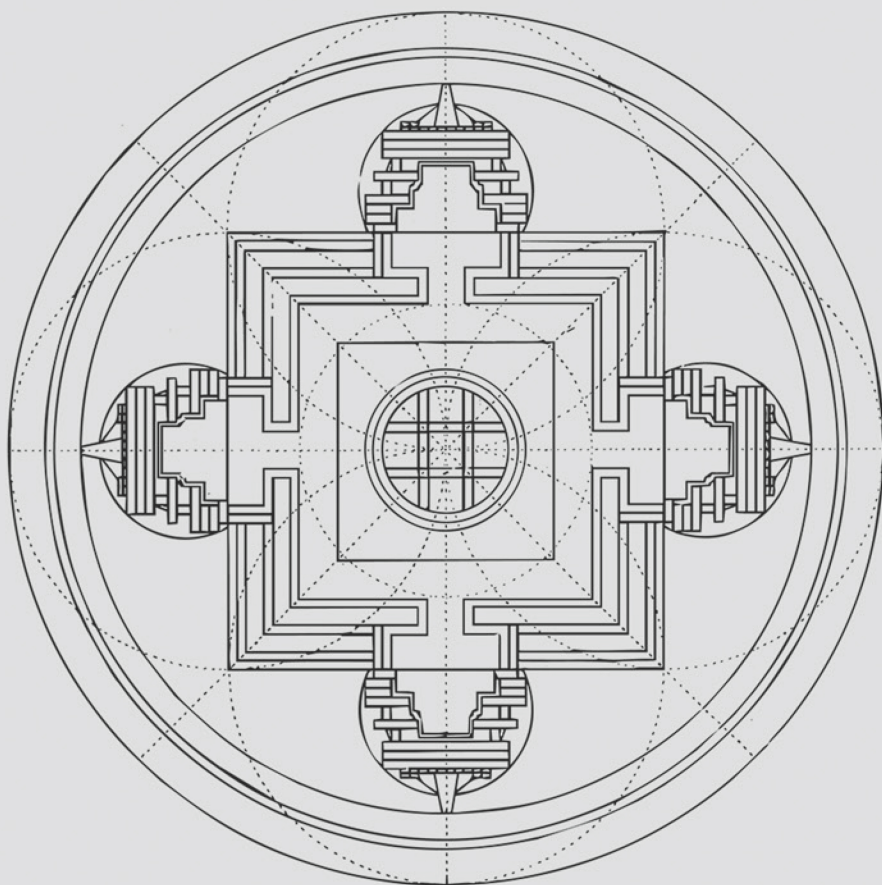


keréknyomok

2015/9. SZÁM ORIENTALISZTIKAI ÉS BUDDHOLÓGIAI FOLYÓIRAT



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Summaries in English

József Végh:

The Bibliography of Zoltán Horváth Z.

This list of works and manuscripts contains identified items of a scattered bequest. It is ordered by genre: dissertation; studies; translations; reader work for publishers; and accessible manuscripts.

József Végh:

Belief and Knowledge – A Virtual Dialogue with Zoltán Horváth Z.

Twenty years ago Zoltán Horváth Z. published the first article in Hungarian about *Pramana* or Buddhist epistemology. József Végh delivered a lecture on this topic at the XVIth MAKOG Conference in Budapest, at The Dharma Gate Buddhist College. In this paper, Horváth Z. and Végh enter into a posthumous dialogue about the questions of Indo-Tibetan *Pramana* tradition. The “voice” of Zoltán Horváth Z. comes from his article, and József Végh tries to talk to him from the perspective of the current situation of *Pramana* Studies in Hungary. This form of dialogue recalls the Buddhist monastic practice of philosophical debate, where the monk students started such discussion based on debate dialogues and manuals written by old masters.

Krisztina Szabó, Zsuzsanna Tóth:

The Jewel Ornament of Liberation – The Chapter on the Impermanence of All Conditioned Phenomena

This paper contains the Hungarian translation of Chapter 4 of *Dam chos yid bzhin nor bu thar pa rin po che'i rgyan* (*Thar rgyan*) by the Tibetan scholar *sGam po pa*. The chapter gives account of a basic Buddhist teaching: impermanence, one of the three characteristics of all conditioned phenomena (the other two being non-self and suffering).

The theoretical information is supported by similes taken from everyday life and by instructions on meditation. The paper also contains references to the translation of Zoltán Horváth Z. and his unpublished manuscript, seeking to give an insight into Horváth's individual and very characteristic style of translation and way of thinking.

József Végh:

Nāgārjuna's Friendly Letter

This article gives a complete Hungarian translation of Nāgārjuna's epistolary work, *A Friendly Letter* (*Suhṛllekha*) with extensive notes. Legends hold that the letter is addressed to a king, a childhood friend of Nāgārjuna, which explains why it is mainly concerned with ethical matters.

Unfortunately, the Sanskrit original is lost. The Hungarian version presented in this paper relies on the master's thesis of the translator. It is primarily based on the Tibetan tradition, but it also takes into consideration the available Chinese and modern English translations.

Béla Kelényi:

The Mandalized World

In 1949 appeared the Jungian influenced book on the problematic of the Tibetan mandala (*Teoria e pratica del maṇḍala: con particolare riguardo alla moderna psicologia del profondo*. Astrolabio, Roma) by the great Italian orientalist, Giuseppe Tucci. Its later English translation (*The Theory and Practice of the Mandala*. Rider and Co., London, 1961) basically determined the interpretation of the subject in the subsequent decades. Both its style and scientific apparatus are radically different from not only his own works, but from the scientific approach of the period. This paper summarizes in the light of the citation by Tucci ("So the *maṇḍala* is no longer a cosmogram but a psychocosmogram, the scheme of disintegration from the One to the many and of reintegration from the many to the One...") the inwardness of the book and the point of view of the scientific publications on the mandala before and after the famous book was published.

Gabriella Narancsik:

The Mandalas of Jung and the Circle of Eranos conferences

An account is given of the relationship of C. G. Jung and the orientalism. It is argued, the psychological interpretations he gave of the Eastern texts influenced greatly the orientalists of his time, like R. Wilhelm, H. Zimmer and G. Tucci. On the otherhand, Jung used the oriental texts to clarify his own findings. As an example, the Jungian interpretation to the notion of mandala, is discussed in detail.

Béla Kelényi:

The proportions of the Guhyasamaja mandala and the phases of its depiction

In 1993, on the occasion of the study tour in India, the present author began to examine a rather unknown Tibetan book (Rong-tha blo-bzang-dam-chos-rgya-mtsho: *The Creation of Mandalas Tibetan texts detailing the techniques for laying out and Executing tantric Buddhist psychocosmograms*. New Delhi, 1971) proposed by Professor Lokesh Chandra. It introduces the construction of the mandalas of the three most important tantras in the practice of Gelukpa order.

The process of constructing of the two dimensional Guhyasamaja mandala was translated by the guidance of Rinchen Gelek, monk-teacher of the re-founded Nechung monastery in Dharamsala. Although in the book a separate drawing is linked to each phases, the process is illustrated by the author's drawings made in 1993, which summarises the different phases.

Zsóka Gelle:

Yolmo mandala – In Memoriam Zoltán Horváth Z.

Yolmo Gangra, also known as Helambu, is an area of north central Nepal situated on the upper reaches of the Melamchi Kola and the Yangri Kola and regarded by the Northern Treasure (*byang gter*) tradition of the Nyingma School of Tibetan Buddhism as a "hidden land" (*sbas yul*). In general, "hidden lands" refer to remote valleys and hills believed to have been concealed along with other spiritual treasures by Guru Rinpoche (Padmasambhava) in the 8th century. A body of prophetic literature later discovered by Tibetan lamas, so-called "Treasure Revealers" (*gter ston*) describes the ways to hidden lands where the Buddhist tradition may be preserved during the time of degeneration and decline.

Treasure texts (*gter ma*) related to Yolmo Gangra are contained in a collection entitled "Biographies and Future Prophecies of the Northern Treasure Tradition" (*Byang gter lugs kyi rnam thar dang ma 'ongs lung bstan*). In addition to giving visionary descriptions of the hidden land and suggesting routes to it, these texts also provide instructions on the means by which the land may be tamed, locations where temples should be built or lamas need to establish religious communities. From the 16th century onwards, several famous Tibetan treasure revealers visited Yolmo in search of the hidden land, where they engaged in retreat, constructed temples, and sometimes even settled down and started new lineages. In some cases they recorded their activities in hagiographies (*rnam thar*), in others their disciples or successors wrote a biography or lineage history.

The article wishes to explore the impact of Guru Rinpoche's prophecies on the activities of Yolmo lamas, especially on Nyima Sengge's, who came to Nepal in the early 18th century, and settled down. Nyima Sengge closely followed Rigzing Gödem's texts, and tried to transform the land of Yolmo into a perfect mandala of vision.