

keréknyomok

2009/NYÁR ORIENTALISZTIKAI ÉS BUDDHOLÓGIAI FOLYÓIRAT



Tartalom

TANULMÁNYOK

- Williams S. Waldron:
Buddhista modernitás
és a tudományok
(Körtvélyesi Tibor fordítása) 3
- Zsolnai László:
Buddhista közgazdaságtan 16
- Ruzsa Ferenc: Ismerte-e
a Mester a védákat? 24
- Kósa Gábor: Láthatatlan kezek
hófehér ruhában –
A manicheus ruházat
vallási hátteréről 39
- Nagy Márton: Kínai források
Csampáról a Tang-dinasztia
időszakában 53
- Kelényi Béla: A tibeti rituális maszkok 62
- Sárközi Ildikó: A sibék vallási
hagyománya – Isanju Mama alakja
Nara Elsi sámán
tudományának tükrében 75
- Bethlenfalvy Géza:
Csoma bódhiszattva? 90

INTERJÚ

- Megvilágosodás – „hiba a rendszerben”
Galambos Péterrel
Szegedi Mónika
készített interjút 97

RECENZIO, BIBLIOGRÁFIA

- Laszlo Zsolnai
and Knut Johannessen
Ims (ed.): Business within Limits –
Deep Ecology and Buddhist Economics
(Kovács Gábor) 116
- David R. Loy. A Buddhist History
of the West: Studies in Lack
(Técsi Éva Judit) 120
- A buddhizmus magyarországi
bibliográfiája
1. rész (Fődi Attila) 129
- SUMMARIES IN ENGLISH 135

E SZÁMUNK SZERZŐI

Summaries in English

William S. Waldron: Buddhist Modernity and the Sciences

(Containing a Hungarian translation of the above article by Tibor Körtvélyesi)

László Zsolnai: Buddhist Economics

The paper explores Buddhist economics as a major alternative to Western economics. Buddhist economics challenges the basic principles of Western economics, (i) profit-maximization, (ii) cultivating desires, (iii) introducing markets, (iv) instrumental use of the world, and (v) self-interest based ethics. Buddhist economics proposes alternative principles such as (I) minimize suffering, (II) simplifying desires, (III) non-violence, (IV) genuine care, and (V) generosity. Buddhist economics is not a system but a strategy, which can be applied in any economic setting. Buddhist economics provides a rational, ethical, and ecological value background, which promotes happiness, peace and permanence.

Ferenc Ruzsa: Did the Buddha know the Vedas?

Buddhism is usually understood as a response to the drying out of Vedic religion, as a radical reform within this tradition. The present paper suggests that this is mistaken. Buddhism was born in an East Indian environment where the (West Indian) Vedic tradition was essentially unknown. They did not know the Vedas, Brāhmaṇas and Upaniṣads; they had no priests and performed no animal sacrifice. Buddhism does not follow upon the reforms of the Upaniṣads. On the contrary, the tradition producing the Buddha inspired fundamentally the Upaniṣads and in effect the formation of the new Hindu religion. On this position the accepted chronology should also be thoroughly modified.

The argument considers the direct evidence of the Brahmanic and early Buddhist texts, the development of religion and philosophical thought and linguistic data as well.

Gabor Kósa: Invisible hands under white clothing –On the background of manichean religious garment

Despite the significant impact of Buddhism on Manichaeism texts and visual remains discovered in Turfan and Dun-

huang, the members of the local Manichaean communities can be easily recognized: the Manichaean priests (electi, electae) are always depicted wearing a white garment. The present paper first investigates the meaning of this colour in a Manichaean context, and proceeds to analyze the religious background of the motif of hands and legs covered by the garment.

Márton Nagy: Tang Dynasty Chinese written sources about Champa

The kingdom of Champa was a Hindu-Buddhist state on the coastal plains of southern and central Vietnam. The inhabitants of Champa, the Chams were a nation speaking Cham, a language of Austro-nesian origin. The various state formations of the Cham appear to be a constant feature in the Chinese dynastic chronicles and geographical works, as the continuity of Chinese reports about Linyi, Huanwang and Zhancheng shows; the Cham were one of the first states ever to be recorded by name in Southeast Asia. These Chinese texts are the most important foreign language sources on the political and cultural history of the Cham states. The period of the Chinese Tang dynasty is of great importance in the history of Champa. Two important Chinese texts translated here contain nearly all names ever used by the Chinese to name the Cham states.

Béla Kelényi: Tibetan Ritual Masks

Through the presentation of masks used in Tibetan ritual dances ('cham), this study not only attempts to evaluate their significance in the dances, but also, referring to some early sources, to sketch out the importance of the masks in Tibetan tradition. Further, it describes the basic types of masks and determines the provenance of certain styles and the characteristics of the different regions. Last but not least it shows the techniques of making the papier mâché masks.

Ildikó Gyöngyövr Sárközi:

The religious tradition of the Sibe people — The figure of Isanju Mama in the light of shaman Nara Elsi's knowledge

The legend of shaman Nishan is important for an analysis of the interconnections between Tibetan Buddhism and shaman culture. It reveals several features of the shaman ceremonies, shaman songs and paraphernalia as well as the abundance of Buddhist, Taoist and Confucian elements within the shaman culture.

The legend and the numerous related unanswered questions are well-known for researchers of the folk belief systems of Inner Asia. The present study sug-

gests that a study of Isanju Mama of the Sibe people (identifiable with shaman Nishan in the context of shaman songs) may lead to new perspectives in the field and help to reveal the characteristics of the Sibe shaman culture, a culture pervaded by Buddhist elements.

Geza Bethlenfalvy: Bodhisattva Csoma ?

A Hungarian adventure seeking journalist, Félix Vályi got a statue made by a sculptor representing Alexander Csoma de Kőrös as an Amitabha Buddha, bearing the inscription: "Western Bodhisattwa". Taking it to Japan he presented it to the Taisho University at a function commemorating the great Scholar. In the Hungarian press he described this event as Csoma's canonization as a Bodhisattva. Csoma studied Buddhism and made it known for European learning in a pioneering way, but he never became a Buddhist. Further, a ritual for such canonization simply does not exist.

Enlightenment – a flaw in the system. Péter Galambos interviewed by Mónika Szegedi

Péter Galambos spent more than a decade in China. For eight years he lived in East Tibet studying, practising and meditating in caves. First he went to Beijing to study biotechnology but soon he changed to

Chinese medicine. In addition to studying medicine in South China, under the guidance of Taoist and Chan Buddhist masters he got to know the living practice of these traditions. After learning some Tibetan he travelled to East Tibet where he studied the texts and the living practice of the local Buddhist and Bon schools and of Tibetan medicine. His determination and the circumstances among which he lived resemble in many respects the work of Alexander Csoma de Koros done under severe conditions. His return to Hungary offers an excellent opportunity for us to get a true picture of present-day Tibetan Buddhism as practiced by the Tibetans living in China. In the interview some of the related questions are discussed also touching upon the nature of consciousness and enlightenment, and the importance of the master and the tradition.