

keréknyomok

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Summaries in English

*Joanna Jurewicz:
Creation of the world
in the Nāsadīya (RV 10.129)*

The article gives a thorough analysis of the famous Nāsadīya-hymn of the Rigveda with the help of cognitive linguistics. This writing appeared originally as the second chapter of *Fire and Cognition in the Rigveda*, a recent book by Professor Jurewicz. It is published here with the written permission of its author and the publisher, Dom Wydawniczy ELIPSA.

*Tibor Porosz:
The Buddha's language use
in the middle way of the antique
language interpretations*

The primary aim of the present article is to line up the relevant empirical materials, i.e. textual resources to which interpretative overviews were developed with the help of modern western language philosophy. The quoted texts show that the Buddha's language use can be interpreted as the middle way between the two extreme views of language philosophy represented by his Indian and western contemporaries, namely between universalistic substantialism and particularistic relativism.

The reflective interpretations present the main lingual devices employed by the Buddha in his middle approach. Finally, the article emphasizes the need to further explore the concealed conceptual metaphors behind the words of the Buddha.

*Ferenc Bányai:
World order and system of metaphors
in Meister Eckhart's mysticism*

The present paper applies the methods of cognitive linguistics to the mystic texts of Meister Eckhart (1260–1327) and shows how these methods can lead to new interpretations and the systematisation of his thought. The key to this – and at the same time the most important interpretational tool throughout the analysis – is very simple and in a sense well-known and accessible to anyone: the metaphor. Although we are in close contact with metaphors in our everyday use of the language, it is less self-evident, that we can find metaphors not only in poetical or religious texts, but also in the language of science. In the course of the investigation that system of metaphorical language of the great German mystic will be reconstructed that fits textually to his views on the natural world. By the help of this today's reader can more easily understand such notions of Eckhart as mercy, enlightenment or the soul in spite of the distance of circa 700 hundred years.

András Fórizs:
Luhmann's system theory and the paradox (An attempt to grasp modernity from a dialetheic point of view)

The paper examines Luhmann's concepts of paradox, and analyzes the relationship between system theory and logic. It throws new light on the paradoxes that occur inevitably in the Luhmannian construction; and shows – along the lines of Graham Priest's non-classical logic – that Luhmann's theory which makes its way along the system/environment difference can also be interpreted as a special kind of metanarrative. As a conceptual innovation, in case of the full description of the system, we give up consistency.

László Fórizs
[A Discourse With Vaccha Containing] The Parable Of The Fire (Aggivacchagotta sutta, MN, 72)

The article gives a Hungarian and English translation of the famous Aggivacchagotta-sutta of the Majjhima Nikāya (Sutta 72) made from the original Pali by László Fórizs. The Hungarian translation is a revised and enlarged version of Fórizs 1995. The English version was made during the Second International Summer School of the Dharmagata Buddhist College held from July 1 to August 5, 2012. The translator profited a lot from the discussions with Professor Richard Gombrich.

Attila Molnár:
Strukturalist and modal variations for a formalized catuṣkoṭi

Can a proposition be true and not true, false and not false at the same time? In classical logic definitely not, however, according to the catuṣkoṭi that has great importance in Indian logic, especially in Nāgārjuna's arguments, the answer is yes. What could be a possible link between classical and Indian logic? How could the arguments of the one be translated faithfully to the language of the other? Before answering these questions it would be fortunate if at least some segment of Indian logic – similarly to the classical one – could be formalized. In the present article two possible ways will be provided.