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## A B S T R A C T S

Sanjoy Barua Chowdhury

*The Buddhist Concept of Paṭiccasamuppāda Based on Pāli Manuscripts: Genesis, Meanings, Annotated Translation, Interpretation and Doctrinal Significance*

The concept of *Paṭiccasamuppāda* is regarded as one of the most profound and subtle teachings imparted by the historical Buddha (563–483 BCE) since the inception of his teachings. In addition to its doctrinal record in the mainstream Buddhist languages of the Pāli and Sanskrit traditions, the Buddhist concept of *Paṭiccasamuppāda* has been developed by numerous scholars over 2600 years and has contributed to evolving doctrinal components in many dialects in South and Southeast Asia. Focusing on the Pāli tradition and *Nikāya* manuscripts, this paper aims to clarify the origins of *Paṭiccasamuppāda*, including its meaning, annotated translation, interpretation and doctrinal significance. Prior to both academics and practitioners, an in-depth study of this research reveals why and to what degree the Pāli tradition values the idea of *Paṭiccasamuppāda* as articulating its insight into how to attain the path of ultimate liberation from a Buddhist perspective.

*Keywords:* *Buddha, Paṭiccasamuppāda, Pāli Manuscripts, Nikāya Texts, Buddhism.*

Kapila Abhayawansa

*Theravāda Buddhism: The Sri Lankan Contribution to its Progress*

Sri Lanka is the only country that has seen Theravāda Buddhism established, preserved, and continue to exist up to the present since the missions to other countries from its birth in India. It is a historical fact that after the Third Buddhist Council, missionaries were dispatched to nine countries for the propagation of Theravāda Buddhism. There is no historical evidence to confirm that any of the nine countries except Sri Lanka was able to preserve Theravāda Buddhism and keep it in its original form throughout the course of time. On the other hand, Sri Lanka secures the honour and credit to have been the centre of Theravāda Buddhism for a considerable time.

The present paper deals with the way Sri Lanka contributed immensely to the establishment, protection, and flourishing of Theravāda Buddhism as a unique

tradition of Buddhist thought. In this respect, our attention is focused mainly on the exegetical literature of the Theravāda tradition which will shed much light on both the theoretical and practical aspects of the tradition. The Sri Lankan *Mahāvihāra* community of monks was responsible for providing a vast exegetical literature which consists of commentaries, sub-commentaries, sub-sub-commentaries, and the compendiums based on the Theravāda canon brought to Sri Lanka. The writing down of the Theravāda Pāli canon in Sri Lanka for the first time also marks a unique event in the history of Buddhism. The contribution made by Sri Lanka to preserve the Pāli canon by this means was highly instrumental in preserving it in its original form. Further, Sri Lanka was a source of inspiration to other Theravāda Buddhist countries to revitalize their Buddhism in accordance with the more orthodox form of Theravāda.

*Key words: Theravāda Buddhism, Pāli Canon, Commentaries, Sub-commentaries, Manuals, Visuddhimagga.*

Matthew A. Kosuta

*Thai Religion and the Viability of the Construct of 'Cult'*

This article takes the construct of 'cult' as used in academic work, defined in part as a 'social formation', and applies it to Thai religion in order to assess its viability as a descriptive and/or analytical category in the Thai religious context while highlighting elements of Thai religious belief and practice to identify possible cognate words to 'cult' in the Thai language (*wai* (pay respect), *būchā* (sacrifice, worship), *būang sūang* (worship, appease), etc.). The article presents an overview of the use of cult, or lack thereof, in current research on Thai religion (worship of Buddha, monks, kings – living and deceased, revered monks, Rahu, local deities and spirits). Reference will be made to the extensive use of 'cult' in studies of Greek and Roman religion. Outcomes show that in Thai religion there is rarely, if ever, formal membership in ritual practice and worship is fluid with individual Thais free to move between what can be termed 'cults' thus weakening the viability of the term. While one can certainly say the "cult of King Naresuan", the fluidity of Thai religions strains the parameters of the construct of 'cult' as a social formation in Thailand.

*Key words: cult, religion, spirits, Thai, worship.*

Luka Benedičič

*The Burning Monk: A Review of a Buddhist's Self-Immolation during the Vietnam War*

This paper is a study of the self-immolation of the Mahayana Buddhist monk Thich Quang Duc in 1963, Saigon. It highlights some of the reactions to this event, as well as more recent academic analyses, and contrasts them with the letter of the monk Thich Nhat Hanh who disagreed that the self-immolation was a protest or suicide. This ontological discrepancy motivated new research approaches. In order to show it as studyable, the paper thematizes it by introducing the conceptual pair of visible-invisible. It presents a discussion by Mario Blaser that addresses the field of epistemology and ontology, also commenting on some fundamental theoretical approaches such as the ontological turn and cosmopolitics. The paper argues that the invisible – for example ontological – contents of the event have been overlooked in many analyses, or oversimplified by using an objectivist or political vocabulary.

*Key words: Engaged Buddhism, Politics, Cosmopolitics, Ontological turn, Western-Centrism.*

Guiyu Su, Yaoping Liu

*Fo Guang Shan's Expansion in the Religious Market of Thailand: A SWOT Analysis*

As one of the prominent Mahayana Buddhist institutions from Taiwan, Fo Guang Shan (FGS) entered the religious market of Thailand as early as the 1990s. Its influence has grown tremendously among the local Chinese communities and Thai society. Despite this, there is a dearth of scholarship dedicated to FGS's market expansion in Theravada-dominated Thailand. Through a SWOT analysis, this paper explores FGS's marketing strategy for the Thai religious market. The findings suggest that FGS bears certain strengths, such as its appealing humanistic Buddhist doctrine, gift-giving networking skills and its strong emotional bonds with the Chinese communities in Thailand. These strengths have brought and will continuously provide FGS with opportunities for further expansion. However, FGS's weakness is always there and obvious, given its foreign and non-mainstream nature and questionable legitimacy of existing as a Buddhist institution (or temple) in Thailand. All this has already caused threats to FGS's missionary clergies and

sanctuaries, mainly based in the Bangkok area, not to mention the growingly fierce competition from its Thai Theravada and local-born Mahayana counterparts.

*Key words: Thailand, FGS, religious market, marketing strategy, SWOT analysis.*

Jane Dillon

*A Case Study on the Consecration of Space at the Mahidol University Salaya Campus*

This article presents the phenomenon of religious revival in the twentieth century through a case study of phenomenology at Mahidol University Salaya campus, Thailand. The principal scope of this study is on the socio-religious construct of the contemporary Buddhist community at Mahidol University Salaya campus. The revival of religion at the university has transformed the campus into a religious space that juxtapositions its secular academic framework.

*Key words: profane, religion, sacred, spirit, Thailand.*

Somboon Watana

*Buddhism and an Ageing Society in Thailand as a Part of Suvarnabhumi Land*

Thailand is a country in Southeast Asia that was once Suvarnabhumi land with a long history of 2600 years in parallel with the history of Buddhism here. Buddhism, the major religion in Thailand, was originally propagated by two Indian Buddhist monks named Sona and Uttara. Consequently, Buddhism has contributed to the Thai people for a long time. Obviously, in the first quarter of the 21st century, the situation of the elderly population around the world has been monitored and planned. Thailand is a country in Southeast Asia that has had an Ageing Society for more than 10 years. About 93.5% of the Thai population believe in Buddhism. According to Buddhism, elderly people are valuable because of their experience and contribution, and Buddhism always teaches gratitude. Therefore, to meet the challenge of an ageing society, appropriate age-related caregiving must be subject to accountability. In the Pāli Canon of Buddhism, there are many stories and teachings about the role and significance of elderly people along with caregiving, such as parents' caregiving. The Buddha's teachings have aimed to help provide human beings with physical, moral, emotional and wisdom development for the sake of

their well-being. To follow the Buddha's compassion, Buddhism in Thailand has been interpreted and applied to the well-being of ageing people.

*Key words: Buddhism, Suvarnabhumi, Thailand, Southeast Asia, Ageing Society, Ageing People.*

Anja Zalta

*"Dual awakening?" – Mindful Social Action in the Light of the De-contextualization of Socially Engaged Buddhism*

The paper presents the concept of "dual awakening", which is based on the Buddhist mindfulness appropriated by socially engaged Buddhism as a method to recognize and implement a "wholesome" paradigm on both the social and individual level. In the first half of the paper, I analyze the idea of "dual awakening" in the Southeast Asian context, especially in the case of the Sarvodaya Sramadana movement in Sri Lanka. In the second part of the paper, I review some of the research on (mindfulness) meditation in the West to critically evaluate the de-contextualization of transferring Buddhist ideas and methods (such as cultivating empathy and compassion as a basis for social action) into the Western modernist paradigm.

*Key words: socially engaged Buddhism, mindfulness, Sarvodaya, concept of "dual awakening, loving-kindness meditation, social action.*

Mohammed Ilyas

*Researching "On and In" Global South Countries: Southeast Asia*

Over the last decade, there has been an increasing awareness that colonialism continues through various overlapping iterations of coloniality, such as politics, economics, security and academia. Academics from global north countries and global south countries have highlighted and called for the dismantling of coloniality in its various iterations. Perhaps the most vocal decolonising calls have come from global north academics wanting to decolonise global north academia in the form of epistemic decolonisation. As such, in this article, I call on global north academics researching 'on and in' global south countries to employ decolonial methodologies to avoid inadvertently reinforcing coloniality. By utilising autoethno-

graphy and critical decolonial reflexivity, I offer ways for global north academics researching on or in global south countries to guard against reinforcing coloniality during their research.

*Key words: Decolonisation, Coloniality, Methodology, Research, Indigenous, Global North, Global South, Academia.*

Luka Trebežnik

*Radical Theology as Hermeneutics of the Impossible: John Caputo and the Eventuality of Truth*

The article is dedicated to the contemporary thinker from the field of radical theology – John Caputo. By analysing the central concepts of his work, the continuity of his thought is shown and the innovation of his approaches in postmodern religious thought is highlighted. The article traces his career and reflects on some of the main stages of his writing, focusing in particular on his approach to various theories of hermeneutics and new conceptions of religion. It concludes by pointing to the possibility of future readings and new understandings of Caputo's work.

*Key words: John D. Caputo, radical theology, hermeneutics, deconstruction, the impossible, postmodern religion.*

Javad Taheri

*Traditions-Directed Approach in the Comparative Philosophy of Religion*

This paper aimed to present a novel approach to the comparative philosophy of religion which I call traditions-oriented. It is related to and yet distinct from both comparative philosophy and confessional (tradition-oriented) comparative theology. This paper begins with a reflection on the meaning and employment of 'comparison' in the context of philosophical analysis. What follows is an analysis of the nature of the comparative practice conducted under the umbrella concept of the comparative philosophy of religion. After sketching out the developmental trajectory of research through which a traditions-oriented, non-neutral, comparative philosophy of religion can emerge, the articulation and implementation of a global monotheistic philosophy of religion is suggested. Two case-studies from

the area of Muslim-Christian comparative reflection are used to demonstrate the effectiveness of the approach developed in this paper.

*Keywords: traditions-oriented comparative study, comparative philosophy of religion, comparative philosophy, comparative theology.*





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## P O V Z E T K I

Sanjoy Barua Chowdhury

*Budistični koncept paṭiccasamuppāde na podlagi pālijskih rokopisov: izvor, pomeni, komentirani prevod, interpretacija in doktrinarni pomen*

Koncept soodvisnega obstoja (*paṭiccasamuppāda*) velja za enega najglobljih in pronicljivih naukov, kar jih je zgodovinski Buda (563–483 pr. n. št.) posredoval od samega začetka svoje duhovne poti. Poleg doktrinarnih zapisov o tem budističnem konceptu v obeh osrednjih budističnih jezikih, paliju in sanskrtu, je doktrinarne elemente najti tudi v številnih narečjih južne in jugovzhodne Azije, saj so koncept *paṭiccasamuppāde* v več kot 2600 letih razvijali številni strokovnjaki in s pisanjem o njem prispevali k razvoju omenjenih prvin. Prispevek se osredotoča na palijsko izročilo in pripadajoče zbirke (*nikāye*) rokopisov, da bi pojasnil izvor nauka o soodvisnem obstoju, njegov pomen, komentirani prevod, razlago in doktrinarni pomen. Poglobljena študija o preučevanju teh tem pred akademskim in praktičnim raziskovanjem pojasni, zakaj in kako visoko palijska tradicija ceni idejo *paṭiccasamuppāde* kot ubeseditve uvida v pot, ki vodi do končne odrešitve z budistične perspektive.

*Ključne besede:* Buda, paṭiccasamuppāda, palijski rokopisi, besedila iz nikāy, budizem.

Kapila Abhayawansa

*Teravadski budizem in šrilanški prispevek k njegovemu razvoju*

Šrilanka je edina država, v kateri se je teravadski budizem, potem ko se je po začetku v Indiji začel z misijami širiti v tujino, uveljavil in ohranil do danes. Po Tretjem budističnem koncilu so bili misijonarji poslani v devet držav, kjer naj bi širili teravadski budizem, kar je zgodovinsko dejstvo. Zgodovinskih dokazov, ki bi potrjevali, da je ta veja budizma še kje drugje kot na Šrilanki preživela skozi stoletja in se ohranila v svoji izvirni obliki, pa ni. Šrilanka si lahko šteje v čast, obenem pa pripíše tudi vse zasluge, da je tako dolgo središče teravadskega budizma.

Pričujoči članek obravnava izjemni prispevek Šrilanke, da se je teravadski budizem kot edinstvena tradicija budistične filozofije uveljavil, ohranil in razcvetel. V tem pogledu je avtorjeva pozornost usmerjena predvsem na eksegetsko gradivo te-

ravadske tradicije, ki podrobneje osvetli tako njene teoretične kot praktične vidike. Šrilanška skupnost menihov vélikega budističnega samostana (*mahāvihāre*) je bila zadolžena za pripravo obsežne eksegetske literature, ki vključuje komentarje, komentarje komentarjev, komentarje komentarjev komentarjev in priročnike, temelječe na teravadskem kanonu, ki je bil prinesen na Šrilanko. Prvi zapis teravadskega palijskega kanona na Šrilanki je bil edinstven dogodek za zgodovino budizma, s katerim je Šrilanka ključno prispevala k ohranitvi kanona v izvorni obliki. Šrilanka je poleg tega navdihnila tudi druge dežele, v katerih je bil nekoč razširjen teravadski budizem, da so svojo obliko budizma poživile v duhu bolj tradicionalne teravade.

*Ključne besede: teravadski budizem, palijski kanon, komentarji, komentarji komentarjev, priročniki, Visuddhimagga.*

Matthew A. Kosuta

*Tajska religija in ustreznost pojma kult*

Avtor raziskuje pojem kulta v okviru tajске religije v pomenu, v katerem se uporablja v akademskih delih (kjer je delno opredeljen kot družbena tvorba), da bi ocenil ustreznost termina kot opisne in/ali analitične kategorije v tajskem verskem kontekstu. Pri tem izpostavi elemente tajskih verovanj in praks, da bi odkril morebitne kulture sorodne besede v tajščini (*wai* (izkazati spoštovanje), *būchā* (žrtev, čaščenje), *būang sūang* (častiti, pomiriti) itd.). V članku je podan pregled uporabe oziroma neuporabe omenjenega pojma v aktualnih raziskavah o tajskih religijah (o čaščenju Bude, menihov, kraljev – živih in preminulih, spoštovanih menihov, Rahuja, krajevnih božanstev in duhov), avtor pa predstavi tudi razširjeno rabo termina kult v raziskavah o grški in rimski religiji. Rezultati analize kažejo, da tajska religija skorajda ne pozna koncepta formalnega članstva pri ritualnih praksah, izbira oblike čaščenja pa je fluidna, saj posamezniki lahko svobodno prehajajo med skupnostmi, ki jih sicer označujemo za kulte, s čimer zmanjšujejo ustreznost samega izraza zanje. Čeprav je seveda mogoče govoriti o kultu kralja Naresuana, fluidnost tajskih religij močno razteguje parametre pojma kult kot družbene tvorbe na Tajskem.

*Ključne besede: kult, religija, duhovi, Tajska, čaščenje.*

Luka Benedičič

*Goreči menih: preučitev primera budističnega samozažiga med vietnamsko vojno*

Avtor v članku preučuje samozažig mahajanskega budističnega meniha Thicha Quanga Duca v Sajgonu leta 1963. Izpostavi nekaj odzivov na ta dogodek in novejšo akademsko analize ter jih kontrastira s pismom meniha Thicha Nhata Hanha, ki je nasprotoval interpretacijam, da je bil samozažig protest ali samomor. Ta ontološka diskrepanca je spodbudila nove raziskovalne pristope. Da bi diskrepanco prikazal kot preučljivo, jo avtor tematizira z vpeljevanjem pojmovnega para vidnega–nevidnega. Predstavi razpravo Maria Blaserja, ki obravnava področji epistemologije in ontologije ter komentira nekatere temeljne teoretske pristope, med njimi ontološki obrat in kozmopolitiko. Zagovarja tezo, da so bile nevidne – denimo ontološke – vsebine omenjenega dogodka v številnih analizah spregledane ali pa so bile zaradi uporabe objektivističnega ali političnega besednjaka predstavljene preveč poenostavljeno.

*Ključne besede: angažirani budizem, politika, kozmopolitika, ontološki obrat, zahodnocentrizem.*

Guiyu Su, Yaoping Liu

*Širitev organizacije Fo Guang Shan na tajskem religijskem tržišču: SWOT analiza*

Fo Guang Shan (FGS) je kot ena od vidnejših tajvanskih ustanov za mahajanski budizem vstopila na tajsko religijsko tržišče že v 90. letih prejšnjega stoletja. Njen vpliv med lokalnimi kitajskimi skupnostmi in v tajski družbi je odtlej strmo naraščal, vendar je kljub temu še vedno zelo malo akademskih raziskav, ki bi se posvečale njeni širitvi na tajskem tržišču, na katerem prevladuje teravadski budizem. S SWOT analizo avtorja v prispevku preučujeta trženjsko strategijo, ki jo je organizacija FGS izdelala za tajsko religijsko tržišče. Ugotavljata, da ima FGS nekaj močnih točk – kot so privlačna humanistična budistična doktrina, uspešnost vzpostavljanja mrež obdaranja ter trdne čustvene vezi s kitajskimi skupnostmi na Tajskem –, ki ustvarjajo priložnosti za nadaljnje širjenje te organizacije v državi. Vendar pa so hkrati vedno prisotne in očitne tudi šibke točke organizacije FGS, namreč njena tujost in njen 'nemainstremovski' značaj ter vprašljiva legitimnost njenega obstoja kot budistične inštitucije (ali templja) na Tajskem. Te so tudi že spodbudile grožnje misijonarjem in svetiščem organizacije Fo Guang Shan, ki se večinoma nahajajo na območju Bangkoka, občutiti pa je tudi vse močnejše rivalstvo s teravadskega budističnimi ustanovami kot tudi z domačimi mahajanskimi budističnimi organizacijami.

*Ključne besede: Tajska, FGS, religijsko tržišče, trženjska strategija, SWOT analiza*

Jane Dillon

*Študija primera o posvetitvi prostora v univerzitetnem naselju Univerze princa Mahidola v Salaji*

Prispevek predstavi pojav oživitve religije v 20. stoletju, in sicer skozi fenomenološko študijo primera univerzitetnega naselja Univerze princa Mahidola v Salaji, na Tajskem. Študija se osredinja na družbeno-religiozni model sodobne budistične skupnosti v omenjenem naselju. Z oživitvijo religije znotraj univerze se je univerzitetno naselje spremenilo v verski prostor, ki kontrastira posvetnemu akademskemu okviru univerze.

*Ključne besede: posvetno, religija, sveto, duh, Tajska.*

Somboon Watana

*Budizem in starajoča se družba na Tajskem kot del »Zlate dežele«*

Tajska je država v jugovzhodni Aziji, ki je bila nekoč del tako imenovane »Zlate dežele« (Suvarnabhumi), z 2600-letno zgodovino in enako dolgo zgodovino budizma na svojih tleh. Budizem, osrednja vera v državi (okoli 93,5 % prebivalstva je verujočih budistov), je torej že dolgo pomemben del življenja tajskega naroda. Vse od začetka 21. stoletja se položaj starejšega prebivalstva po svetu skrbno spremlja in načrtuje – Tajska že 10 let sodi med države s starajočo se družbo. Za uspešno spopadanje z izzivi tovrstne družbe je treba predvsem odgovorno poskrbeti za ustrezno oskrbo ostarelih. V budizmu so starejši ljudje cenjeni zaradi svojih izkušenj in preteklih prispevkov družbi, vera pa tudi uči hvaležnosti. Palijski kanon budizma vsebuje veliko zgodb in naukov tako o vlogi in pomembnosti starejših ljudi kot o starševski skrbi zanje. Namen Budovih naukov je v tem, da človeka spodbujajo k napredovanju v telesnem, moralnem, čustvenem in intelektualnem razvoju in s tem k skrbi za lastno in skupno dobrobit. Tajski budizem sledi idealu sočutja s prizadevanjem za dobrobit starejših.

*Ključne besede: budizem, Suvarnabhumi, Tajska, jugovzhodna Azija, starajoča se družba, starajoče se prebivalstvo.*

Anja Zalta

*»Dvojno prebujenje?« – Čuječno družbeno delovanje v luči dekontekstualizacije družbeno angažiranega budizma*

V prispevku je predstavljen koncept »dvojnega prebujenja«, utemeljenega v budistični čuječnosti, ki si jo je družbeno angažirani budizem prisvojil kot metodo za prepoznavanje in uresničevanje »zdrave« paradigme tako na ravni družbe kot posameznika. V prvem delu prispevka avtorica analizira idejo »dvojnega prebujenja« v kontekstu jugovzhodne Azije, predvsem v okviru gibanja Sarvodaya Shramadana na Šrilanki. V drugem delu preuči nekaj raziskav o (čuječnostni) meditaciji na Zahodu, da bi kritično ocenila dekontekstualizacijo prenosa budističnih idej in metod (npr. spodbujanje empatije in sočutja kot osnove za družbeno delovanje) v Zahodno modernistično paradigmo.

*Ključne besede: družbeno angažirani budizem, čuječnost, Sarvodaya, koncept »dvojnega prebujenja«, meditacija ljubeče naklonjenosti, družbeno delovanje.*

Mohammed Ilyas

*Raziskave o državah globalnega juga, ki potekajo v njih samih: jugovzhodna Azija*

V zadnjem desetletju se povečuje zavedanje, da se kolonializem nadaljuje v številnih delno sovpadajočih različicah, med drugim na področju politike, gospodarstva, varnosti in v akademski sferi. Mnogi akademiki iz držav globalnega severa in globalnega juga so osvetlili problem kolonialnosti in njegovih različnih ponovitev ter pozvali k njegovi odpravi. Verjetno naglasnejši pozivi k dekolonizaciji prihajajo iz vrst akademikov iz držav globalnega severa, ki želijo dekolonizirati lastno akademsko sfero z epistemsko dekolonizacijo. Kot eden izmed njih pozivam kolege, ki raziskujejo globalni jug ali izvajajo raziskave v državah, ki mu pripadajo, naj uporabljajo delokolonialne metode, da bi se izognili nenamerni krepitvi kolonialnosti. Z uporabo avtoetnografije in kritične dekolonialne refleksije, ki jo predlagam v pričujočem prispevku, lahko akademiki iz držav globalnega severa, ki izvajajo raziskave o državah globalnega juga in v njih samih, preprečijo, da bi s svojim delom nehote krepili kolonialnost.

*Ključne besede: dekolonizacija, kolonialnost, metodologija, raziskovanje, staroselski, globalni sever, globalni jug, akademska sfera.*

Luka Trebežnik

*Radikalna teologija kot hermenevtika nemogočega: John Caputo in dogodkovnost resnice*

Članek se posveča delu Johna Caputa, sodobnega misleca s področja radikalne teologije. Z analizo osrednjih pojmov, ki jih je izbral za oznake svojih projektov, je proučena kontinuiteta njegove pisave in poudarjena inovativnost njegovih pristopov k postmodernej religijski misli. Prikazana je njegova miselna formacija in premišljene so nekatere izmed ključnih etap njegovega ustvarjanja, še zlasti njegovi pristopi k različnim teorijam hermenevtike in novi zasnovi pojma religije. V končni fazi je v članku poudarjena možnost prihodnjih branj in novih razumevanj Caputovega dela.

*Ključne besede: John D. Caputo, radikalna teologija, hermenevtika, dekonstrukcija, nemogoče, postmoderna religija.*

Javad Taheri

*V tradicije usmerjen pristop v primerjalni filozofiji religije*

Namen članka je predstaviti nov pristop k primerjalni filozofiji religije, ki ga avtor imenuje »usmerjen na tradicije«. Povezan je tako s primerjalno filozofijo kot s konfesionalno (v tradicijo usmerjeno) primerjalno teologijo, obenem pa se od njiju pomembno razlikuje. Avtor uvodoma poda razmislek o pomenu in rabi »primerjanja« oziroma »primerjav« v kontekstu filozofske analize. Sledi analiza primerjalne prakse, ki se izvaja znotraj krovnega koncepta primerjalne filozofije religije. Avtorjevemu orisu razvojne poti raziskave, skozi katero razkriva v tradicije usmerjeno, neneutralno metodo primerjalne filozofije religije, sledijo predlogi za oblikovanje in udejanjenje globalne monoteistične filozofije religije. Za ponazoritev učinkovitosti pristopa, ki ga avtor razvija v tem prispevku, sta opisani dve študiji primerov s področja muslimansko-krščanske primerjalne refleksije.

*Ključne besede: v tradicije usmerjena primerjalna študija, primerjalna filozofija religije, primerjalna filozofija, primerjalna teologija.*