

# KERÉKNYOMOK



TÁRSADALMI, ORIENTALISZTIKAI ÉS BUDDHOLÓGIAI FOLYÓIRAT



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# Summaries in English

## László Zsolnai: The Horizon of Buddhist Economics

Inspired by the basic ideas of Buddhism, Buddhist economics offers an alternative approach to the economy and economic activities. Contrary to today's prevailing mainstream economic approach, Buddhist economics promotes the voluntary restriction of desire and the altruistic helping of others in order to achieve peace, sustainability, and happiness. These ideas may seem strange for a consumption-oriented, self-interested Western person, but the ecological and social crisis of our age shows the relevance of alternative views offered by Buddhism.

**Keywords:** Buddhist economics, sustainability, happiness, restriction of desires, helping others

## Attila Márton Farkas: The Neuralgic Point of Buddhism: *Anātman*

In my paper I attempt to go around the problem of the *anātman* doctrine which is the most special feature of Buddhism in qualitative terms. According to popular belief, this doctrine distinguishes the teaching of the Buddha from other religions. In my opinion, the *anātman* was originally not a philosophical doctrine, mainly not an ontology and not a radical „soul-negation” but a practice related to the methods of several oriental and occidental mystic traditions, the point of which is the detachment of all impermanent and perishable elements of the individual from the pure transcendent Self. *Anātman* primarily means that neither our physical nor mental components can be considered permanent and immortal spiritual entities. Later, a contradictory orthodox „Buddhist ontology” emerged from this method, which explicitly denied the existence of any eternal substance. If, on the other hand, the concept of *anātman* is interpreted as a theory of existence, its conclusions make questionable the two great foundations of Buddhism: reincarnation and the universality of morality. Different Buddhist schools tried to resolve these contradictions in various ways.

**Keywords:** Buddhist philosophy, praxis, ontology, substance, ātman, consciousness, mind, soul, Buddhist ethics

## László Tenigl Takács: Awakening from Words: Mindfulness Communication „Then” and Now

This article describes largely the traditional practice of *sati-paṭṭhāna*, comparing and to some extent contrasting it with its modern form, best known as mindfulness. Within this, correct or appropriate speech (*sammā vāc*) receives special attention in the field of interpersonal communication, as well as in the examination of the dominant inner monologue during mental functioning. The study focuses primarily on the psychological, not the ethical, aspect of this, tracing it back to the philosophical teachings of the Buddha-Dhamma and then the Abhidhamma school based on it. The examination is not primarily based on modern literature, but on the authentic texts of the Pali canon, the references of which can be continuously followed by the reader in the footnotes.

*Keywords:* *satipaṭṭhāna*, mindfulness, communication, inner monologue, psychology, Abhidhamma, philosophy, Pali Canon

## Alice Sárközi: Calling back the Soul in the Mongolian Belief System

The Tibeto-Mongolian belief system supposes that people have several souls. One of them stays in the body throughout one's lifetime. Another soul is able to leave the body and later to return into it. Losing the soul causes illness, so several rites are necessary to persuade the soul to return to the body of the diseased. Selecting sources from the relevant literature this paper presents several texts calling back the soul.

*Keywords:* calling the soul, wandering soul, ritual tools, texts for calling back the soul

## Béla Kelényi: Fifteen Demons and One History of a Research

This paper provides the research story of the fifteen great demons (T. *byis pa'i gdon chen bco lnga*) causing children's diseases, through the presentation of the small cards (T. *tsak li*) used in the apotropaic rituals (T. *mdos*) associated with them, and three series of previously unpublished pictures from different collections. The comparison of these images not only with a background text, but also with each other, reveals important contributions. On the one hand, the fact that the ritual texts do not usually indicate the placement of the cards of the demons in the ritual, and on the other

hand, that even the captions on the pictures do not always provide any help. A comparison of these texts and the different sets of images also shows that, in most cases, these directions do not coincide. This indicates that the depictions of the fifteen demons causing childhood diseases and their ritual use were developed and used on the basis of several texts, which in some cases differ in some respects from each other. It can be assumed that these differences result from the different ritual practices associated with the various diseases. And there is no indication as to why the signs of the magical seals (T. *phyag rgya*), which are depicted in several of the pictures and which ward off the diseases, differ in almost all cases.

*Keywords:* folk religion in Tibetan and Mongolian Buddhism, the group of fifteen great demons (T. *byis pa'i gdon chen bco lnga*) causing childhood diseases, series of miniature pictures (T. *tsak li; tsa ka li*) used in rituals

## Zsóka Gelle: The Self-born Light: Narratives in the Cult of the Svayambhu Stupa

The special significance of sacred places is expressed by narratives passed down in the form of oral tradition and written sources like inscriptions and sacred texts. They often recount how a geographical place is transformed into a sacred space of communication with the divine, how devotees can receive blessings and purification when leaving the chaos of everyday life and entering liminal spaces.

The Svayambhu Stupa is a focal point of worship in the Kathmandu Valley, Nepal and plays a central role in creation myths of Nepali civilisation. The present article explores narratives and written sources concerning the Svayambhu Stupa belonging to different traditions – the ancient cult of the Mother Goddess, Hinduism, Newar, and Tibetan Buddhism. The exploration results in a realisation, that a diachronic analysis of layers of different narrative traditions would be misleading and rigid, and only by accepting the fluid boundaries of these different traditions can the rich tapestry of these narratives truly unfold.

*Keywords:* Nepal, stupa, narrative, Newar culture, Tibetan Buddhism, Khotan

## Rita Kuzder: The Degrees of Higher Monastic Education in Tibet

The article describes the history, development, and types of monastic training degrees that can be obtained during Tibetan Buddhist philosophical studies. Already in the early stages of Tibetan

Buddhism, the Buddhist *sutras* and their commentaries played the main role in monastic education. The system of degrees that can be obtained after completing studies at monastic universities still exists today, although it has changed and refined over time. The study is based on a Tibetan-language source and uses several studies and researches to present the examination system that has developed up to the present day, and the degrees that can be obtained and their necessary conditions illustrated with examples. Furthermore, it details the development of the various *geshe* degrees, which are already well known today, their meaning, and the content of each exam.

*Keywords:* Tibetan Buddhist philosophy, degrees of higher monastic education, *dakor*, *kazhi*, *kacu*, *lingse*, *rabjam*, *geshe lharam*, *geshe tshogram*, *geshe lingse*, *geshe rigram*, *geshe doram*, *menram*, *ngagram*

## Zsuzsa Majer: The Texts of the Death Rites of the *Calling the Vultures*

The current article is connected to the study of Tibetan language texts of after-death rites as used in the practice of Mongolian Buddhism. Among the various after-death text types we find funeral rites for the different modes of installation of the dead. The disposal of the body or simply the abandonment of the body have been traditional ways of burial in Mongolia, often described and even photographed by travellers. These kinds of burials were also accompanied by the appropriate Buddhist after-death rituals. One such text type recited at open-air disposals is the *Calling the Vultures* (*Tasiin duudlaga*, T. *bya 'bod*).

Here I translate and analyse two connected texts collected during my fieldwork in Mongolia: *The feast offering of the Calling the Vultures*, T. *bya 'bod tshogs kyi 'khor lo bzhugs so* and *The profound oral transmission of the Calling the Vultures, being an additional practice of the Chöd practice of Machig Labdrön*, T. (*ma gcig gi gcod kyi cha lag*) *bya 'bod snyan rgyud zab mo*. These burial texts aim at bringing the consciousness of the deceased to a Buddha-field or Pure Land, here that of the five families of *ḍākīnīs*, who are invited and appear from the five directions in the form of different coloured vultures, while the body of the deceased is considered as a tantric feast offering given to them.

In this article I not only introduce these two texts but also give details of their current use based on interviews on ritual practice made with Mongolian lamas during my 2016 and 2017 fieldwork. It is hoped that in this way the article provides valuable materials on this special burial mode still practiced in Mongolia along with its particular ritual text.

*Keywords:* Tibetan Buddhism, Tantric Buddhism, Buddhist rituals, after-death rites