

Summaries in English

Zsuzsa Majer: “The Food of the Deceased” and “The Good Luck of the Deceased” – Two Tibetan Ritual Texts from Mongolia

The current article presents the translations of two Tibetan ritual texts from Mongolia. These are available only in a modern printed edition; this, however demonstrates their active use in contemporary ritual practice. The peculiarity of the texts is that they belong to a special group of after-death texts, which are not connected to helping the deceased on their way to the next rebirth but rather concentrate on the living ones. Thus their goal is to provide safety for the living ones, the bereaved relatives, and to call forth well-being, prosperity, and abundance for them.

The first short text, *A method for purifying the food of the deceased*, is for purifying the home, possessions, and valuables of the deceased, as well as the food consumed by them, the relatives or, after the death, by the visitors in the family home during the mourning period, or at the funeral feast. In this way the text protects the relatives and visitors, the living ones. The other text titled *Calling forth the prosperity of the deceased* belongs to those kinds of texts which are recited to invite and gather good luck, blessing, happiness, and prosperity in general. This text is, however, of a special type in this group, as here, after the casualty and unluck suffered by the family, the ritual calls forth prosperity, abundance and good luck specifically for the relatives.

Keywords: Tibetan Buddhism, Mongolian Buddhism, Mongolia, ritual texts, after-death texts, rites of purification, rites of calling forth good luck

Cory Sukala: Political Thought in the Teachings of the Buddha

This article examines the political teachings of the Buddha as presented in the Pāli Canon. Focusing primarily on three texts – the *Aggañña Sutta*, *Cakkavatti-Sihanāda Sutta*, and the *Mahāparinibbāna Sutta* – it is argued that the Buddha places political life in a secondary role within the scope of human endeavours. As opposed to the political thought of the Western tradition which views politics and political life as primary to humanity, the texts of the Pāli Canon call for an understanding of politics as a purely instrumental tool in the larger project of enlightenment. Mirroring the pragmatism of the Buddhist soteriological project, the Buddha’s political prescriptions privilege the moral necessities of the people over any inherent preference towards any particular regime. Finally, in light of these conclusions, the study ends by discussing how this pragmatic, deflationary stance towards political life has come to be reflected in modern Buddhist practice.

Keywords: political thought in Buddhism, pragmatism

Tibor Porosz: The Buddha and the Metaphysics

This paper draws an overall perspectival landscape of the Buddha's general attitude to metaphysics and to particular issues related to metaphysics, and thus sketches the hermeneutical field in which the Buddha's specific sentences and thoughts can be situated.

The main features of the metaphysical tradition are ontology, theology-cosmology and anthropology. The Buddha, standing outside this tradition, took a negative ontological view, interpreted the hierarchical structure of existence as a non-theological order and took the position of negative anthropology. In explaining this, he employed a number of linguistic strategies, including the use of cataphatic and apophatic language. The Buddha's critique of metaphysics encompasses issues of transcendence, arguments against substance and free will.

Keywords: metaphysics, ontology, negative ontology, substance, subject, *ātman*, Vedic tradition, Buddhist philosophy, Buddhist ethics, free will

Dániel Balogh: The Pedestal Inscription of King Jayavarman

In 1992, a Kushan-period statue was discovered in Kathmandu, bearing on its pedestal the inscription of a king named Jayavarman. The epigraph includes a date whose reading, as well as the applicable reckoning, have been debated. The most widely accepted stance puts it almost three centuries earlier than the next oldest known dated inscriptions from the Kathmandu valley, which were created after the middle of the 5th century CE. This article establishes the most likely reading of the date, points out the inscription's palaeographic affinity to a better known group of inscriptions with likewise problematic dates, and raises a new suggestion for the applicable era.

Keywords: Licchavi dynasty, Kushan sculpture, Jayavarman, Śaka era, Kushan era

Béla Kelényi: A Great Artist without Works?

The (Re)development of Nepalese Art in Yuan-period China

In 1262, Nepalese artists arrived at the court of Kublai Khan, led by an artist named Anige (Arniko), by the support of the powerful leader of the Sakya order, Lama Phakpa, who had been appointed to a high position of state in China. According to his surviving Chinese biography, he was soon entrusted with various architectural and artistic projects, and later became the head of all the craftsmen's departments, which was considered a unique career. The involvement of Nepalese artists in the situation between the ruling Mongol political power in China and the Tibetan religious elite most probably led to a process that initiated a wider spread and renewal of Buddhist art, with a direct influence of Nepalese and Tibetan art in 13th century China. Much of the

scholarship on Anige's work is based on this assumption at least, because few works have survived from this period. However, the documents lead researchers to repeatedly try to identify certain works of art in a way related to his person. But exactly which artifacts might be determinate to Anige can best be approached by analysing the various aspects of the works attributed to him and the debates surrounding them.

Keywords: Anige (Arniko), Yuan dynasty, Kublai Khan, Phakpa, Nepalese art, Tibetan Buddhism, Tangut (Xixia) art, White Stupa, Feilaifeng, Salu monastery, Juyong Guan

Zsóka Gelle: *Inventory titled 'Smiling upon Seeing'* – A Folk Compendium from the Nepali Himalaya

The *Inventory titled 'Smiling upon Seeing'* is a folk compendium written for a village community of ordinary practitioners in the 1700s in Yolmo, in the Nepali Himalayas. Its chapters recount how the Buddha appeared in the human world, how his teachings spread in India, then further to Tibet, and later to Yolmo. One of its chapters praises the benefactor, who made a donation to establish the supports of the Buddha's body, speech and mind in the village of Milimchim, and tells his clan history in order to share the merit with his ancestors. Then a final chapter lists all those who contributed to the celebration of the book's inauguration by donating food or drink.

The first half of the essay attempts to assign the text under discussion to a particular text type or genre and talks about the cult of the book in Tibet, the book as an object of blessing and veneration. The second half is devoted to the translation and detailed analysis of chapter 7 of the *Inventory titled 'Smiling upon Seeing'*, which describes the sacred places of Yolmo and the rules of conduct by which a local lay community should live. The translation and analysis of the text and its comparison with other Tibetan sources leads to a new understanding of the diachronic history of these sacred sites, and illuminates the process of acculturation.

Keywords: *dkar chag*, *mdo mang*, Yolmo, Himalaya, Zanskar, Tibetan literature, compendium, sacred places

Csaba Kiss: On the Newar Language

This article introduces the Newar language and its literature. It briefly covers the possible names of the language, its phonetics, basic grammatical features, and history, and provides samples from Newar texts with Hungarian translations. A detailed bibliography offers guidance for further study.

Keywords: Newar language, Newars, Nepal, Kathmandu Valley

Gergely Hidas: Microhistory from Lalitpur: Visiting a Vajrācārya

This paper provides the biography of a modern Newar Buddhist master, and then presents some of his ritual activities. The surviving Nepali biography in typescript gives an excellent insight into the life of Ratnarāj Bajrācārya and the complex and closed world of the native Buddhist world of the Kathmandu Valley. Among the scenes of the city of Lalitpur, the daily life, ceremonies and celebrations of the community come to life, we get to know famous shrines and places of pilgrimage, and one can learn how important it is for the locals to secure a male offspring. In the second part of the article, there is a presentation of the rite performed during a personal visit to the master, which first aims to calm down the unfavourable influences of the heavenly bodies (*graha*), and then provides protection with the help of the Five Protections (*Pañcarakṣā*) and the goddesses who represent them. Finally, we can get a glimpse into the details of making an amulet written on paper, which continues the tradition of the Mahāpratisarā for more than a thousand and a half years until today. At the end of the study the author's photos help to illustrate ritual practices.

Keywords: Newar Buddhism, vajrācārya, amulet, *Grahamāṇḍala*, *Pañcarakṣā*, *Mahāpratisarā*