

# keréknyomok

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# Tartalom

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## Summaries in English

### *Katalin Uray-Kóhalmi: Geser Khan's Three Wives*

The Geser epic is quite widespread in the cultures of several Asian peoples. A comparison of its five variants sheds light on the fact that the texts represent the three female protagonists, Geser Khan's three wives in highly different ways. The examined variants are as follows: (1) from the Tibetan language area one Ladakhian version (2) and one Amdo, (3) from the Mongolian-speaking world the variant which was first published in 1716, (4) and from the Buriat area one eastern and (5) one western variant.

While in the Ladakhian version and the two Buriat variants the three ladies are presented in a way traditionally characteristic of Asian epic poetry, the Amdo and the Mongolian variant describe the ladies as individual characters. It is the dramatic tension arising from their personality that determines the order of events in those chapters which are important from the point of view of narration.

### *Alice Sárközi: Religious tolerance in the court of Mongol khans*

The Mongol Empire was ruled according to the principles of religious tolerance. The Mongols did not have an organised religion but believed in the Eternal God who destined them to rule the whole world. They

had an animistic worldview and followed shamanic rituals. They thought of themselves as the messengers of peace who bring calm and satisfaction to the world. This idea was expressed in Genghis' Law-book as well. The paper gives a short overview of the religious life in the khans' courts after the falling apart of the Mongol Empire. The capital of the Mongol Khan, Güyük cherished the followers of all religions. Kubilai supported Taoists, Confucians, Muslims, Christians and Buddhists equally, giving them several kinds of privileges. Religious tolerance resided in the court of the Persian Il-khans as well; however, later they became absorbed in the world of Islam. Islam and Orthodox Christianity were the most important religions in the Golden Horde, while Islam gained superiority in the Chagatai Empire.

### *Ágnes Birtalan: West Mongol (Dsakhtshin) Buddhist Folks Songs (From the Records of the Hungarian – Mongol Joint Expedition of 1991)*

The Hungarian–Mongol Joint Expedition, aiming to investigate the languages and folk culture of Western and Northern Mongol ethnic groups, started its research in 1991. As a member and leader of the expedition, I had

the opportunity to observe the renewed activity of the monks' communities that became possible due to the political changes in 1990. My research focuses on the analysis of folklore and ritual texts; I have also studied the genre hierarchy and typology of Mongol folk songs. I found it important to record Buddhist folk songs (a very special group of folk songs) as well. This thematic group of folk songs includes motives of ritual texts as well as other elements of Buddhist teachings.

In the present article I am going to introduce a group of folk songs recorded from old Dsakhtschin monks as a significant source for studying the Buddhist culture of the Mongols. I attach a short description of genre analysis to each song.

### *Zsuzsa Majer: Revival of the Cam dance Tradition in Mongolia*

The present article aims at describing the history and revival of the Mongolian *cam* dance (tib. '*cham*'). While this ceremonial dance was performed regularly in about one-third of the estimated 1000 monasteries in Mongolia before the purges of 1937–38 and the gradual repressions preceeding it, its tradition was successfully revived only in three monasteries after 1990 till today (*Jiüin xüree Daščoilin* monastery, Ulaanbaatar; *Amarbayasgalant* monastery, Selenge aimag; *Daščoinxorlin* monastery, Bulgan aimag). In the revival of *cam* dance those old lamas had and still have a main role who mastered the tradition in Mongolian monasteries before 1937 and therefore could pass over to their students all the specific elements of the Mongolian version of the Tantric dance and the ceremonies connected to it, its movements and melody of chanting. After giving a short summary

of the origin, spreading, types and flourishing past of Mongolian *cam*, the present state with the three revived dances are described and compared. The *cam* dance being a secret Tantric exercise is much more than a one-day spectacular event attracting masses of people again today. The description of the preparations with the meditational period and fire-offering, the blessing of the *cam* robes, garments and accessories, the three days inner *cam* dance... and the events of the outer *cam* dance day are all described in details, with these elements in the three dances being compared at the end and their characteristics emphasized.

### *Krisztina Teleki: Monasteries and Temples in the Old Mongolian Capital City*

The present paper gives a summary of a survey which was carried out between September 2005 and March 2006 in Ulaanbaatar. It aimed to discover the remnants of every temple operating in the the capital city before the purge, indicate their sites on a map and research their history. Being the residence of the religious dignitaries of Mongolia, the city moved several times until it finally settled in 1855. This article describes its movements and development, the capital-forming activity of the jewtsündamba khutagts, and the districts of the city at the beginning of the 20th century reflecting on their temples, monasteries and vivid religious life. From the more than 100 temples that existed once in Ulaanbaatar only some survived the monastery demolition of 1937–1939. The present conditions of the old monastic sites are summarized in a table at the end of the paper.

*Zsolt Szilágyi: he Biography  
of the Ninth Khalkha  
Jebtsundamba Bogdo Gegen  
Rinpoce and his Role  
in Modern Times*

The head of the Mongolian Buddhist Church, the Ninth Khalkha Jebtsundamba plays an important and quite peculiar role in the history of Mongolian Buddhism. He is forced to spend his life away from his Mongolian followers. He has relation with his Church only through pilgrims from Mongolia. Even though he has the third highest rank in Tibetan Buddhism and plays an important role in Buddhism worldwide, he cannot hold his traditional position to full extent. In my paper I try to illustrate his biography and activity as well as his role in modern Mongolian Buddhism.

*Gábor Kósa: The World Honoured  
One and the Father of Greatness  
(Buddho–Manihaica II)*

During the Tang dynasty (A.D. 618–907) Chinese Manichaeans used several expressions to refer to the Father of Greatness, the ruler of the Light-Paradise. The present study investigates the various Chinese and non-Chinese names of this figure of the

Manichaean pantheon to clarify their overlap and their differences. After surveying the possible origins of the expression *Míngzūn* 明尊, the article concludes that its origin cannot be traced back to either the Buddhist *Shizūn* 世尊, or to Nestorian usage, but its best analogy is Buddhist *Tiānzūn* 天尊 (“the most honoured among the devas”). Suggesting a multi-motivated explanation, five hypotheses are presented to explain the Manichaeans’ preference for using *Míngzūn* 明尊 to a more obvious *Míngwáng* 明王.

*Krisztina Szabó, Zsuzsanna Tóth:  
The Jewel of Liberation –  
Two Chapters*

This paper contains the Hungarian translation of two chapters from the *Dam chos yid bzhin nor bu thar pa rin po che'i rgyan* (*Thar rgyan*) by the Tibetan scholar *sGam po pa*. The preface outlines the structure of the treatise. The two excerpts published here include Chapter 14 (*The Pāramitā of Patience*) and Chapter 21 (*Buddha Activity*). The former emphasizes the benefit and necessity of patience, and gives practical instructions on the issue. The latter uses poetic similies to demonstrate that the buddhas work for the sake of sentient beings actively yet experience neither effort nor discursive thoughts.