



The setting of ontological and epistemological issues in the teachings of the Tiantai School

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Abstract- In 56 CE, Emperor Min-din of the Han dynasty had a dream in which a saint shone a golden light. In the morning, the emperor gathered his wise officials and asked them to explain the identity of this saint. While everyone did not know the meaning of the dream, a sage said, "I heard that your servant in the fireplace was a divine being (shen) in the West, and his name was Buddha. This is the divine being who entered your dream." The emperor then sent an embassy to the Western lands (si yui - Central Asia), which after some time brought Buddhist texts and sacred images on a white horse.

Key words: school, empire, capital, mention, light

I. INTRODUCTION

This horse was escorted by two monks Dharmamaratna and Kashyapamatan. The monks were honored in Loyan, the capital of the empire, and soon the first Buddhist monastery, the White Horse Monastery, was built there [1. Page 38].

Of course, the event mentioned above is a myth, it should not be taken lightly. There is no doubt that the first monasteries in China (including Loyanda) appeared a little later - before the third century AD. But this legend correctly shows the time of the arrival of Buddhism in China - the first century AD. In addition, the text of a letter from the local Chu king Ying (Liu Ying) has been preserved, which was written in 65 AD. It contains three terms of King In Buddhism - upasaka (member of the Buddhist community), Buddha and shramana. Another important historical event reflected in the legend is the influx of Buddhism into China from Central Asia [1. Page 41]. The influx of Buddhism into China and the formation of Chinese Buddhist traditions serve as a clear example of the interaction between cultures in Chinese history. It is also noteworthy that Chinese Buddhism, which is the product of a unique synthesis of Chinese and Indian culture, spread from this country to all countries of the Far East (Korea, Japan, Vietnam) [2. Page 96]. Chinese Buddhism brought to these countries, in addition to its own writing system, the directions and features of non-Buddhist Chinese culture. In this way, the spread of Buddhism across the "four seas" had a decisive impact on the formation of the historical and cultural region of the Far East and the course of a specific cultural process. It was precisely in the promotion of Buddhism that China, for the first time, was confronted with a "foreign" worldview that had a system of basic features and values. Buddhism was immersed in this society forever as a result of a complex process that lasted for many centuries, i.e. cultural adaptation to China, and changed many important aspects of the Chinese worldview. Buddhism brought an entirely new cultural dimension to China, which Chinese culture assimilated and adapted over the millennia, and as a result of this cultural synthesis, a neo-Confucian, new Confucian system was formed. Buddhism itself underwent great changes in the process and became a denomination of Buddhism within the Mahayana tradition. That is why the process of establishing Buddhist traditions in China was basically called the "Chineseization of Buddhism" (chungohua). Buddhism, as the sole representative of Indian cultural traditions as a whole, could not be compared to the mahogany of Chinese civilization, which had a history of two thousand years even before the emergence of Buddhism. Therefore, Buddhism has undergone more changes than the Chinese culture it affects. The Tiantai School is one of the first Buddhist schools to be formed in China. The founder of this school is the monk Chji-i (538-597), although the foundations of the teachings of this school were laid by his teachers - Hui-wen and Huey-si. The name of the school is derived from the Tiantaishan Mountains in East China (Zhejiang Province). Monk Chji-i lived and worked here for a long time. Since the main doctrinal text of the school is the Nilufar Sutra (Chinese, "Fa hua tsin"), the school is often called the Nilufar sutra school (Faxua tsun). The reason why the Tiantai School preferred this Nilufar sutra was that the doctrine of the classification of the teachings of this sutra (pan jiao) was superior to the teachings of other schools. This doctrine is called the "Five Ages, the Eight Doctrines" (u shi ba tsyao). According to this teaching, Buddha Shakyamuni functioned for five periods after irradiation in a state of "sea reflection" (hay in sanmey), with a high degree of concentration

and attention. In this case, the Buddha's mind was like a calm sea level, reflecting all things, and the Buddha saw the whole world as the absolute unity of the infinite Mind. The Buddha expressed the result of his feelings in the Avatamsaka sutra and explained it to the divine beings and bodhisattvas, and even for them this teaching was complex and incomprehensible [3. Page 138]. The Buddha then decided to prepare his disciples for the gradual mastery of truth, and taught them the doctrine of the Four Noble Truths and the Origin of Causation (Hinayana) in the Deer Forest in Banoras (Varanasi). After mastering this doctrine by them, the Buddha taught the Mahayana theory of consciousness (yoga), and then the Mahayana doctrine of the insignificance and emptiness of the dharma (madhyamaku). It was then revealed that the disciples were ready to master the higher truth. The Buddha taught them the Lotus Sutra, the culmination of his teachings. The Buddha also taught the Mahaparinirvana Sutra before his death and ascension to Nirvana. The Mahaparinirvana Sutra is recognized in the Tiantai School as a sutra that confirms the supreme truth of the Nilufar Sutra. It is said that the composition of the Nilufar Sutra is very similar to the supreme truth of the Avatamsaka Sutra, and the form is higher than the Nilufar Sutra: The Avatamsaka Sutra is very difficult for people with the highest mental capacity to understand, and the Nilufar Sutra it is understandable even for knowledgeable people, and even satisfies the demand of uncle people. From this it can be concluded that the Nilufar Sutra is a complete, comprehensive, "circular" (yuan) doctrine that completes the doctrine [4. Page 87].

It is generally believed that the teachings of the Tiantai School are based on Nagarjuna's madhyamaka. In fact, the teachings of this school were far removed from the classical madhyamaka, expressing in themselves a variant of the Tathagatagarbhi theory. The Tiantai school is based on two most important ideas: the doctrine of "three thousand worlds in one movement of the mind" (i nyan san tsyan) and the concept of "one mind" (i sin; ekachitta). The spiritual practice aspect of school teaching is reflected in the formula of "intiho finding and observing", which is based on the first Buddhist practice - shamatha-vipashyana (calm and analytical observation), but has its own characteristics within the Tiantai school [4. Page 89]. I nyan san tsyan doctrine and the doctrine of a single Mind are inextricably linked to the cosmological views of Buddhism. These views express, first of all, the worldview that approaches each of the living beings and the space in which it is located as an extended separate duality of consciousness and the corresponding world. In the traditions of the Tiantai School, the number of species of living beings (shi) / worlds mentioned above exceeds ten. These include the six worlds of the celestial beings: the divine beings, the titanic-Assyrians, the human beings (ordinary human beings, the human beings are meant - prithagjana, su jen), the animals, the hungry spirits, the worlds of hell. The worlds of Sansara also include the four worlds of the "noble beings": (arya pudgala; syan): the shravaks, the prateka-buddhas, the bodhisattvas, and the worlds of the Buddha. Each of the aforementioned worlds is present in any other, i.e. the worlds pass to each other, enter, for example, the worlds of hell are present in the world of the Buddha (from this theory the very original Gnostic idea of Tiantai Buddhism is formed, i.e. not only good but also evil in the Buddha's nature) possible), while the Buddha world is manifested in the worlds of hell, and if we multiply ten worlds by ten, we get the sum of a hundred worlds. Each world is considered in three different ways, each of which has the status of a separate world (shi jian): 1) the world of beings (viewing each world in the direction of living beings), 2) the five skandx worlds (each world in the direction of psychological beings) to see consciousness as a level of development), 3) world-country (to see each world as a place where living beings are kept). If we multiply ten worlds by three, we get thirty worlds. If we multiply the hundred worlds at our disposal by thirty, we get three thousand. In this case, the teachings of the Tiantai School should be evaluated as a result of the interaction of Indian and Chinese traditions, i.e. the psychology of Indian philosophy and the interaction of Chinese combinatorics and numerology. Numerology has played an important role in traditional Chinese philosophy through mathematically and ideologically significant operations with quasi-mathematical objects. All three thousand worlds exist not only as the composition of the consciousness of objective and living beings, but also in their mutual equality rely on the Absolute One Mind (i sin), the Mind of the Buddha. Every action of this Mind creates worlds whole and complete. The theory of the One Mind is inextricably linked with the Eternal Buddha Tiantai Doctrine. In the Nilufar Sutra, the Buddha says, "Only idiots identify me with Siddhartha Gautama, radiant under the Bodhi tree." The Buddha is an eternal radiance, he is never born and never dies. The founders of the Tiantai School conclude from the above considerations that the true essence of the Buddha is a real reality, like the whole universe, and that every being has enjoyed the radiant nature of the Buddha since the beginning. This idea of the Tiantai school is different from all other schools of Chinese Buddhism (not just Chinese Buddhism). The Tiantai school argues that the nature of the Buddha encompasses not only living beings (santana, "spiritual continuums"), but also objects, "non-living nature" ("noncontinuums"). and that nature is manifested as concepts that can be interpreted through them. This peculiar pantheism of the Tiantai school had a great influence on the art of the Far

East, in particular on the poetry and fine arts of China and Japan, in which natural landscapes were depicted as multifaceted phenomena of the One Absolute [5. Page 59].

The substantialism of Chinese Buddhism, limited by elements of panpsychism and pantheism, was fully manifested in the teachings of the Tiantai School. Another aspect of the Tiantai school is its theory of three-dimensional truth (*san di*). This doctrine is formally consistent with Nagarjuna's two theories of truth, but in essence relies on some of their ideas in stark contrast to this theory. The first fact of the Tiantai school doctrine is that every event is conditioned by causation, this phenomenon cannot exist on its own and is meaningless, it has meaning only as a result of the features and conditions that lead to its formation. This "truth of emptiness" (*kun di*) is fully consistent with Nagarjuna's teaching. The second truth of the Tiantai school is called the truth about lies or the conditional truth (*tsya di*). According to him, all phenomena are devoid of real essence, they are unchanging and have no permanent basis, so they are similar to the results of imaginary images and fantasies (*xuan; hua*) [5. Page 62]. The third truth is called the "middle way truth" (*chjun dao di*), which is the way truth between two different points of view. According to him, all phenomena have this or that "dharma nature" (*fa sin*), they are not born and do not die as the eternal reflection of the Eternal Buddha.

In the teachings of the Tiantai school, when they say truth, they recognize the third truth, because the remaining first and second truths in themselves represent an inconsistent and incomplete knowledge of the real reality. In other words, if we look at the phenomenon outside of a whole worldview and without knowing the identity of the emotional world and the One Mind of the Buddha, then we will inevitably come to consider the first two limited points. The theory of the Single Mind restores the concept of the world in its real reality, affirming that it is identical with the Buddha's absolutely radiant Mind, and carrying out its own "justification of existence" (K.Yu. Solonin's interpretation) within the framework of the Buddhist worldview. The doctrine of the three truths is the result of the interplay between the Mahayana fundamental teachings of Buddhism on the similarity of *sansara* and *nirvana* and the teachings on the relative and absolute truth of the traditional naturalistic and cosmological directions of Chinese philosophical thought. The spiritual practice of the Tiantai School is described in detail in the pamphlet *Mohe chji guan* ("Maxa shamatha vipashyana") - "The Great Treatise on the Elimination of Disorders of Consciousness and Analytical Observation." According to this text, the Tiantai school acquired its methods of observation through the mysterious oral transmission of two yoga methods, such as the "golden oral instruction" from Buddha Shakyamuni and the "Methods of the Modern Master" from Nagarjuna [5. Page 64]. In Chi-yi's treatise, the foundations of spiritual practice are explained in detail, along with all the rules of Tiantai teaching and the philosophical categories of this school. The Tiantai school developed in China until the middle of the ninth century, after which it gradually declined, but in the eleventh and twelfth centuries there was also a short-term recovery. In the early ninth century, the Japanese monk Site (767-822) began to propagate the teachings of Tiantai (Japanese Tendai) in Japan. In the IX-XII centuries, the Tiantai doctrine was supported by the state in Japan, and this doctrine became widespread. In the 13th century, the school of monk Nitiren (1222-1282) was separated from the Tenday school. The main emphasis in the Nitiren school was on honoring the Nilufar Sutra and repeating its name (in Japanese - "Namo mexo renge ke" - "worship of the precious Master's" Nilufar Sutra"). This duo replaced the practice of complex observation of the shamanxi and vipashyana directions of the Tiantai school. In other fields, the Nitiren-syu school uses the rules of tenday teaching. This school values tenday teaching - the highest form of Single Carriage teaching. Today, the Nitiren-syu school is one of the most widespread Buddhist schools in Japan. The Tenday school also became one of the most influential Buddhist schools at the same time. Tenday School has a large number of monasteries, temples, centers, charitable foundations and universities. The Tiantai school was to some extent widespread in Korea and Vietnam. But over time, this school lost its influence in these countries.

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