 Imeli smo srečo, da nas je obiskal Tuder Thilakarathna, Šrilančan, ki že od leta 2001 živi v Sloveniji. Poročen je s Slovenko, s katero ima 5 letnega sina Lana. Skupaj živijo v Podnartu. Z njim smo se pogovarjali o njegovi domovini Šri Lanki in o njegovi veri budizmu.


Rad nam je opisal svojo domovino Šri Lanko, ki se uradno imenuje Demokratična socialistična republika Šrilanka. Njeno glavno mesto je Sri Jayawardenepura, komercialna prestolnica pa mesto Colombo.

Povedal nam je, da je tam angleščina v splošni rabi samo v vladi; dobrih govorcev angleščine je približno 10 odstotkov. Angleški jezik se na splošno govori povsod po Šrilanki. Drugače je uradni in narodni jezik singalščina, ki jo govori 74 % ljudi, nato pa prevladuje še tamilski jezik.

Zanimivo ga je bilo poslušati, ko je spregovoril v singalščini in na koncu povedal, da ima kar nekaj skupnega tudi s slovanskimi jeziki, vsaj kar se štetja tiče (ek – ena, deka – dva...). Razložil nam je tudi da je zelo pomembno, kako določene besede v singalščini naglasimo, ker imajo z drugačnim naglasom popolnoma drug pomen.

Vprašali smo ga, kako se je navadil na slovenski jezik. Povedal je, da je obiskoval tečaj slovenščine na Filozofski fakulteti, kjer so ga v tem času kar dobro naučili slovenščine. nikakor pa ni razumel, zakaj uporabljamo dvojino in množino in kako ju tvorimo (kako to pride, op. Tuder). Pravi, da se je pridno učil in da je po predavanjih imel ogromno domače naloge, za katero je potreboval veliko časa.

Seveda nas je najbolj zanimala njegovavera. Povedal je, da je budist, ker je rojen v tem okolju,

 We were lucky to be visited by Tuder Thilakarathna, a man from Sri Lanka, who has been living in Slovenia since 2001 He is married to a Slovene and together they have a five-year-old son, Lan. They live in Podnart. We talked to him about his homeland Sri Lanka and Buddhism, his religion.



He willingly described his homeland Sri Lanka, officially named Democratic Socialist Republic of Sri Lanka. Its capital is Sri Jayawardenepura, the commercial capital is Colombo city.

He explained that English is used only by the government. There are about 10 percent of good English speakers. English language is widely spoken throughout Sri Lanka. The official and national language is Singal, used by 74% people, another

language is Tamil language.

It was interesting when he spoke in Singal and he added that his language has something in common with the Slavic languages, at least as far as counting is concerned (ek - one, deka - two ...). He also explained that it is very important how certain words in Singal are stressed, because they have a different meaning if they are stressed differently.

We asked him how he got on the Slovenian language. He said that he attended courses at the Faculty of Slovene language, where he learned Slovene. But he could not understand why we use dual and plural and how they are formed. He says that he has studied a lot and that after the lectures he had a lot of homework, for which he needed a long time.

šele sedaj pa je začel o tem razmišljati in je budizem postal njegova filozofija življenja. Pravi da se budizem od ostalih religij razlikuje, saj ne verjame v Stvarnika ali Vsemogočnega Boga, ki je odgovoren za vsa naša dejanja. Budizem, v pravem smislu ni religija, čeprav ga ljudje pogosto tako pojmujejo, saj ni verovanja ali priznavanja višje nevidne avtoritete ali nadzorne sile, ampak se osredotoči le na čustva in z njimi povezano moralnost. Je moralna filozofija, ki si prizadeva za modrost in vedenje, pravične norme in zakone in za vse ostale dobrine in vrednote, povezane s tem. Budizem vodi k pridobitvi Nibbane, ki prekine krog ponovnih rojstev oz. reinkarnacij. Sleherni Budist si prizadeva, da bi dosegel to stanje v tem ali vsaj v naslednjem življenju. Buda je največji človek, ki je kadar koli živel v tem našem svetu, s svojim brezmejnimi sočutjem in absolutno ljubečo dobroto izstopa v celotni človeški zgodovini in njegova doktrina še vedno stoji nad ostalimi. Pravi, da vse kar za časa svojega življenja naredimo je karma. In v življenju moramo delati dobro, da imamo dobro karmo. Če ne delamo dobro, dobimo slabo karmo in smo za to kaznovani. Pravi, da budizem zanika obstoj duše (ega), ker le ta proizvaja škodljive misli, sebična poželenja, pohlep, navezanost, sovraštvo, zlonamernost, napuh, ponos, egoizem in druge nečastne, nečiste misli in s tem težave.

Buda edini učitelj, ki ni nikdar trdil, da je prerok, utelešenje boga ali nadnaravno bitje, superiorno človeštvu. Bil je preprost in pristen mož, ki je svoje življenje v celoti posvetil svetosti. ko je dosegel nirvano. Pravi da je Buda svoje učence učil, naj bodo sami sebi zavetje in naj nikoli ne iščejo zatočišča ali pomoči od kogar koli drugega. Učil, spodbujal in podpiral je vsakega posameznika k lastnemu razvoju, zagovarjal lastno emancipacijo, saj ima človek moč, da se osvobodi od vseh zemeljskih vezi s pomočjo osebnega truda in inteligence. Pravi, da se mi preveč obremenjujemo z materialnimi stvarmi, željami v nas in da ne pustimo prostor duhovnim stvarim. Naše možgane moramo popolnoma razbremeniti nepotrebnih stvari, da bodo imeli prostor za razmišljanje o duhovnem svetu in dobrih dejanjih.

Of course, we were most interested in his religion. He said that he was a Buddhist, but because he was born into such environment, but now he begins to think about Buddhism and it became his philosophy of life. He says that Buddhism differs from other religions because they believe in a Creator or God, who is responsible for all our actions. Buddhism, in its true sense, is not a religion, although people will often regard it as such, as there is no belief or recognition of a higher authority or control invisible forces, but focuses only on feelings and create associated morality. It is a moral philosophy that seeks wisdom and knowledge, he says, norms and laws and

all other goods and values associated with it. Buddhism leads to the acquisition of Nibbana, which cuts the re-birth cycle. Every Buddhist seeks to achieve this situation in this or at least the next life. Buddha is the greatest man who ever lived in this world, and with his immense compassion and loving kindness he is absolute throughout human history and its doctrine still stands above the rest. He says that whatever we do in the time of your life is karma. And in life we have to do well to have good karma. If we do not do well, we get bad karma and we are punished for this. He says that Buddhism denies the existence of the soul (ego) which only produces harmful thoughts, selfish desires, greed, attachment, hatred, ill will, pride, egoism, and other dishonorable, impure thoughts, and difficulties.

Buddha is the only teacher who never claimed to be a prophet of God or the incarnation of the supernatural being, superior to mankind. He was a simple and genuine man who has dedicated his life entirely to holiness and reached nirvana. He says that the Buddha taught his disciples to shelter themselves and never to seek shelter or help from anyone else. He taught, encouraged and supported each individual to develop his own personality, defending his own emancipation, because man has the power to get rid of all earthly ties through personal effort and intelligence. He says we worry too much about material things and desire in us do not to leave room for spiritual things. Our minds must be completely relieved from

Ravno zato njihovi menihi ne smejo pripravljati hrane. Jedo lahko le tedaj, če jim ljudje kaj prinesejo. Jedo zgolj zato, da ohranjajo svoje življenje, ne zato, da bi v hrani tudi uživali.

Spraševali smo ga, kako je pri njih z zakramenti. Povedal nam je, da tega v budizmu ni in da tudi ne vidi smisla v takih dejanjih. V budizmu tudi ni molitev ne prošenj. Ko budisti v templjih nekaj podarjajo, za to ne pričakujejo ničesar. V templjih nikoli ne prosijo za pomoč, temveč se vedno opirajo na lastne moči, vse morajo zase narediti sami. Delati morajo dobra dela in biti predvsem pošteni do sebe.

Se pa srečujejo v templjih, posebno ob polni luni, ker so prepričani, da je to čas za verske zadeve. Nihče pa jim ne predpiše kdaj. Vsaj budist pa gre v tempelj vsaj 10 krat letno in to tedaj, ko začuti željo. Vsak budist pa naj bi obiskal tempelj v Candy-ju, kjer se spravljen Budin zob. Praznujejo pa predvsem rojstvo in smrt Bude.

Sam se drži vseh nauk budizma, ki govorijo predvsem o brezčasnosti, trpljenju in duševnosti. Razmišljanje o veri prihaja pri njem iz notranjega nagiba, o tem lahko premišljuje kjerkoli, glavno mu je, da sledi naukom in ostane pošten. Pravi, da so si v tem verjetno vse vere podobne.

Potem smo ga vprašali, kako vse to uresničuje v Sloveniji. Pravi, da s tem nima problemov, da sina nikoli ni tiščal v budizem, ko bo dovolj star, se bo sam odločal, h kateri veri bo pristopil. Doma pa praznujejo krščanske praznike, kar pač živijo v takem okolju. Pravi tudi, da je tradicija na Šri Lanki, da je glavni v družini možki, ki skrbi za družino, matere pa so gospodinje, ki skrbijo za otroke, kuhanje, drva, vodo in vse ostale stvari. V Sloveniji je to drugače. Učenci so ga spraševali tudi o hrani in povedal jim je, da je pri njih glavna začimba curry. In da so tipične jedi fižolov curry, zelenjavni curry, sam pa obožuje lečin curry. Na Šri Lanki je tudi ogromno sadja od banan, ananasa, manga duriana, lesenega jabolka in drugih eksotičnih sadežev. Sam rad kuha in v okolici Kranja je imel že kar nekaj tečajev šrilanške kuhinje.

the unnecessary stuff so that we will have space for thinking about the spiritual world and good deeds. That is why their monks should not prepare food. They may eat only if people bring food to them. They eat only in order to preserve their lives, not because that would enjoy the food. do good deeds and should primarily be honest to themselves.

They meet in the temples and especially at full moon, because they believe that this is the time for religious affairs. But the time is not set. Every Buddhist goes to a Buddhist temple at least 10 times a year and when he feels the need. Every Buddhist is expected to visit the temple in Candy, where the Buddha's tooth is kept. In particular, they celebrate the birth and death of Buddha.

He himself sticks to all the teachings of Buddhism, which speak primarily of timelessness, and mental suffering. Thinking about religion comes from the internal inclination, he can think about it anywhere, it is the most important to follow the teachings and remain honest. He says that all the religions have that uncommon.

Then we asked him how he practises all this in Slovenia. He said that he does not have problems with this and that he would never force his son in Buddhism. When he is old enough he will decide which religion he will accept. At home they celebrate the Christian holidays, because they live in such environment. He also added that the tradition in Sri Lanka is, that the man in the family takes care for the family, mothers are housewives, caring for children, cooking, firewood, water and all other things. In Slovenia it is different.

Pupils have also asked him about the food and he told them that their main spice is curry. And that the typical dishes are beans curry, vegetable curry, and he loves lentil curry. Sri Lanka there are also a lot of fruits: banana, pineapple, mango durian, wooden apples and other exotic fruits. He likes cooking and in Kranj surrounding he had quite a few courses of Sri Lankan cuisine.

Na koncu nam je še povedal, da je rad v Sloveniji. Sem je prišel zaradi žene, ki jo je kot turistični vodnik spoznal na Šri Lanki. Ko je prišel, se je moral prvo naučiti slovensko, potem je dobil službo na farmi, kjer je delal s kravami, nato je bil vodja proizvodnje v neki industriji plastike, sedaj pa uresničuje svoje želje in je ustanovil turistično agencijo, preko katere je že kar nekaj Slovencev popeljal v svojo čudovito deželo. V teh letih se mu je zgodilo samo enkrat, da je imel probleme zaradi svoje narodnosti. V nekem lokalu ga je član skupine Skin head pozval, da lokal zapusti. Sicer mu je tukaj lepo, saj so Slovenci prijazen narod in so ga z veseljem sprejeli v svojo sredino.

Žal je ura prehitro naredila krog in posloviti smo se morali od čudovitega človeka, ki nam je približal budizem in Šri Lanko na lep in zanimiv način.

Finally, he also said that he liked being in Slovenia. He came here because of his wife, that he met while working as a tourist guide in Sri Lanka. When he arrived, he had to learn Slovenian first, then he got a job on the farm where he worked with the cows, then he was the head of production in a plastic industry, and now he is pursuing his wish and has set up a travel agency through which a lot of Slovenians visit his beautiful country. During these years, it has happened only once that he had problems because of his nationality. In a restaurant a member of Skin head asked him to leave the restaurant. He thinks it is nice here, because the Slovenes are friendly people and they welcomed him into their midst.

Unfortunately, the time passed very quickly and we had to say goodbye to the the wonderful man who presented Buddhism and Sri Lanka in a nice and interesting way.

We asked him have if they have any sacraments. He explained that in Buddhism they don't and he can not see the sense in such actions. In Buddhism, there are not any prayers or requests. When Buddhists in temples offer donations, they do not expect anything in return. In the temples they never ask for help, but they rely on their own strength, they all have to make everything for themselves. They have to