

keréknyomok

TÁRSADALMI, ORIENTALISZTIKAI ÉS BUDDHOLÓGIAI FOLYÓIRAT



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Summaries in English

Boglárka Fenyvesi: Teaching of Emptiness – Emptiness of Teaching

The paper analyses the Buddhist concepts of Emptiness (*śūnyatā*) and skillful means (*upāya*), and their relationship in the lights of Buddhist teachings, especially Hinayāna and Mahāyāna texts. Its main goal is not to give thorough philological or historical analysis, but rather to clarify, expand and understand the reciprocity inherent in the two concepts.

Nguyen Thi Thanh Giang: Comparison of Vietnamese and Korean Lunar New Year based on the narratives, legends, myths

The Lunar New Year is considered to be one of the most important holidays in the East and Southeast Asia. This article examines the similarities and differences between the Vietnamese and Korean Lunar New Year. Since China has been the most powerful nation from ancient times, its culture and habit affected the neighboring countries, especially its colonies. The Lunar New Year is considered originating also in China.

To realise the special characteristics of the Vietnamese and Korean Lunar New Year, first we have to see how these two countries detached themselves from China. After this introduction, the author describes the general characteristics of the Lunar New Year mainly by examples from China, then specializes in the Vietnamese and Korean Lunar New Year.

At the end it becomes clear that even though Korea and Vietnam have similarities with China, these two countries have separated themselves from it and created their own characteristics. But the intention of being together with the family and paying respect to the parents, ancestors and deities, as well as attracting the good luck and expelling the bad one, remained the same in all the countries.

Zoltán Cser: The role of motion in Buddhist practice

When we talk about the practice of Buddhism mostly we consider as the most important one is sitting meditation where the main purpose to stop all movement, all distraction. But if we go a little deeper in researching the practice systems we find – in spite of the difficulty to find scriptural resources because of secrecy – almost the opposite; physical movement practices, breathing exercises, recitation and mantra practices belonging to verbal activity and lastly wide range of mental exercises, visualizations etc. Even when we think about the different rituals, all can be seen as meditation in movement. Respecting the volume limits we do a little journey in the world of movement practices starting from the early education of the Buddha and then going through to depict the movement systems in Theravāda, Mahāyāna, Zen, Buddhist Tantra and Dzogchen.

*László Fórizs:
Excerpts from the Tipiṭaka*

The chrestomacy *India's wisdom* appeared 25 years ago. On this occasion we publish the translations of Chapter 6 of the 1994 book again with new notes. In this way we also commemorate the 120 years anniversary of Henry Clarke Warren's premature death. The famous American Sanskrit and Pali scholar founded Harvard Oriental Series (HOS) together with Rockwell Lanman. Our selection is based on Warren's „Buddhism in translation“ (HOS, Volume 3).

*Tibor Porosz:
Bodily Experiences
and the concept of „I“
in Western thought*

One of the outstanding results of the rediscovery of physicality is the perception that touch and body feelings play a decisive role in the development and maintenance of the „I“ feeling and „I“ concept. It is also linked to the fact that the Buddha's insight meditation (*satipaṭṭhāna-vipassana*) is also a unique new bodily experience, the visceral coherence, which in effect creates a new kind of personality. For a deeper understanding of this process, the article reviews Western scientific and philosophical analysis of everyday body feelings, somatic illusions and hallucinations, the coordination of physical experiences, perception, movement and affections, and the cohesion of the person (body schema, body image, incarnation, kinesthetic consciousness, body memory and body narratives). Finally, in a separate section, the author gives an overview of the descriptions of personality coherence in the West. It is noteworthy that Gilles Deleuze's philosophical point of view is in agreement with the meditative experience of visceral coherence.

*Dénes Schreiner:
Thanato-topography.
The scenes of death*

Death is the limit of all our experience, but cannot itself become experience. What is called death experience is not the experiencing of death itself, but much rather a life experience, since the one who returned from death had been part of life all along. There is no return from death in the literal sense, the realm of which, however, is not only temporal but also spatial. Thus, death and the other world cannot only be interpreted from the vantage point of our thrownness into time, but also from the vantage point of those spaces, which emerge in our spatial and temporal lifeworld. This is why we have to examine those experiences, which appear for us as death experience within our life. We have to search for the places of death among our everyday experiences of body and space, in the rhythm of our life time, in the statics and dynamics of our emotions and the vibrations of our soul, in our solitude and our social life. Calling these places of death *thanato-topoi*, we can attempt to make the preliminary outline of a *thanato-topography* weaving through the tapestry of our life.

*Dénes Schreiner:
Swing-poetics*

I am standing by my son who is swinging on the playground, I am pushing him in the swing, and I have enough time to ponder about the joy of swinging. I can see his reactions, the swing is moving in front of me, which recalls the memory of my own swinging when I was a child. As if the swing could fly me back into the past so that I can revive something old and long forgotten. But did I really get back the experience of swinging? And not only its thought or its memory?

*László Fórizs:
Dīrghatamas*

The article contains all the three parts of the paper read at the 12th World Sanskrit Conference, Helsinki, Finland. The complete paper was accepted for publication by the original editors of Vedic Investigations, but the first two parts of it were omitted later due to the limitation on the number of pages by the publisher.

*László Fórizs:
Five hymns from the Dīrghatamas cycle*

The paper presents Ṛgveda 1.143, 1.149, 1.158, 1.159 and 1.160 not only in the usual (lossy) scientific transliteration, but also in such Devanāgarī and indolatin, that shows the Vedic tonal accents. Then comes a Hungarian translation with notes. The author's main goal was to reconcile philological precision to poetic beauty.