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Summaries in English

Tibor Porosz: Social Identity in the Light of Anatman Teaching, or the Foundations of the Buddha's View of Society

The Buddha's anti-substance anatman doctrine of personhood and universality is also the doctrine of non-identity, and this paper will therefore examine how this approach interprets the problems of social identity. In order to explore this, the text outlines the Buddha's view of society, takes stock of the types of identities, reviews strategies for controlling individual and social identities, and then points out that ancient, modern and contemporary social identities cannot be considered as stable and unchanging factors of society. This is consistent with the Buddha's conception of social identities as transcendable, but this negative ontology of social existence does not ultimately result in ontological instability, because for the Buddha the real ontological basis of society is the dynamic network of relationships between social actors based on mutuality.

Keywords: the Buddha's view of society, identity, social identity, social control, ontological uncertainty, negative ontology, network of mutual obligations, Buddhist ethics

Mirella Keller: Investigating Chan Buddhist Texts – The Case of Tea, Meditation, and Enlightenment

The aim of this paper is to introduce how classical Chan Buddhist gong'an stories evolved into teaching tools for Chan meditation practice. Gong'an 公案 (Japanese: kōan) texts in Chan Buddhist literature present stories and dialogues documenting interactions between masters and disciples. This paper focuses on two Chan masters. The first is one of the most prominent figures of the history of Chan Buddhism, Zhaozhou Congshen 趙州從諗 (778–897), who achieved canonical status due to influential gong'an collections, such as the Blue Cliff Record (Biyan lu 碧巖錄) and the Gateless Gate (Wumen guan 無門關).

The second master is Yikui Chaochen 一揆 超琛 (1625–1679), a 17th-century female Chan master, an heir of Miyun Yuanwu's 密雲圓悟 (1567–1642) tradition, and a fully ordained nun who practiced and taught huatou 話頭 meditation. By comparing Yikui Chaochen's writings and the texts she referenced, this article aims to demonstrate the contextual and functional aspects of early gong'an texts in the 17th century.

Keywords: gong'an, Chinese Buddhism, meditation, Yikui Chaochen, Zhaozhou Congshen

Judit Béres – Rita Kuzder: Aspects of Tibetan Popular Buddhism in the Prose Genres of Minor Epics and in Folk Songs

Tibetan folk Buddhism represents a unique synthesis in which canonical teachings and local oral traditions are intertwined in mutually enriching ways. This study explores the Buddhist dimensions of minor epic prose genres – especially proverbs and riddles – as well as folk songs within Tibetan folklore. The analysis addresses the formal features and historical background of these genres alongside the religious, ethical, and cosmological concepts they convey. It is argued that in Tibetan tradition there is no sharp boundary between belles-lettres, religious literature, and everyday wisdom: proverbs and folk songs alike function as practical expressions of the Dharma. Through selected examples it is demonstrated how Buddhist teachings are reflected in texts rooted in lived experience and how religion becomes a medium for moral orientation, collective memory, and linguistic creativity. The paper also briefly addresses the current state of folklore research and the challenges of genre classification and terminological systematisation in the Tibetan cultural context.

Keywords: Tibetan folk Buddhism, proverbs, riddles, folk songs, folklore research

Sándor Tóth: Environmental Ethics – Possibilities and Challenges

One of the biggest and most pressing problems of our time is the crisis of our natural environment, and because it is global in scale, it affects all inhabitants of our planet. This paper explores how environmental ethics in response to this problem seeks to extend the human-human relation in the Western ethical tradition into a human-nature relation. In doing so, it briefly reviews anthropocentric, biocentric and ecocentric ideas

and the difficulties inherent in their interpretations. In response to these difficulties, it argues that environmental ethics should be based on virtue ethics, taking into account fundamental principles such as naturalism, hierarchicalism, systems thinking, limitation, our humanity as animals and human-centredness. For a few thoughts, the article looks at the Buddhist challenges and possibilities of this.

Keywords: environmental ethics, anthropocentrism, biocentrism, ecocentrism, virtue ethics, eco-Buddhism

Béla Kelényi: Mandalas of Our Time – Tenzing Rigdol’s installation “Biography of a Thought”

In September 2024, the exhibition “Mandalas: Mapping the Buddhist Art of Tibet” opened at the Metropolitan Museum of Art in New York, presenting more than a hundred paintings, sculptures, textiles, musical instruments, and ritual objects inspired by Tibetan Buddhism, as well as a large-scale contemporary art installation on the theme of the most important meditation diagram, the mandala. The exhibition, which explored Tibetan Buddhist art, featured exceptionally old scroll paintings (*thangkas*) from private collections dating back to the 12th century, as well as many other significant artefacts, from 11th-12th century illustrated manuscripts and book covers to early portraits, as well as musical instruments and dance costumes used in Buddhist ceremonies.

The exhibition, divided into five major units and the accompanying catalogue summarized the main nodes of the “Himalayan tradition” as follows: the tradition of Buddhist texts brought to Tibet by Indian masters and their disciples and the development of various monastic schools; the cult of bodhisattvas, beings who have reached the level of enlightenment and help practitioners on their spiritual path; the veneration of wrathful deities who protect Buddhist teachings and deliver from negative influences; deities representing the tantras, texts summarizing mystical practices; and finally, meditation diagrams representing the circle/environment of deities, the mandalas, to which the installation by the contemporary Tibetan artist Tenzing Rigdol is connected. The role of the mandala was expressed by the exhibition director, Kurt Behrendt, in the introduction of the catalogue as follows: “At its most fundamental level, a mandala is a diagram of the universe – a map of actual reality.”

Keywords: mandala, Tibetan Buddhism, Hinduism, traditional and contemporary Tibetan art, global environmental and social issues

Gergely Hidas: An Unpublished Manuscript from the Literary Estate of József Schmidt: *The Book of Jatakas: Pali Tales, Legends, and Narratives*

A longer study of Jatakas in the Pali Canon was written by the renowned Hungarian linguist and Indologist, József Schmidt (1868–1933) in the 1920s but remained unpublished. After an editor’s preface, a standardized transcript of the handwritten essay follows – printed here for the first time.