiki, enakosti spolov itd.

V povezavi z **enakostjo spolov** se sicer zavedamo položaja v naši družbi, zlasti v nekaterih deželah, vendar to v budizmu pravzaprav ni vprašanje, ker verjamemo v reinkarnacijo. Po tem prepričanju smo v skladu s svojo karmo lahko v enem življenju moški, v drugem ženska, enkrat v eni deželi, drugič spet v drugi itd. Razlikovanje na podlagi spola, rase in podobnega je torej brez vsakega pomena. Diskriminacija enega od spolov je po našem mnenju enako nesmiselna kot povzdigovanje enega nad drugim.

V budizmu poznamo ženske Bude, kar pomeni, da tako moški kot ženske lahko dosežejo Razsvetljenje. Ena najpomembnejših izmed njih je Tara (ali Drolma), »Mati vseh Bud«, utelešenje Razsvetljene aktivnosti, Osvoboditeljica.

Tudi zaščitnica Tibeta »Palden Lhamo« je ženska.

Če imajo morda nekateri posamezniki določene predsodke o tej temi, to počnejo na lastno odgovornost, saj budistična besedila in ustanovitelj Buda Šakjamuni tovrstnega razlikovanja niso nikoli poznali. Pri tem je treba poudariti, da bi nas tak krivičen odnos samo oddaljil od našega cilja, ki je Sočutje do vseh bitij.

Mislimo tudi na **ekologijo**, saj razmere v našem svetu in globalno segrevanje niso postranskega pomena. Udeležujemo se konferenc in okrogleh miz na to temo, pozorni smo na to, kar kupujemo, kako ravnamo v svojih domovih, do okolja skušamo biti spoštljivi, uporabljamo varčne žarnice, senzorje za luči na hodniku, stranišča z minimalno porabo vode itd. Naša skupna odgovornost je, da ohranimo svet, v katerem živimo, in da ga v najboljšem možnem stanju predamo svojim otrokom.

Naše delo ne vpliva samo na budiste, temveč na ljudi z različnimi ozadji in prepričanji, ki so aktivni na različnih področjih družbe: na zdravnike, odvetnike, politike, gospodinje, mizarje, bolniške sestre

itd. Če se nekdo želi vključiti v duhovnost in religijo, mu to lahko samo koristi, vendar to ni naš glavni cilj.

Pomagati želimo posameznikom in vsej družbi, da bi postali boljši, bolj etični, da bi v svoj vsakdan pogosteje vključili ideje, kot so toleranca, nenasilje, spoštovanje, sočutje, ob tem pa udejanjali konvencije o človekovih in otrokovih pravicah na vseh področjih življenja, doma, v šoli in službi.



PRAKTIČNE INFORMACIJE

»Budistična kongregacija Dharmaling«:

- Poštni naslov: Melikova ulica 1
1000 Ljubljana
Slovenija, EU
- Tel/GSM: 040.125.512 - Splošno tajništvo
(iz tujine: +386.40.125.512)
040.272.698 - zasebno tajništvo Rinpočeja
(iz tujine: +386.40.272.698)
- E-poštni naslov: office@dharmaling.org
- Spletna stran: <http://www.dharmaling.org>
- Bančne informacije: Ime: Budistična kongregacija Dharmaling
Številka računa: 02021-0254674 673
IBAN SI56 0202 1025 4674 673
Ime banke: Nova Ljubljanska banka, Ljubljana
SWIFT: LJBASI2X

»» ««

»Mednarodni zavod MIR, za medkulturno izmenjavo in razvoj etičnih vrednot« - Skrajšano: »Zavod MIR«:

Poštni naslov: Melikova ulica 1
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In a short and clear form, this booklet exposes what are the beliefs the Buddhist Congregation Dharmaling is based on, and the fields in which its members are most active.

Far to be exhaustive, it allows a general view of the Congregation, and ends with the practical information in case you wish to know more, to enter in contact, or even to adhere.



Ta knjižica kratko in jasno orisuje temelje prepričanj Budistične kongregacije Dharmaling in področja, na katerih se najbolj udejstvujejo njeni člani.

Čeprav še zdaleč ne obsega vsega, podaja splošni pogled na Kongregacijo, na koncu pa najdete praktične informacije, če bi želeli izvedeti več, navezati stik ali se celo včlaniti.

