

keréknyomok

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Tartalom

TANULMÁNYOK, FORDÍTÁSOK

BÁCSI ENIKŐ GABRIELLA

A buddhista sztúpa
kialakulása Indiában 5

BIRTALAN ÁGNES

A kígyó: pusztító erő,
segítőszellem, házastárs. 33
A kígyó-motívum változatai
a kalmük mesehagyományban

WINDHOFFER TÍMEA

Klu; mitológiai lény,
vagy népmesei szereplő? 57
A kígyó-sárkány alakja a
belső-ázsiai népmesékben

SZABÓ ANNAMÁRIA

A rókaszellem 77
a kínai novella
irodalomban

GECSE ADRIENN

A buddhizmus 97
és a természetes
környezet kapcsolata

POROSZ TIBOR

Rejtett dimenziók 109
a buddhizmus
vizuális gondolkodásában

PROGRAMOK, ESEMÉNYEK

Nemzetközi Buddhista 153
Nyári Egyetem 2014

KRITIKÁK, RECENZÍÓK

Walpola Rahula: 156
A Buddha tanítása

AGNI: 158
A tűzoltárépítés
védikus rítusa
Szerkesztette: Frits Staal

SUMMARIES IN ENGLISH 165

E SZÁMUNK SZERZŐI

Summaries in English

Enikő Gabriella Bácsi:

The formation of the Buddhist stūpa in India

The present study looks at the Buddhist *stūpa* and its development in India. It starts with a brief analysis of the origin of the word, then follows a description of the funeral rites. Then comes a discussion of the relevant legends, *jātakas* and *avadānas*. The author briefly describes the Buddhist cave temples, which evolved parallel with the *stūpa*. An analysis of the new trends and schools in the development of the Buddhist *stūpa* architecture comes next. The author explains the different types of the stupas according to their forms and functions, as well as their layouts and emblems. Finally, the author demonstrates how the different changes and development can be seen in the example of the Sanchi *stūpa* and monastery complex.

Ágnes Birtalan:

The snake: harming force, spouse, helping spirit. Varieties of the snake-motif in Kalmyk folk tales

The snake takes numerous forms in the mythology and folk belief (folk religion) of Mongolian ethnic groups. Respect and fear determines the Mongols' relation towards the serpent-like (Mong. *moyai*) and mixed, i. e. dragon-like (mong. *luu*) beings. The fundamental mythologem of the eternal fight of Good (a bird of prey, the Garuda or a human hero) against the Bad (snake or dragon) is essential in many myths and tales. Besides, the generous spirits of waters and earth – having either serpent-form or a half man, half snake shape (Mong. *luus*) – play a key role in the life of communities. These spirits bestow fortune, luck and fertility, if human beings behave themselves properly towards nature. These ideas about the serpent-like beings form a part of the mythology, folklore and folk religion and find their reflections in tales, too.

I examined the morphology and functions of the snake in a particular Kalmyk tale corpus recorded by Gábor Bálint of Szentkatolna in 1871. The main roles of snakes in tales are: the devastator snake, the snake-spouse and the generous chthonic snake shaped spirits.

Tímea Windhoffer:

Klu; is it a mythological creature or a character of folktales? Figure of the serpent demon in the Inner Asian folktales

The snake, as in many other cultures, has a significant role in Inner Asia, too. It appears as a mythological creature, a genius loci, a demon, an astrological symbol or a Buddhist figure. One can find it in art, ritual, mythological and folklore texts. The characteristics of the snake or a serpent-demon such as its morphology, appearance specificities (transformation capability etc.), habitat and relationships are examined through folktales from the Indian

collection of tales, *Vetālapañcaviṃṣati* ("Twenty Five Tales of the Bewitched Corpse"), which was substantially adapted to the Inner Asian cultural context.

The study analyzes how these creatures relate to the plot, and what functions they have out of the 31 functions defined by Propp (such as injury, donation, fight, etc.), or how they relate to the protagonist: hostile, helpful, ambivalent; and whether their role is to be an enemy, a donor or a helper. If these creatures appear as donors, what magic object – and in what way – they bestow on the protagonist and what sacrifice it demands for their help. It is also important to observe, how one can communicate with them or how one can overcome them, if necessary. After examining all these characteristics, there is a comparative part of the study, which examines the similarity between the snake's Inner Asian appearance and the snake-dragon character of Hungarian folktales.

Annamária Szabó: Fox-spirits in Chinese novels

The aim of the paper is to describe the character of the fox-spirit in Chinese literature from the early dynasties, through the Middle Ages to the present, taking into account the Buddhist aspects, too. The fox-spirit plays an important role not only in Chinese, but also in Japanese and Korean folklore, and it has its own place and special role in the novels of Chinese literature. Although the main focus of the paper is on the Chinese stories, studying the fox-spirit in East Asian folklore would be a natural direction for further research.

Adrienn Gecse: Buddhism and natural environment

The aim of my paper is to investigate whether or not Buddhist teachings contain descriptions related to the protection of our proper or wider environment, and instructions regarding the relationship between man and nature. One needs this to see if, along the mining activities that dominate Mongolia these days, there is a potential to create an alternative way of living, or rather revitalize and maintain certain aspects of traditional way of life through the opportunities provided by Buddhist teachings, involving the help of Buddhist leaders. Linking religion and environment protection, and the co-operation of different religious groups with environmental organizations are relatively new phenomena. Due to the global environmental crisis, various religious denominations, working independently or together with secular, professional establishments, decided to start educational, developmental projects that propagate the importance of environment protection. With hard work they slowly became sustainability advocates. Change in traditions is a natural process that happens according to the needs and conditions of given society. However, in a country where mining is one of the most important revenue makers and its significance is continuously growing, supporting environmental initiatives of any form is very important. In many other countries it would be extremely difficult to find a cohesive force that enables to bring people together, something that is suitable for motivating a bigger percentage of the population. In Mongolia

though, Buddhism, together with the traditional belief system, provides the background that might be able to influence not only ordinary people's way of thinking but it can bring good results at governmental level too.

Tibor Porosz:
Hidden dimensions. Visual thinking in Buddhism

The paper describes the process by the help of which the ideal of the 'unmanifested' became integrated into Buddhism. It explains how the formation of Buddhism after the death of the historical Buddha led to the application of spatial thinking in accordance with the cultural paradigm change of that cultural epoch. Based on this spatial approach visual thinking became dominant both in the analytical philosophical abstraction and in the use of symbols and images. The author explains how the efforts to make the Teaching transparent led to the demand to make the hidden dimensions of ultimate reality visible. The paper concludes with a short overview of the linguistic, psychological and soteriological elements in the visual thinking of Buddhism.