

keréknyomok

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Summaries in English

Napsugár Gesztes:

Kierkegaard: a bio-graphic reading

The relevancy of bio-graphical interpretation during Kierkegaard's early writings

In this study, I review a possible interpretation of Kierkegaard's first productive period based on Joakim Garff's bio-graphical notion. This essay analyses the relationship between Kierkegaard's indirect communication and the use of irony in connection to the given reader's subject. According to Kierkegaard: "Subjectivity is truth; subjectivity is actuality." Sarolta Püspök in her essay from 2010 emphasizes: [Kierkegaard] "... is convinced that the Words of the Bible should become a subjective actuality, i.e. every person should perceive them as a personal message. Both as a writer and preacher he aims to lead people to this subjective interpretation." The present study analyzes the relevancy of such a subjective interpretation.

Katalin Iliás-Nagy:

*From the Death of God to the Birth of Will in the Cycle of Eternity –
Based on Friedrich Nietzsche's Thus Spoke Zarathustra*

Friedrich Nietzsche had questioned the fundamental values of the contemporary society he lived in and the entire human civilisation. As he found all of them false, he devoted himself to their transvaluation. He formulated his views most radically through the idea of "God is dead", and later he proclaimed the concept of the man beyond man (*Übermensch*) and eternal recurrence. Though these three fundamental concepts of Nietzsche's philosophy can be discussed and interpreted independently, they can never be fully separated from each other. They had been unfolded from each other and therefore form a tight unit.

However, the question arises: what does that mean, to become a man beyond man? What kind of responsibility do we take and how will our situation change if we accept the philosophy of Nietzsche? How is it possible that God is dead? Is there still a possibility to exist as individuals in the contemporary world, or will these very circumstances give us chance for self-realization?

In *Thus Spoke Zarathustra* Nietzsche tried to form a coherent system of his concepts on these questions, thus by an appropriate interpretation of the given work we may get answers to our questions as well.

Zoltán Laki:
*The Secret of the ,I'
Ways of Understanding Husserlian Phenomenology*

According to the Husserlian phenomenology, the empirical world exists in one's own consciousness. The perceiver as the subject of consciousness is not one of the individual beings, but the sole centre and ultimate reference point of this world; he/she is „transcendental“ in the sense of preceding and encompassing all manifestations, and also immanent in the sense of being „here“, in the most immediate and intimate self-identity. Within the framework of epistemology, this evidence enables us to put away the view of personal, psychological ego and define the general features or rules of consciousness, namely, intentionality, constructivity or creativity, capacity of synthesis and intersubjectivity. At the same time, in a deeper and more radical approach to phenomenology, the conscious nature of experience indicates the identity of being and consciousness, the solitude of the subject reflects his own forgotten universality, and the general attributes of consciousness constitute the remainders of an unlimited completeness and absolute freedom. This immanent transcendence reveals to us the true essence of I-ness and the possibility of surpassing the human state of being – both as an ontological evidence and as a realizable goal which provides human life with meaning and value.

Csaba Ermesz:
*Ciphers
Jaspers' Existential Philosophy through Buddhist Eyes*

The philosophical system of existentialism, being grown up amidst an increased sense of insecurity between the two world wars places the human existence, the personality, the search for the meaning of life into the focus of its inquiry. In the existentialist views we find both materialism and idealism representing two opposing basic ways of thinking. However, these thinkers are looking for the immediate causes behind everyday human actions, feelings and experiences rather than for a transcendental Creator. The individual being defined as existence is examined in such borderline situations (*Grenzsituationen*) where the individual is confronted with the questions of being and non-being, birth and death, freedom and responsibility, where one faces the need for decision. Existential philosophy being also deeply concerned with the analysis of human beings' motivations and impulses provides an exciting opportunity for a comparison with both Buddhist theory and practice. The present paper seeks to clarify the similarities between Buddhist teachings and the existential philosophy of Jaspers. It examines whether their seeming analogies may have some deeper, common roots, even though the two systems of thoughts differ in their orientation. We do this in the hope that despite the distance of two and a half thousand years and the different cultural background our analysis of the given 20th century ideas and the teachings of Buddha would give motivation for further study.

*Tibor Porosz:
Entoptic phenomena in Buddhist meditation*

After the introduction to the Western and Buddhist interpretations of dazzled eyes, illusions and hallucinations in everyday life the paper describes the types of light-experiences in buddhist meditation among the altered states of consciousness. Interpreting these experiences the article investigates the appearance and functioning of entoptical phenomena and shows that there is a fundamental difference between hallicinations and meditative visions concerning their reality status.

*Viktor Farkas:
Interference
Thoughts on the verses of the Dhammapada*

The author analyses the poetic images and symbols of the Dhammapada in the light of the basic Buddhist teachings using mainly connotations and associations. His approach is intuitive. The article can be considered as a personal reflection rather than a philosophical or philological paper. The intuitive extension of the topic go beyond the framework of Buddhist philosophy, so the teachings of other traditions and modern poetic images play their role in the reflections, too. Various Dhammapada translations and interpretations are compared, and not only the similarities but also the differencies are emphasized.