

Abstracts

MÄRT LÄÄNEMETS. **The vow of the bodhisattva Samantabhadra** (*Samantabhadra-caryā-praṇidhāna*)

Samantabhadra is one of the main bodhisattvas in the venerated Mahāyāna text — the *Gaṇḍavyūha-sūtra*. His name means ‘Universally Good’ and he embodies the fulfillment of all bodhisattva virtues and practices. The protagonist of the sūtra, youth Sudhana, while seeking for bodhisattvahood through visiting a number of benevolent friends (*kalyāṇamitra*) is always keeping the image of Samantabhadra before his eyes. Finally, after a long pilgrimage, Sudhana meets Samantabhadra face to face and together with him gives the vow to commit himself to good deeds for the benefit of all sentient beings in all worlds and all ages. This is shortly the main content of the final part of the *Gaṇḍavyūhasūtra*, the verse eulogy known under the title *Samantabhadra-caryā-praṇidhāna* (*Bhadracarī* as abbreviated form) literally meaning ‘The Vow of the Samantabhadra’s Practice’. This text of 62 stanzas is well known in several Mahāyāna traditions also circulating as independent text. It has inspired a few other Mahāyāna teachers and philosophers to create similar eulogies. Among those the best known is the verse treatise by the 7th century Indian scholar and poet Śāntideva, the *Bodhicaryāvatāra*, several parts of which (especially chapters 2, 3, and 10) have been created under the obvious influence of the *Bhadracarī*. In the preface to the first Estonian translation of the *Bhadracarī* a short analysis of the form and content of the text is given where latter is treated as a gradual text containing 13 thematic sections.

PEETER ESPAK. **Mesopotamian cosmic geography and Abzu: Sun god’s journey to the underworld**

The paper discusses different approaches to the nature of cosmic geography in general and in Ancient Near Eastern context. A partial translation and a commentary of the creation myth Ukg 15 is given in the introductory part to illustrate the different cosmic spheres in the Mesopotamian world view. Some comparative material from Ancient Israel and other religions is analysed.

The paper continues with explanations of the Mesopotamian underground cosmic area Abzu — the abode of the god Enki and the source of different skills and divine powers. It is concluded that the Sumerian Abzu probably cannot be named “an under-earth sweet water ocean” as it is done in most older and also in recent studies. No written evidence exists that the Sumerians ever saw Abzu to be an area filled with water. Rather, Abzu might have been a certain region surrounded by ground waters (Sumerian Engur) and a place from where the Mesopotamian rivers had their sources.

The final part of the article analyses Sumerian myths from the middle of the 3rd millennium BC found in the city of Ebla. The myths describe the journeys of the Sun god to the Abzu of Enki.

VLADIMIR SAZONOV. Some remarks concerning the development of Hittite royal titles 1750–1190 BCE

The Hittite royal titles and also royal ideology have a detectable individuality that for example is expressed in such old royal titles like *tabarna* (‘Great King’) and *tavananna* (‘Great Queen’) of Anatolian heritage (Hattic or Indo-European).

We should not forget that the Hittite kingship was formed under the strong influence of the Mesopotamian region. Many phenomena are of Mesopotamian origin; many loan words for some titles and epithets also came from Mesopotamia. Strong influences also came from the Hurrians. The Hurrian pantheons of gods and mythology were completely incorporated into the Hittite religion and state cult as well as many Hurrian words in all spheres of social, economic, cultic and ideological-political life of the Hittites.

Such a universalistic title of the Hittite King Tuthalya IV (1250–1220) like “the King of the Universe” was originally the Sumerian title of the Early Dynasty rulers of the Kiš city-state in Northern Sumer (2800–2334), but later used by Sargon I (2334–2279) and translated by him as “the King of the Universe”. Many epithets were also of Mesopotamian origin and the favorite epithet of Hittite kings — “My Sun” (^dUTU-šī) came from Mesopotamian region.

In conclusion, we can see that the Hittite kingship was in many aspects strongly influenced by the local Old Anatolian tradition (especially Hattic) but also by Indo-European invaders like the Hittites, Palaians, Luwians etc, and by the Mesopotamian tradition.

LIINA OOTSING-LÜECKE. The motifs of defeating the mountains and heaping up the corpse of the enemy as a mountain in Ancient Near Eastern mythology: Some parallels in Mesopotamian and Biblical literature.

There are several traces in the mythology of Sumerians and Akkadians about the gods’ struggle “against the mountains” and establishing “the reign over the mountains”. These images have a clearly historiopolitical background, as the ancient

Mesopotamians often fought against nations that came from mountain areas. In Mesopotamian myths one can also find an interesting motif or action whose background is cosmogonical rather than political — the combat of the young active god against a primeval monster whose corpse is heaped up as a mountain, which causes a fertilization and civilization process under the reign of the victorious god. In 4 Ezra 13, 5–7 a man rose from the sea, carved out a mountain and flew up upon it. 4 Ezra 6,51 tells about the banishing of Behemoth into the mountains and Hez 32,2–8 refers to the Egyptian pharaoh as a monster. These are interesting reflections of the Mesopotamian motifs of heaping up the mountain and the victory over the primeval monster.

TARMO KULMAR. The possibility of humanistic base texts in ancient Peru

The objective of the present article is to seek the answer to the question whether the texts related to the ancient Peruvian cultural hero Wiracocha are humanistic base texts or theistic texts.

In order to conduct the study, a summary is first given of the key points of Linnart Mäll's theory; second, the personality of Wiracocha is analysed in the light of available data; third, some significant texts related to Wiracocha are provided as illustrations; and fourth, an answer to the aforementioned question is sought based on the texts.

The extant Wiracocha-hymns definitely do not comply with the criteria of humanistic base texts. Rather, we may maintain that prayers to Wiracocha are representative of theistic texts.

Nevertheless, a number of arguments suggest that the semi-mythological cultural hero Wiracocha as a teacher might have actually existed. An occasional prayer phrase permits the proposition that his teaching might have been humanistic. It may therefore be assumed, but not without considerable qualifications, that some sort of humanistic teaching once existed in Incan religion.

MAIT RAUN. Moods and states of consciousness

The article inspired by Buddhism deals with the central role of the state of consciousness in Buddhism and compares it with another essential concept — the mood.

Four states of consciousness can be distinguished, three of which can be regarded as vertical ascending vectorial levels: an ordinary person turns to higher values, a devotee finds concentration. Serenity appears at the level of the fourth state of consciousness where complete equilibrium has been achieved and the vector pointing to wayfaring (or a position located outside the level) has become unnecessary, or complete integrity between the subject and the object, between everything, *nirvāna*, has been achieved.

Thereafter, sketches of links of *pratītyasamutpāda* are presented, and they are speculatively related to four ascending states of consciousness. As a state is a horizontal triad, although used in a vertical scheme of thought, the division of a 12-part chain into four groups of three means placing the vertical into the horizontal and/or vice versa. The sketch is based on the scheme that humans have a vertical *bodhi-citta*, on its support *mokṣadharmā* takes place, and the process of cognition ends with *nirvāṇa*. In the author's opinion, such an interpretation is one-sided but can still be figuratively used to give an idea about the subject's cognition process.

The sound of Gabriel's wings: On Haljand Udam's presentation at the Centre for Oriental Studies

The present report was made by Haljand Udam at the yearly conference of Oriental Studies in Tartu, in 1977. This subject was a part of his M.A. thesis on semantic structures in Sufi texts defended in Moscow (1971), in which he analyzed Suhrawardī's stories of initiation as semantic models.

In one of the stories, a youngster is revealed the significance of Gabriel's wings. All things in the world are brought into existence by the sound of Gabriel's wings. His Right wing is Absolute Light and illuminated souls are derived from it. The world of material existence arises from his Left wing.

The event described by Suhrawardī actually takes place in a person's mind: an illuminated individual soul enters the lowest step of the hierarchy of universal souls.

According to the medieval Oriental conception of the world, the latter is divided into seven climates. The man also owns seven climates and the way to the spiritual world proceeds inwards through his own central climate.