

CHINESE PHILOSOPHY. BUDDHISM

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Annotation.

This article is about Chinese philosophy and Buddhism. The teachings of the philosophical schools formed in ancient China are still relevant today in China and many other countries in the East.

Keywords:

Chinese philosophy, Buddhism, culture, tradition, worldview, spirituality, theory, doctrine.

The penetration of Buddhism into China and the formation of a proper Chinese Buddhist tradition is the most striking example in the history of Chinese culture of intercultural interaction before the advent of the New Age and the beginning of intensive contacts between China and the West. In addition, Chinese Buddhism, which became, in essence, a kind of product of the synthesis of Chinese and Indian cultures (the latter represented Buddhism in China), spread from China to all countries of the Far East (Korea, Japan, Vietnam)x, carrying not only Chinese hieroglyphic writing, but also aspects of Chinese culture that had no direct relation to Buddhism proper. Thus, it was the spread of Buddhism "beyond the four seas" that had a decisive influence on the course of the civilizational process there and ultimately, on the formation of the Far Eastern historical and cultural region. But even more important, apparently, is the fact that in the face of Buddhism, China for the first time encountered a worldview that is fundamentally alien to it in terms of its main characteristics and value orientations.

As a result of the most complex centuries-old process of cultural adaptation, Buddhism managed not only to fit into Chinese society forever, but also to transform many important aspects of the Chinese worldview in many ways. In any case, he brought with him a fundamentally new cultural information that Chinese culture has mastered, adapted and processed for a millennium; The fruit of this assimilation of the accomplished cultural synthesis in many respects was Neo-Confucianism.

But, of course, Sam Buddhism has undergone tremendous changes in the course of this process, becoming, in essence, a special Buddhist confession within the tradition.

Mahayana. Therefore, the process of establishing Buddhism in China is quite rightly called the process of "Sinification of Buddhism" (zhongguohua). Moreover, it is quite natural to assume that Buddhism, as a single representative of a holistic Indian cultural tradition, cannot seem to be equally powerful as a colossus of Chinese civilization, which at the time of the beginning of the reception of Buddhism had about two thousand years of its development, and therefore underwent a transformation to a greater extent than Chinese culture under its influence. Speaking about the problems that Buddhism faced during its establishment in China and the discussions caused by them, which had a significant impact on the evolution of Buddhist thought in this country, it is impossible not to mention the discussion of the indestructibility of the spiritual principle (shen bume).

Since in China there were no developed theories of the immortality of the soul, and in general the soul as a special spiritual and fundamentally different entity from the body, the Buddhist doctrine of karma was perceived by the Chinese as a doctrine, suggesting the presence of an eternal and indestructible spiritual principle in man. Such an understanding fundamentally contradicted such a fundamental Buddhist doctrine as Kanatmavada, and essentially coincided with the crudest forms of Hindu Atmavada. However, it was precisely this theory of the indestructibility of the spirit in China in the 3rd-5th centuries that was perceived as proper Buddhist. Opponents of Buddhism from among the orthodox Confucians opposed this teaching, arguing that the spiritual principle, being a function of the body, just as sharpness is a function, or quality, of a knife, cannot exist after the death of the body, just as the sharpness cannot exist separately from the knife. Particularly heated discussions on this issue were held in the 5th - early 6th centuries, when Buddhism enjoyed special patronage of the imperial court of the Southern Liang dynasty (primarily the Golyan emperor Wudi, who even

styled himself "bodhisattva emperor"). The Buddhist apologists at that time were opposed by the Confucian scholar Fan Zhen, whose name remains in history only thanks to these disputes.

For a long time, the ignorance of the Chinese for a long time shastr - systematic philosophical treatises - contributed to the consolidation of the doctrine of "indestructibility of the spiritual principle". Acquaintance with them thanks to the translation activities of Kumarajiva (at the beginning in the northern lands of the country captured in the 4th-6th centuries by nomads, and then in the south, where national dynasties ruled) raised the question of the correspondence of established ideas about Buddhism to his true teaching. On the one hand, the awareness of this issue led to the abandonment of its interpretations that were completely incompatible with Buddhism, and on the other hand, it prompted Chinese Buddhists to look in the very religious and philosophical literature of Indian Buddhism for a foundation for the approach that has developed in China to fundamental Buddhist ideas.

Inadequate understanding of Chinese anatmavada was largely due to the naturalistic substantialism of traditional Chinese philosophy, which "embodied" the flow of mental states (santana) of Buddhist philosophy and turned the legs into some kind of spiritual "eternal thing" (chanu). The same approach was applied to the concept of shunya, emptiness. Chinese Buddhists in the 4th century developed a special "teaching of oprajna" (bojo-xue), which was nothing more than a transposition of the language of Buddhist terminology, the Taoist-Confucian philosophy xuan-xue edited by Wang Bi (226-249). The thinkers of the bojo-xue school (first of all, the teacher of Hui-yuan, Tao-an, 312-385) considered the lishunyuk of the channel of the Chinese "absence" (u) - that is, some unformed, qualityless state of the world, preceding its formation and transformation into the world of presence (yu), the existence of "ten thousand things" (vanu). Chinese Buddhists of the 4th century directly called lishun the "root absence" (benu) and the "body-substance" (ti) of everything.

After the translation into Chinese of the Buddhist philosophical treatises (at first the Shunyavadin, and later the Vijnyanavadin), the illegitimacy of such interpretations became obvious. On the other hand, a certain understanding of Buddhism in China was already established, and it was almost impossible to abandon it. Then the theorists of Chinese Buddhism in the Indian tradition itself found ideas that reinforce the current interpretation of Buddhism. The period of interpretation of Buddhism in China begins (second half of the 5th - first half of the 6th century), associated with the flourishing of the Tathagatagarbha (Zhulaytsang) theory in China. The fate of the theory of garbha (as we will abbreviate the long word "Tathagatagarbha") in different regions of the distribution of the Mahayana was not the same. In Tibet, it continued to exist as an important but subordinate element of schools oriented towards a moderate madhyamaku yogachara.

Only the Jonang-pa tradition, which was an offshoot of the Sakya-pa school, directly relied on the Nugarbha doctrine. However, in the 17th century it ceased to exist. However, despite the small number of their supporters, Jonang-padala of such an outstanding figure of Tibetan Buddhism as Taranatha, the famous traditional historian of Buddhism. In China, it was precisely the theory of garbhi that turned out to be the element that was necessary for the final perception and assimilation of Buddhism in this country. Here the teaching of Ogarbhe reached its maturity and flourishing, becoming the theoretical basis of all the leading schools of Chinese (and all of the Far Eastern) Buddhism. The fact that the theory of garbhi arose as a completely independent direction is evidenced by the fact that it relied on quite specific sutras and melas of its own treatises (shastras), which differed in content from both the works of the Madhyamikas and those of the Gacharins. The most important three sutras for this teaching are the Tathagatagarbhasutra, the Mahaparinirvanasutra and the Srimaladevisimhanadasutra.

"Lankavatarasutra", in which a lot of space is also devoted to theory of garbha, reflected the stage of the beginning of convergence of the theory of garbhi and the philosophy of yogachara.

The most important Shastro in this direction is one of the treatises of Maitreya-Asanga, namely the "Ratnagotravibhaga" or "Uttaratantra" (III). The exegetes of the Tibetan Gelug-pa school attribute this treatise to Madhyamaka Prasangika and consider its teaching to be "final" (nitārtha), although its real doctrinal content is very far from Madhyamaka. In addition to this text, the treatise "On the Nature of the Buddha" ("Buddhagotrashāstra") attributed to Vasubandhu and the small work of Saramati "The Mahayana Treatise that there are no differences in the dharma world" ("Dharmadhatuavivisheshashāstra"; "Dachengfatszeuchabelun"), which has survived only in Chinese translation, should be named. Other treatises,

in which the ideas and garbhi are defining, already contain an insignificant element of the philosophy of yogachara. The synthesis of the theory of garbhi yogachara was manifested, in particular, in the introduction of yogacharin terminology (alaya-vijnana, vasanas, etc.) and the convergence of the terms "Tathagatagarbha" and "alaya-vijnana".

This synthesis reached its apex and full theoretical maturity in a text apparently written in China VI and Chinese. This is a Treatise on the Awakening of the Faith in the Mahayana (Dachengqixinlun; Mahayanashraddhotpadashastra), attributed without any NATO foundation to Ashvaghosha (1st century), the author of the famous poem of the Buddha's life "Buddhacharita".

What does the self-word Tathagatagarbha mean? Tathagata, as already mentioned, is one of the main epithets of the Buddha; in this case it is simply a synonym for the word "Buddha". And the word "garbha" is polysemic, and, apparently, this is precisely why it was chosen by the unknown creators of this term. First, it means "embryo", "embryo". Secondly, it denotes the receptacle in which the embryo is located - the uterus, chorion, womb. Thus, the word "Tathagatagarbha" can be understood both as "Buddha's Embryo", and as "Buddha's Bosom", "Buddha's Receptacle". Both of these values are very important for the garbha theory. In the first meaning, garbha is understood as the germ of Buddhahood in every living being. In other words, every living being is potentially endowed with a Buddha, or is potentially a Buddha. This thesis has traditionally received two quite different interpretations. According to the first of these, garbha should be understood purely metaphorically, as a kind of opportunity for every living being to become a Buddha: there is nothing in nature that could prevent them from doing so. There is no essence or substance that could be called "Buddha nature" in this case. When the Buddha Sutras proclaimed the truth that the germ of Buddhahood is hidden in every being, they meant only that every being has the possibility of becoming a Buddha. This interpretation has been accepted by virtually all schools of Mahayana, including those that (such as the Gelug followers in Tibet) considered the ultimate teaching of the Mmadhyamaka Prasangika.

The second interpretation suggested that some special essence was actually present in living beings, which could be called "Buddha nature". If the first interpretation of the garbha theory asserted that all beings can become Buddhas, then the second proclaimed that all living beings are already Buddhas and they only need to realize their potential "Buddhahood". Some followers of the Garbhist doctrine go even further, saying that this Buddha-nature does not even need to be realized, it is already completely irrelevant. You just need to realize yourself as a Buddha, understand and feel that you are already here and now a Buddha. If the first interpretation of the garbhi was spread mainly in the Tibetan branch of the Mahayana, then the second completely prevailed in Chinese-Far Eastern Buddhism, where they transcended the famous theory of "primordial awakening" (Chinese benjue; Japanese hongaku), which stated that living beings were initially awakened and the very nature of the mind (chitta; xin) is awakening, bodhi. A similar position was held by the Tibetan direction of Dzog-chen (Mahaatiyoga), which taught that the nature of the mind (semsnyid; chittatva) is awakening, or the original gnosis (rig-pailiyeshes / yeshey; jnana, vidya), present in any actual act of consciousness, like moisture (the nature of water) is present in any wave. The slogans of Dzog-chen and the Chinese schools of Buddhism are: "Our own mind (chitta; sems/sin) is the Buddha." All living beings are Buddhas: a living being is a Buddha with affective delusions (klesha), a Buddha is a living being without affective delusions.

In the early texts presenting the ogarbhe teaching (Mahaparinirvana Sutra, Tathagatagarbhasutra, Ratnagotravibhaga), this doctrine is in no way connected with the philosophy of yogacara and is not expounded in yogacara terms. Moreover, apparently, the theory of garbhi elder ogachara. However, later the synthesis of the ideas of garbhi and the philosophy of consciousness occurs, the first example of which is the Lankavatara Sutra (4th century). Why did this happen and what did it lead to? Apparently, yogachara was more in need of this synthesis than the garbha theory. The point is that yogachara very consistently and harmoniously explained the causes and mechanisms of the emergence of samsara, much worse substantiated the possibility of gaining awakening and achieving Buddhahood. It is not at all clear from the study of yogachara what is the basis of the very "turn in the base", due to which the alaya-vijnana ceases to project its contents outward, gradually transforming into non-dual wisdom. Moreover, the ontological status of this wisdom itself remained rather obscure. As a result, there was even a tendency to introduce into the yogacharin system another - ninth - consciousness (amala-vijnana - "unclouded consciousness"), identical to the concept

of the Buddha's Dharma Body. This idea was finally formulated by Paramartha (VI), one of the most famous translators of Sanskrit Buddhist texts into Chinese, and by far the key figure for the history of the emergence of the Buddhist tradition in China.

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