

THE INFLUENCE OF TATHAGATAGARBI THEORY ON THE FORMATION OF CHINESE BUDDHISM SCHOOLS

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ABSTRACT

This article discusses the influence of the theory of Tathagatagarbhi on the development and formation of philosophical teachings of schools of Chinese Buddhism. Also, the impact of the Tathagatagarbhi theory on the development of Far Eastern philosophical thought is described.

Keywords: Tathagatagarbhi theory, Garbhi theory, Chinese Buddhism, Mahaparinirvana sutra, Paramartha, Meditation, observation school, Buddha, Shakyamuni, "Huayan szin" ("Avatamsaka sutra"), Fa-szan, Bodhicharma.

ANNOTATSIYA

Ushbu maqolada Tatxagatagarbxi nazariyasining Xitoy buddaviyligi maktablarining rivojlanishi va falsafiy ta'limotlari shakllanishiga ta'siri haqida mulohaza yuritilgan. Shuningdek, Tatxagatagarbxi nazariyasining Uzoq Sharq falsafiy tafakkuri rivojiga ta'siri bayon qilingan.

Kalit so'zlar: Tatxagatagarbxi nazariyasi, Garbxi nazariyasi, Xitoy Buddaviyligi, Maxaparinirvana sutra, Paramartxa, Meditatsiya, mushohada maktabi, Budda, Shakyamuni, "Xuayan szin" ("Avatamsaka sutra"), Fa-szan, Bodxixarma.

АННОТАЦИЯ

В данной статье рассматривается влияние теории Татхагатагарбхи на развитие и формирование философских учений школ китайского буддизма. Также описано влияние теории Татхагатагарбхи на развитие дальневосточной философской мысли.



Ключевые слова: теория Татхагатагарбхи, теория Гарбхи, китайский буддизм, Махапаринирвана сутра, Парамартха, Медитация, школа наблюдения, Будда, Шакьямуни, «Хуаянь син» («Аватамсака сутра»), Фа-сзан, Бодхичарма.

Three factors were important in Chinese Buddhists' familiarity with the Tathagatagarbhi theory and their preference for it over other Buddhist teachings. The first factor was the translation of the influential Mahaparinirvana Sutra into Chinese, and the second factor was the synthesis of yogachara and garbhi theory in China, which was the main work of this synthesis, "The Harmony of Faith in the Mahayana." The third factor is the interest in the problem of soul-mind (sin) of Chinese thought and culture, which has continued since the time of the great exponent of Confucianism, such as Mengzi (372-289 BC). These three factors led to the planting of the Indian seed in fertile land.

The history of the formation of the text "Mahaparinirvana Sutra" is very complicated and complicated. There are differences between the South and North Chinese editions of the Mahaparinirvana Sutra, and significant structural differences are observed in the translations of this sutra (Buddhabhadra, Fa-xian, and Dharmashekma). The final form of this sutra text was formed in Central Asia, and the influence of Indian traditions can be felt in it. In Central Asia, the famous 23rd chapter was added to the sutra. This 23rd chapter presents the thesis that all living beings have a primordial nature animated by Buddha essence.

The Mahaparinirvana Sutra presents the final perfection of the Garbhe doctrine. Garbhe's teaching extols the primordial vivification (ben szyue) nature of the Buddha, which possesses qualities such as majesty, eternity, bliss, true independence, and purity. The interpretation of the sutra in the spirit of the doctrine of the single primordial animated "heart-mind" (ekachitta) that forms the nature of all beings was fully formed after the commentaries of Hui-yuan's famous disciple Daoshen (360-434) and the translation of Dharmashekma¹.

Paramartha (Zheng-di, 498-569, came to Guangzhou from India in 546) was a firm supporter of the synthesis of yogachara and Tathagatagarbhi theory. It was his translations and commentaries that finally turned Chinese Buddhists to this line of

¹ Von Litian. Fotjiao zhexue (Buddhist philosophy). Beijing, 1987.pp.93



Buddhist thought and convinced them of the supreme and ultimate (nitartxa, lyao i) character of his teachings. Paramartkha was initially unsuccessful in China, the country's internecine wars and political instability forced the thinker to constantly move. Paramartha tried several times to return to India, but these efforts did not materialize (once he boarded a ship to return to his homeland, but the ship did not leave Guangzhou due to a storm, and the mayor persuaded Paramartha to stay). Paramartha even attempted suicide, the ultimate humiliation for Buddhist monks. Paramartkha translated yogachara text into Chinese in the spirit of synthesis of yogachara and garbhi theory. But his most important work was introducing the Chinese sangha to the "Treatise on Instilling Confidence in the Mahayana Faith". This treatise has become a kind of sacred source of Chinese Buddhist schools and is the most commented treatise in China (especially the most famous commentator is Fa-szan), Korea (Wonghe Commentary) and Japan.

In the Chinese philosophical tradition, the heart (qalb), (sin) is not a feeling organ, but a thinking organ, and the heart is an intelligent organ. In the treatise of Mengzi (in particular, in the chapter "On the Dissolution of the Heart" - "Szin sin"), comments such as "whoever realizes his own nature, realizes Heaven" are reflected. Also, in this treatise, terms such as "noble heart" (lian sin) and "noble power" (lian nep), similar to concepts such as "self-spiritualization" (prabhasvara) and mind (chitta) in Garbhi theory, refer to the noble and perfect nature of the heart-mind. points out. The choice of the word "sin" for the translation of the Sanskrit word "chitta" completed the convergence of the concept of mind-heart (sin/chitta) in the interpretation of Buddhist and Confucian directions². In this context, the growing interest in the heart-mind issue in the Chinese philosophical tradition proved that the Chinese Buddhist thought had deviated from the Tathagatagarbhi theory.

The final split between the Chineseized schools, which were oriented towards Western theory, and the schools which sought to correct Chinese Buddhism according to Indian standards occurred in the middle of the 7th century. At that time, Chinese Buddhists rejected the Huaiyan patriarch Fa-zhan and showed that they did not accept the Indian version of Buddhism brought to China by Xuan-zhan in his person. Hindu Buddhism was limited in its understanding of the happenings and lacked pure soteriological universality. After that, Chinese Buddhists practically lost

² Von Litian. Fotjiao zhexue (Buddhist philosophy). Beijing, 1987.pp.114



their interest in contact with Indian Buddhists (both the arrival of the monk I-sin on pilgrimage to India and the short-lived successes of the propagators of Tantric Buddhism in the first half of the 8th century, Amoghavajra, Vajrabodhi and Subhakarasiṃha). could not shoot). That is why the traditions of the later Vajrayana and Mahasiddhs, even the logical and epistemological researches of Dharmakīrti and his followers remained unknown in China. This interest developed in the 11th century, following the translation into Chinese of the higher yoga tantras (which were also modified based on the Chinese understanding of the word order). But this awakened interest did not change anything, and by the 13th century, the works of Xuan-san and his student Kuai-szu were completely lost and forgotten in China (later they were brought back to China from Japan).

The development of Tathagatagarbhi ideas in China followed the formation of the theory of "Buddha nature" (fo sin lun). Underlying this teaching was the view that every living being has a Buddha nature, which is its true essence and true Self. According to him, every living being is a Buddha according to its nature, and their nature is considered to be awakened and animated from the beginning. Usually, the concept of "Buddha nature" refers to the primitive, substratum consciousness, which is identified with Tathagatagarbhi. The goal of Buddhist practice is to apply the human nature, to realize it and to activate it in everyday life³.

The Buddha Nature theory was developed as a result of the interaction of the Chinese doctrine of human nature (sin), which posits that each dharma is intrinsically Buddhist, with characteristics of the Buddha, with traditional Chinese theories (Confucianism). . According to Meng-shi, a person has a positive character and all spiritual perfections by nature.

By the 6th century, Buddhism had become a powerful ideological force in China. A large number of Buddhist monasteries (temples) were built throughout the country (large monastic complexes were located in the northern part of the country, where large statues of Buddha and bodhisattvas were built - cave complexes in Lunmen and Yungang), a large number of monks lived in them. Buddhism, supported by many emperors, was gradually completing its integration into Chinese society. An active process of formation of the "Trinity of Teachings" (san xiao) was underway. This

³ Hsing Yun. The Buddhist Perspective on Time and Space. Buddhism in Every Step 35 = Буддийский взгляд на время и пространство / Edited and proofread by Venerable Yi Chao, Louvenia Ortega. — Buddha's Light Publishing, 2009. P-34/



triad consisted of such teachings as Confucianism, Taoism and Buddhism. This trio defined the spiritual and spiritual development of Chinese society for the next one and a half thousand years.

The schools of Chinese Buddhism, which were formed during the VI-VIII centuries and determined the uniqueness of Buddhist traditions in the entire Far East, can be divided into three main groups:

1) "School of treatises" (lun), this school was based on one of the Indian shastras and was engaged in the study and interpretation of texts of Indian Buddhist philosophy (madhmaka, yogachara, classical Abhidharma). This school also includes the following schools: San lun ssun (School of the Three Treatises, madhyamaka), fa syan ssun (school of dharma signs, yogachara), chen shi ssun (school of the Satyasiddhi shastra treatise written by Harivarman, close to the Hinayana school) and the school of szyuyshe lun szun Vasubandhu's treatise Abhidharmakosha. These schools, which reflected the influence of Indian Buddhism, were few in number, and the ones that existed did not have a strong influence and ended their activity early (but in part they survived in Japan). But some of the representatives of these schools (for example, Xuan-shan) performed works of great importance in the history of Chinese Buddhism.

2) The "school of sutras" (szin), which is based on one or another doctrinal text belonging to the Buddhist tradition, is among the schools that reflect Buddhist truths at the highest level. They included schools like Tiantai szun (Tiantaishan Mountain School) and Huaiyan szun (Avatamsaka Sutra School), which had no parallel in Indian society. The Tiantai School was considered a school based on the teachings of the Lotus Sutra of the Noble Dharma, while the Huayan Zun School was a school based on the teachings of the Huayan Xin Sutra. Although schools of this type were based not on philosophical, but on religious-ideological texts, they developed complex systems that were not related to the teachings of one or another Indian text, and dealt with theoretical and philosophical problems. These schools created Far Eastern systems of Buddhist philosophy based on the Tathagatagarbhi theory (more precisely, a synthesis of the Garbhi and Yogachara theories). Although the philosophy of the schools of sutras remained relevant throughout the history of Buddhism in China and the Far East, their influence weakened after the brilliant development of the 7th and the first half of the 9th centuries.



3) The "Meditation, Observance School" (chan) focused mainly on Buddhist spiritual practice, meditation, and yoga. First of all, it is necessary to include in this group the Chinese school of Chanzun (Japanese, Zen-syu), which has its own characteristics. This group should also include the "Mantra School" (zhen yan szun: another name is mi xiao - "mysterious teaching"), famous for its proverbs. This school promoted Tantric Buddhism in China from the 8th century onwards, but this teaching did not spread as widely as expected in China. The Pure Ground (Szintu szun) school, which makes it their main practice to repeat the name of Buddha Amitabh while reciting a prayer, also belongs to this group. The Vinai (luy szun) school, which deals with monastic rites, also belongs to this group. Some of these schools developed a doctrine based mostly on observation, while others developed a doctrine based on faith and ritual. The Chan and Sof Zamin schools of this group became the leading schools in Chinese Buddhism from the middle of the 9th century, and in the 12th - 13th centuries, in the Buddhism of the entire Far Eastern region. They often use their religious practices among themselves and use many of the tenets and rules of the theoretical teachings of other schools, particularly the Huayan School.

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