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*Attila Márton Farkas:
Implicated Knowledge in
Existence – A Contemporary
Buddhist Interpretation of
Store-Consciousness*

The present study is an attempt to interpret the conception of store-consciousness (*ālaya-vijñāna*) of Mind Only School (*yogācāra*, *cittamātra*, *vijñānavāda*) by means of the Hungarian psychologist Ferenc Mérei's research concerning a kind of non-manifest dream material (in Mérei's term: "implicated knowledge in dream"). The early *yogācārin* philosopher Asanga in his work entitled *Compendium of the Great Vehicle* lists the basic cognitions which produce the appearance of location, continuity, determination in respect of space and time, of identity of things and self etc., absence of external objects. In this way these cognitions, originated from impressions of past experiences, create the illusion of objective world. Similarly, the mind also produces a complete dream story and thus a complex dream world by means of non-manifest material, which constitutes remains of the waking state consciousness. The "implications" subdue the influences of dreamlike elements, since it makes the dream story "firm" (logical, reasonable, realistic, etc.) for the dreamer. My approach is mainly based upon the view of Mind Only School, because *yogācārin*s made frequent use of the "dream-analogy" in their discussions.

*Tamás Agócs: The Practice of
All-Knowledge – A Translation
of the 1st Chapter of the Ārya
Aṣṭasāhasrikā Prajñāpāramitā
Sūtra*

The article contains the first Hungarian translation of the 1st Chapter of the *Ārya Aṣṭasāhasrikā-Prajñāpāramitā-Sūtra*, one of the earliest and most influential sacred scriptures of Mahāyāna Buddhism. The text is about the practice of *sarvajñatā* (tib. *thams-cad-mkhyen-pa*) or all-knowledge, which is a distinctive feature of Buddhahood. The translation was made from the Tibetan text as preserved in the Derge edition of the Kanjur and transcribed by ACIP. It is supplied with a short introduction setting the text into context in the history of Buddhist thought. It also helps the reader to understand some of the basic terms used in the translation.

*Gábor Kósa: The Fifth Buddha -
the Buddhist Titles of Mānī*

During the Tang dynasty (A.D. 618–907) Chinese Manichaeans applied the current Buddhist terminology intensively. The present study surveys the various Buddhist titles of Mānī, the founder of Manichaeism (Buddha, Buddha of Light, the Honoured One, Dharma-king, Master of Healing) to show that the thorough investigation of

these apparently Buddhist expressions can in fact reveal the hidden, original Manichaeen message.

Éva Szilvia Szojka: Mutual influences between buddhism and Early Quanzhen Taoism and influence of Buddhist thought on the early Quanzhen thinking

Early *Quanzhen* masters combined both the Neo-Confucian and Chan Buddhist elements with the tradition of the Taoist heritage to teach the way of spiritual immortality. At the heart of the teaching of the early *Quanzhen* Taoism we find the recovery of the Real Nature and purification of the mind, which can be achieved through a dual cultivation of the body and the spirit. The essential part of their Inner Alchemy is that one has to realize the inborn Real Nature and nourish the Faith or Life (*ming* 命), which at the same time is the path to reach the ability to unite with the Tao. In this practice, the bodily aspects cannot be ignored as they form essential part of the cultivation of the body and the mind, but it is not in conflict with the thought of the unworthiness of the physical body. The aim is to reach independence from the physical being through becoming free from desires and keeping one's mind pure and tranquil. It is an important change in the Taoist Tradition that physical immortality or the preservation of the body by achieving the purified mind is no longer in the main focus. Instead, the perfection of the spirit becomes the ultimate goal of their transcendence, which can be achieved through continuous cultivation of the mind and the *qi*, and may also result in an expansion of the lifespan. This Buddhist influence had a great impact on the innovation of the

Quanzhen thinking. This article is about how Buddhist texts, concepts and meditation influenced early *Quanzhen* teachings in theory and practice.

József Végh: The life of Changtya Rolpe Dorje, a lamaï priest in the court of Emperor Qianlong

The second Changtya, Rölpe Dorje, played a decisive role in determining Chinese-Tibetan relations until 1912. By that time, Tibet was divided by civil wars, conflicts of rivalrous aristocratic families and religious debate, yet Rölpe Dorje succeeded in creating a balance. His influence in the Chinese imperial court was similar to that of Pakpa lama in Kubilai Khan's court. As Rölpe Dorje said when he was a child, he was studying Mongolian, Manchurian and Chinese languages to make Tsongkapa's teachings known for all and thus contribute to spiritual and political reconciliation.

His philosophical works are still being taught in Tibetan monasteries; his prayers are recited by pilgrims all over the world. His collections of icons that depict those divine forces that moved masters and practitioners are still reproduced. His activity sheds light on the processes in the Qianlong court and, at the same time, raises questions that can be answered on the basis of comparing Tibetan, Manchurian, Chinese and Mongolian sources.

Zsuzsanna Tóth: The Purification of Phenomena

This paper contains the Hungarian translation of seven chapters from the *Rang bzhin rdzogs pa chen po rang zhal mngon du byed pa'i gdams pa ma sgom sangs rgyas* (*sNang byang*) by the Tibetan scholar *bDud 'joms gling pa*.

The preface outlines the philosophical background of the text in question, more specifically, the fundamental ideas of the *rdzogs chen* tradition, illustrated with passages from Tibetan *rdzogs chen* texts. The main part consists of the translation of the 1st, 3rd, 4th, 5th, 6th, 7th and 14th chapters of the *sNang byang*, discussing the following points: (1) a *rdzogs chen* interpretation of dependent origination, (2) the nature of space, (3) the illusory nature of phenomena, (4) the characteristics of gods and demons, virtue and sin, benefit and harm, (5) the nature of buddhahood, (6) the oneness of *saṃsāra* and *nirvāṇa* and (7) the role of compassion and the balance of view and action in *rdzogs chen* ethics.

Tibor Porosz: The Basic Processes of the Psychodynamics of Meditation

Events in consciousness appear as spatial and temporal processes of our everyday lives. That is to say, emotions, instincts and drives appear as lived time and space with different pathways. I suggest that in Buddhism there is no dualism between mind and body and, consequently, between thought processes and bodily motion. These motions are either centripetal or centrifugal corresponding to the two fundamental emotions of suffering and happiness.

Although mind in meditation seems totally unlike everyday consciousness, the space-time structures of mental mechanisms operating in meditation experience are not unknown to everyday consciousness. This paper purports to give a description of the basic dynamic processes of consciousness in meditation. The many kinds of meditation are classifiable according to their mental pathways. Thus we could speak of „neutral“,

„positive“ and „negative“ types of meditation. The „neutral“ type may be receptive, concentrative or deconcentrative, deconstructive and non-reactive; the „positive“ type may be concentrative, reproductive, constructive, creative, generative and reflective. Finally, the „negative“ is extremely concentrative and, for that very reason, restrictive.

Not only do different emotions have different pathways but the pathways of the different geometrical patterns, physical motions and mental images are also capable of generating different emotional substances. Finally, I suggest that the spatial and temporal mental structures, mechanisms and pathways experienced in meditation have various meanings on the preverbal level. These meanings may be both iconical and propositional simultaneously and are akin to the preverbal concepts of children. However, reaching the preverbal level of the mind in meditation is not a psychological regression but a progressive transcending of the speakable world.