

THE IMPACT OF BUDDHISM ON EDUCATION IN CHINA

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ABSTRACT

In China's social ethics, the individual is not a "selfish" individual, but a "social" individual. Ethics understands the individual in relation to his or her social function, and upbringing is about bringing the individual to the proper performance of that function. This approach is of great importance for the orderliness of life in agrarian China, but it leads to the reduction of individual life, to a certain social position and activity. The individual is a function in the social organism of society. The main attention is paid to the methods of internal self-improvement. This trend leads to the emergence of new Taoist schools in Northern China in the 12th century. This school focuses on moral improvement and Taoist practice of contemplation. In general, the task of man in China is to preserve and maintain the established order in the sky, which is based on the traditional for the ancient Chinese ideas that the Emperor - the son of Heaven, who carries out his will, he is the father of all the people living in the Celestial Empire. This order is strictly hierarchical, it is formed by four classes of people differing in the degree of wisdom [3, p. 62]. The first of these principles - humanity, humanity - assumed that the relationship between people should be determined by wisdom, goodwill, loyalty to duty, respect, love and respect for elders in age and social status, as well as care for the younger ones. In China, there are moral requirements arising from this principle: pay good for good and justice for evil, respect and love your elders, honor your ancestors and strictly follow the established order. In their totality, the requirements of the principle "rahen" expressed the inner spiritual task of a man, the external expression of which was the requirements of the principle "whether" [5, p. 19]. "Lee" acts as an external embodiment of humanity and can be interpreted as ceremonies, rituals, rules of decency, and rituals. Following these ceremonies and ritualized, strictly regulating all aspects of human life forms of behavior expresses respect and devotion to the established order. The ritual turns out to be necessary in order to civilize even positive human intentions: "respect without ritual leads to rudeness". The ten virtues reflect the customs and traditions of the communal and patriarchal order of China. It is a son's duty, loyalty to the elders, love, patience, admonition against evil deeds, self-sacrifice, animal breeding and tree planting, building roads and wells, enlightening the unreasonable, reading sacred books and observing ceremonies.

Keywords: Education system, humanity, implementation, traditional.

INTRODUCTION

Buddhism brought up and taught. Upbringing began with childhood, family, ancestors accustomed to the cult of the ancestors, to the observance of the ceremony, etc. The education system in medieval China was aimed at training Buddhist connoisseurs.

According to Chinese religious beliefs, the most important duty of a person is only reverence (Xiao) and respect for ancestors. One of the Buddhist writings says: "Always express full respect for parents; deliver them food of the most beloved; grieve when they are sick; to the depths of their souls to grieve at their death; to bring them, the deceased, sacrifices with religious solemnity - these are the five duties of the son's godliness. Respect for the father, and

for the elders in general, outweighs all other human duties, even the need to be truthful and direct. According to the traditionalism of patriarchal societies, Buddhism teaches the careful treatment of the established order: "If within three years after the death of the father, the son does not change the order of his father, it is called sonly piety.

Buddhism expresses China's inherent desire for stability, permanence, which turns into a permanent place for each person in the social hierarchy. This place is defined according to its social belonging and status, as well as its own efforts to master the correct teaching [3, p. 62].

Ritualized forms of behavior are not a purely formal condition for the implementation of human love, because it is impossible to be humane, violating the established order for the common good. If someone restrains himself for one day in order to comply with all the requirements of the ritual, everyone in the Celestial Empire will call him humane. Implementation of what does not correspond to the ritual, you can not do. In general, "the use of the ritual is valuable because it leads people to harmony," the teacher's words are conveyed by his followers.

LITERATURE REVIEW

There is a wealth of literature on pre-Buddhist traditional Chinese folk beliefs that Buddhism encountered during its spread in China. Among the foreign researchers who considered this topic, it is necessary to highlight such names as E. Werner,

M. Granet, J.J.M. de Groot, B. Karlgren, E. Erquez, E. Schavann, B. Laufer, K. Hentze, D. Bodde. Their works allow us to get acquainted with mythology, legends, demonology, cults of the earth and fertility, totemic beliefs, magic and ritual activities of ancient China.

Traditional Chinese folk beliefs are covered in the works of Chinese scientists. Yuan Ke's monograph "Myths of Ancient China "1 summarizes earlier published studies of Chinese authors on Chinese mythology. The cult of the sky, the doctrine of the Heavenly Mandate, is covered by Yang Yong-go in his work "Zhongguo Gudai Shee" ("History of the ideology of ancient China"). Jin Jie's "Zhongguo Minjiang Xiang" ("Chinese folk beliefs") analyzes folk beliefs and describes their history from ancient times to the present day. He Jiang'an's "Zhongguo Minjiang yu" ("Chinese folk dances") discusses ancient ritual dances. Feng Yulang's "Zhongguo Zheshue Shi" (History of Chinese Philosophy) covered the issues related to early beliefs.

METHODOLOGY

Theoretical and methodological bases of the research of this article are conditioned by the specifics of the material under study. General scientific and historical research methods were used. The study used the general scientific principles of knowledge - the principles of historicity, continuity, integrity and consistency.

Buddhism existed in China for almost two millennia. During this time it has changed greatly in the process of adaptation to the Chinese civilization. However, it had a huge impact on traditional Chinese culture, which was most evident in art, literature, and especially in the architecture of China. Numerous Buddhist temples and monasteries, majestic cave and rock complexes, elegant, sometimes openworked and always magnificent in their artistic integrity pagodas gave the Chinese architecture a completely new, different look, actually transformed it. Many pagodas, multi-storey structures symbolizing the Buddhist sky, as well as cave complexes, which were created in the III-VI centuries and now, remain the most valuable

monuments of Chinese culture, the national pride of China. In the complexes of Lunming, Yunga-na and Dunhuang, frescoes, bas-reliefs and especially round sculpture are an organic part of architecture. The golden age of Buddhism in China was the Tang Dynasty, a time characterized by the emergence of many unrivaled spiritual masters. Their heritage is one of China's most valuable treasures. [1. p. 165]

The art of round sculpture was known in China long before Buddhism. However, it was the Mahayanistic sculpture, genetically ascending to the Hellenistic-Kushan prototype, with the typical Buddhist, bodhisattvas and Buddhist holy canons of images, poses and gestures that gained popularity and gained the greatest spread in China. In each Chinese temple you can find sculptural images, the technique of manufacturing and design of which in one way or another goes back to Indian Buddhism. Along with Buddhism, the practice of sculptural depiction of a lion, an animal that had not been known in China before, also came to China.

Buddhism introduced China to the rudiments of artistic prose, a genre that had hardly been known there before. Novels of the Buddhist prototypes, the Bianwen genre and some others (eventually, the Buddhist jataks) eventually became a favourite form of artistic prose and in turn played a role in the development of larger genres, including the classical Chinese novel.

Buddhism, especially Changdeokgung Palace, played a significant role in the flourishing of classical Chinese painting, including the Song era (X-XIII centuries). The thesis of Chang'an Buddhism that Truth and Buddha everywhere and in everything - in the silence of mountains, in the murmuring of streams, the shining of the sun or chirping, and what is most important, in nature - the Great Voidless Void - had a great impact on the artists of Sung school. For them, for example, there was no linear perspective, and the mountains, in abundance present on their scrolls, were perceived as a symbol that illustrated the Great Void of Nature.

Buddhist monasteries have been one of the main centers of Chinese culture for centuries. They spent their time here, searching for inspiration and creating generations of poets, artists, scientists and philosophers. The archives and libraries of the monasteries have accumulated invaluable treasures of written culture, which were regularly copied and multiplied by the efforts of many generations of hard-working monks - translators, compilers and copyists. It is well known that many of the works of Buddhist Tripitaka have survived to this day thanks to their work. Another important thing is that it was the Chinese Buddhist monks who invented the art of woodblock printing, i.e. book-printing and text reproduction with the help of matrixes - boards with mirror hieroglyphs carved on them.

Buddhist and Brahmanist and Buddhist philosophies and mythology had a significant impact on the Chinese people and their culture. Much of this philosophy and mythology, from the practice of yoga gymnastics to ideas of hell and paradise, was accepted in China, and stories and legends from the lives of Buddhas and saints were intricately intertwined in the rationalistic Chinese consciousness with the real historical events, heroes and figures of the past (the same Guan-Yin, for example, received a new biography in China, which made it in the past a respectful daughter of one of the primitive princes of Zhou). Buddhist metaphysical philosophy played a role in the formation of medieval Chinese natural philosophy. The ideas of Chang'an Buddhism about intuitive impulse, sudden illumination, etc., had an even greater impact on the philosophical thought of China. The influence of these ideas is clearly visible in the philosophy of neo-confucianism, in the works of Zhu Xi.

Buddhism has a great deal to do with Chinese history, including seemingly specific Chinese history. For example, there is a legend of tea and tea drinking. Buddhist meditators should have been able to stay awake for long hours. At the same time, sleeping in such a state of prostration was considered unacceptable and shameful. But once the famous patriarch Bodhidharma fell asleep while meditating. When he woke up, he cut off his eyelashes in anger. His eyelashes fell to the ground and gave him a tea bush, from which he began to prepare a refreshing drink. Of course, this is just a legend. However, the fact remains that the art of tea drinking really first appeared in Buddhist monasteries, where tea was used as an invigorating remedy, and then tea drinking became the national custom of the Chinese.

Buddhism was the only world religion widespread in China (neither Christianity nor Islam were ever popular there, remaining the property of a small minority). However, China's specific conditions and the characteristics of Buddhism itself, with its structural looseness, prevented this religion, as well as religious Taoism, from gaining a dominant ideological influence in the country. Like religious Taoism, Chinese Buddhism took its place in the giant system of religious syncretism that developed in medieval China, led by Confucianism.

RESULTS

The art of round sculpture was known in China long before Buddhism. However, it was the Mahayanistic sculpture, genetically ascending to the Hellenistic-Kushan prototype, with the typical Buddhist, bodhisattvas and Buddhist holy canons of images, poses and gestures that gained popularity and gained the greatest spread in China. In each Chinese temple you can find sculptural images, the technique of manufacturing and design of which in one way or another goes back to Indian Buddhism. Along with Buddhism, the practice of sculptural depiction of a lion, an animal that had not been known in China before, also came to China.

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CONCLUSIONS

Buddhism is a religion that speaks to believers in the language of Chinese culture and national ideas about the most important values of life.

Buddhism, having penetrated into the territory of China, has been confronted with a rich cultural tradition that goes back centuries. The ancient beliefs of the Chinese: totemism, animism, perceptions of the soul and the afterlife, etc., although similar to those of other peoples at a similar stage of development, later developed somewhat differently from others, in particular from Indian beliefs. In China, the totemic beliefs, expressed in the cult of ancestors, which became the basis of the religious and ethical system of China, have been greatly developed. Also in China, the cult of the sky and the related doctrine of the heavenly mandate, the cult of the Earth, the cult of antiquity associated with the cult of ancestors teaching about the sons of respect, etc., were developed. A distinctive feature of all these religious beliefs of the Chinese was that they had a pronounced rationalistic, social character. In other words, they were not strongly developed in religious terms.

And it was with these cults that they had to face and interact with Buddhism. He entered into a relationship not only with cults that had developed immediately before his penetration into China, but also with the oldest beliefs: totemism, animism, ideas about the soul and the afterlife. Before entering China, he had no experience of interacting with such beliefs. In his homeland,

India, religious beliefs were given a slightly different direction of development. In contrast to China, in India, the totemic beliefs were not strongly developed, and animistic ideas developed in a different direction. Strong development of ideas about the afterlife, and ideas about the soul were somewhat different from the Chinese beliefs. The gods of India had a pronounced anthropomorphic character. Therefore, in China, Buddhism had to deal with phenomena that he had little or no contact with in his homeland. This, paradoxically enough, contributed to the successful penetration and adaptation of Buddhism in the new territory, i.e. in China.

As we have already noted, Chinese beliefs were not very developed in religious terms. That is why the field of religious beliefs attracted the attention of Buddhism and, precisely, this area was the main focus for its successful development in China. The nature of the relationship between Buddhism and the religious beliefs of the Chinese depended on its future fate in China. Buddhism's attitude toward China's religious cults was ambiguous, with some in sharp contradiction, while others had a positive impact. However, thanks to the adaptation of its teachings through the presentation of its teachings as not contradicting the Chinese worldview, Buddhism managed to overcome difficulties and achieve success in spreading its teachings. At the same time, the elements of Buddhism that he brought with him to China, namely, a new phenomenon for the Chinese - the institution of monasticism - the Buddhist sangha, the own pantheon of deities, underwent chinaization, i.e., acquired Chinese characteristics, and traditional Chinese beliefs were filled with the content of the Buddhist religion. All this contributed to the successful development of popular Buddhism in China.

Today, there are about 100 million Buddhists in China, which testifies to the active revival of this religion in the country. Researchers note that among Chinese Buddhists there are more and more young people who believe that material well-being and success is not the most important thing in life.

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