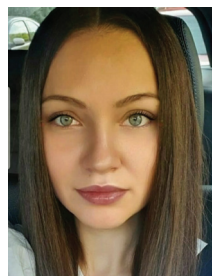


Modern civilization radically transforms the conditions of human existence, forcing one to think about a shift in the fate of human existence, since the scale of individual human practices has acquired a truly universal, all-human character.

When the error and arbitrariness of an individual can cost thousands of lives, the criteria for assessing worldview guidelines and value motivations acquire paramount importance. Development of such criteria, criticism of the axiology of a certain worldview, identification of the semantics and structure of individual worldview systems are the key tasks of philosophical hermeneutics. In the general element of the philosophical-hermeneutic process, historical-philosophical science performs the function of identifying the philosophical form of thought as philosophical, i.e. critical. The historiography of past thinking is the source of logical forms, in comparison with which it is necessary to criticize the worldview imbalances of modern thought. One of such distortions is the technicalization of culture and worldview, leading to the devaluation of the absolute existentials of human existence as values.



**Butko Yuliia.** Phd in Philosophy, Doctorant of the department of philosophy, socio-political and legal science. Donbass State Pedagogical University.  
**Mozgovoy Leonid.** Phd in Philosophy, Professor.  
**Vitaliy Pavlov.** Phd in Philosophy.



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Butko, Mozgovoy, Pavlov

Yuliia Butko  
Leonid Mozgovoy  
Vitaliy Pavlov

# Hermeneutical Aspects of Eastern and Western Philosophy

Anthropomistic paradigm of philosophical  
hermeneutics

 **LAMBERT**  
Academic Publishing

**Yuliia Butko  
Leonid Mozgovoy  
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Cover image: [www.ingimage.com](http://www.ingimage.com)

Publisher:

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International Book Market Service Ltd., member of OmniScriptum Publishing Group

17 Meldrum Street, Beau Bassin 71504, Mauritius

Printed at: see last page

**ISBN: 978-620-3-58039-6**

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## INTRODUCTION

Modern civilization radically transforms the conditions of human existence, forcing one to think about a shift in the fate of human existence, since the scale of individual human practices has acquired a truly universal, all-human character.

When the error and arbitrariness of an individual can cost thousands of lives, the criteria for assessing worldview guidelines and value motivations acquire paramount importance. Development of such criteria, criticism of the axiology of a certain worldview, identification of the semantics and structure of individual worldview systems are the key tasks of philosophical hermeneutics. In the general element of the philosophical-hermeneutic process, historical-philosophical science performs the function of identifying the philosophical form of thought as philosophical, i.e. critical. The historiography of past thinking is the source of logical forms, in comparison with which it is necessary to criticize the worldview imbalances of modern thought. One of such distortions is the technicalization of culture and worldview, leading to the devaluation of the absolute existentials of human existence as values. It is now customary to talk about sincere faith, love, respect in a conditional mood, emphasizing the dominance of indiscriminate subjectivism.

The problem of humanity's loss of the foundations of its own existence has given rise to many projects of philosophical anthropology, in which the experience of non-scientific worldview systems has been actively used. However, we believe that anthropological attitudes are fundamentally incongruent with the very substance of these worldview forms. Scientific analytics of mysticism, for example, will always be limited in nature, based on the modern concept of the subject. The theme of transcendence, the key theme of mysticism, can be introduced only through a radical renormalization of the grammar and vocabulary of philosophical-hermeneutic research. An attempt to make such a renormalization

and move from the anthropology of mysticism to the philosophical analysis of hermeneutical anthropomistics is the content of this monograph.

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## CHAPTER 1. ANTHROPOMISTIC PARADIGM OF PHILOSOPHICAL HERMENEUTICS OF BUDDHISM

The reality of the modern world appears in the mode of permanent crisis, because in its own civilizational development, mankind over the past half century has reached a new dimension of its own influence on the surrounding world. With the level of "anthropological crisis" of the XX century, the ideological focus shifts to the plane of the "ecological crisis" - a probable global catastrophe. The worldview climate of the modern era is determined by the state of the futurological shock, when the future is no longer able to promise a certain optimistic ideal to mankind, and the worldview search must focus on the past. In this context, historical and philosophical studies of worldview paradigms that are alternative to Western Europe, in particular Buddhism, are becoming relevant, within which various teachings and practices of acquiring the anthropomistic experience of the liberation of the personality through internal factors were formed.

In the context of the anthropological crisis caused by the evolutionary transition of philosophy from the non-classical to the post-non-classical way of constituting the worldview at different levels of the system of public consciousness, the dialogue between European civilization and other world cultures was relevant. The most fruitful and large-scale this dialogue of the Western world with the traditions of the East: Buddhism and Taoism. The search for a flexible model of holistic subjectivity, which overcame the limitations of European logocentrism and its derivatives, leads to the Eastern wisdom of everyone who seeks spiritual development.

The popularity of Buddhism in popular culture and the apparent theorizing leave open the problem of the fundamental philosophical reflection of the essential content of the forms that constitute the ideological paradigm of Buddhism. Such reflection is impossible without solving a whole series of tasks of a historical-philosophical nature. In particular, the search for adequate means for the

implementation of the historical reconstruction of the general contour of the evolution of Buddhism and the rational reconstruction of the phenomena of mystical vision in the structure of this contour is relevant.

The beginning of the twenty-first century is characterized by another surge of interest in mysticism. The reasons for this are different, and often boil down not to a single factor, but to a variety of processes taking place in society. And if for a long time in mystical philosophical literature mysticism, in general, was recognized as a pseudoscientific phenomenon, now this phenomenon is being rethought, it also requires an appeal to those religious-philosophical systems in which mysticism and mystical practices form their essence, in particular zen buddhism.

In the second section of the monograph, an attempt is made to the historical-philosophical reconstruction of anthropomistic ideas implicit in the Buddhist worldview system, which involves the following tasks:

- to establish the typological features of the Buddhist mystical philosophy;
- to outline the key moments of the evolution of the Buddhist understanding of the mystical mode of human existence;
- to identify the general and distinctive characteristics of the anthropomistics of classical Buddhism, Chan Buddhism and Tantric Buddhism.

### **1.1. Anthropomistic measurements of the philosophy of Buddhism**

Now, when there is a kind of “return” to the irrational-mystical philosophy, statements about the intrinsic value of mystical practices in the knowledge of the inner world of man are heard more and more often. Showing great interest in the irrational-mystical philosophy, modern science and philosophy are trying to rethink its ontology, anthropological attitudes, epistemological ideas.

It is the scientific paradigm of Eastern philosophy that recently claims to reveal the essence of the anthropological one. This current, in the opinion of many scientists (F. Capri, S. Grof, K. Wilbera, and others), is increasingly claiming the role of a new human philosophy. Its initial postulate: philosophy should not be aimed at studying individual manifestations of the human psyche, but at understanding the nature of man as a whole - in a broad world outlook, based largely on the constructions of quantum physics and Eastern (or rather, Buddhist) anthropology [1, p. 114].

S. Khoruzhiy emphasizes: “The personal and impersonal representations of the ontological Other, God, the Personality and the impersonal Absolute (nirvana or the Great Void, beginning beyond the opposition of being and non-being), constituting different types of personality and human identity as Telos anthropological strategies. In pure forms, these types are realized in the relevant spiritual practices, what are the Hesychasm in the personal paradigm and Tibetan Tantra or Taoism in the impersonal paradigm” [2, p. 194]. However, in the future, both strategies diverge, taking diametrically different positions relative to the person.

These two attitudes are the pure embodiment of two types of worldview of the cosmos and personality in which the ontological choice is behind the true-false opposition: the subject of choice is not the “subject” of the judgment, which can be true or false, but an open-ended living strategy. Buddhism begins with what postmodernism ends today: from the strengthened and polemical affirmation of the death of the subject, the illusoriness of all substantive foundations is presented as a stream of states. For postmodernist consciousness, Buddhism acts as a natural further step, as a direct way to deepen the experience achieved and experienced, forcing Carl Jung to recall that in the historical perspective, the integration of Buddhism with Western culture will be the most important feature of the century. That is why modern philosophy seeks to show the essence of the paths of spiritual growth, referring to the mystical tradition, which combines deep knowledge and

subtle practical art, carrying fundamental consequences for various spheres of thought and life [3, p. 15].

The irrational-mystical philosophy of Buddhism in this direction acts not only as an object of research, but also as a guideline for the development of man. By critically analyzing the old research methodology, based primarily on sociology, modern researchers are trying to bring back the irrational-mystical problematics of philosophy, since “different sociological concepts of religion characterize it only externally, describing and explaining its functioning, but not its essence. The nature of religion, despite all the loud statements of philosophers and sociologists, beginning with the enlighteners, remains a mystery” [4, p. 11]. Irrational-mystical phenomena include, first of all, the philosophical basis of the goal and the task, by which it is the achievement of a special (altered) state of consciousness, the control over concentration and breathing, the achievement of a certain intuitive cognition. Achieving nirvana in Buddhism is the path of spiritual development of man, his mental transformation.

The main criterion for identifying the conceptual foundations of mystical teachings is the category of the irrational. Irrationalism should be understood as a “philosophical trend proclaiming the primacy of the irrational principle, which is the main characteristic of the world itself. The irrational is fundamentally incompatible with the mind and its capabilities, it is beyond its limits, illogical and incompatible with rational thinking. Irrationalists see the basis of the world view in a different nature to it, the result of which is the very irrational nature of being. In irrationalism, the world around us and the process of searching for truth flow through understanding it with the help of non-rational aspects of a person’s spiritual life: will, feelings, intuition, direct contemplation, imagination, instinct, unconscious, mystical “illumination” and others. [5, p. 435].

Analysis of this problem requires clarification of the very concept of mysticism. The word "mystic" in translation from Greek means "mysterious" and

is used to denote a special practice aimed at achieving direct communication and union with God in ecstatic acts of revelation. Mystical experience has the character of "immediacy", "intuition" and is accompanied by extremely intense emotional manifestations. This approach defines mysticism as the mindset of man, his own being, not in the coordinates of our four-dimensional world, but in the hierarchy of the spiritual structure of the universe as a whole. So, the mystical in the context of our research is considered as a form of manifestation of the irrational. The basis for the independence of the phenomenon of mysticism is the "mystical experience", which is the experience of the transcendence of subjectivity in everyday conditions of experience; Mystical experience has a clearly expressed value-emotional nature and can be a source of a harmonizing relationship to the world. Heinrich Dumoulin draws attention to the fact that the ideas about the mystical component of knowledge have expanded considerably. It became necessary to draw a line between the concept of supernatural mysticism, divine grace, and the concept of natural mysticism. [6].

In the East, as Bergson notes in his work "Two sources of morality and religion," the development of mysticism was somewhat different from the ancient Greek and, basically, was carried out in two ways - this is the use of strong drinks "catfish" and with the help of special exercises that were used to slow down the psyche was systematized in "yoga." This practice has been preserved through brahmanism, jainism and buddhism. "In fact, yoga was, in accordance with the time and place, a more accessible form of mystical contemplation or a holistic system that included this form.

On the one hand, Buddhism was not more fundamentally different from other religions but more scientific, and even more mystical: "The state in which he leads his soul is on the other side of consciousness. He achieves nirvana, suppressing desires in life and karma after death "... if you take all this into account, then without hesitation we will see mysticism in Buddhism" [7, p.240].

Further, A. Bergson explains his opinion: "But at the same time, we understand why Buddhism is not complete mysticism. The latter is action, creativity, love." Complete mysticism is found in India, later only in the teachings of Ramakrishna and Vivekananda "[7, p.243].

A large circle of diverse research literature has been formed around Buddhist mysticism, but it is mostly descriptive in general. It can be noted that at present from the available works on Buddhism, both domestic and foreign scholars, it is possible to find an individual assessment, an individual approach to a particular problem, however, there is no holistic vision of the doctrine of Buddhism as an anthroposystemic philosophy.

To understand the anthropomistic ideas of the philosophy of Buddhism, it is necessary to trace the formation of the conceptual foundations of the most influential areas of Buddhism - Hinayana and Mahayana. To accomplish the outlined task, we will rely on modern historical and philosophical research.

The texts of Nagarjuna became the philosophical basis of the Mahayana teachings, but before analyzing them, it should be noted that the role of philosophy in Buddhism was very noticeably different from that assigned to it in European science.

V. Varma, a researcher of early Buddhism, states: "Some authors are critical of the fact that Gautama Buddha does not positively categorize mystical practices (Dhyana, samadhi, prajna), although he recognizes their effectiveness, the Buddha ignores the need for explication of the highest principles.

Buddhism is characterized by the position of a certain epistemological reductionism: "Buddha avoided both metaphysical and dialectical discussions on the definition of absolute reality and truth" [8, p. 274]. The mysticism of the philosophy of early Buddhism is associated with the constitution of the out-of-electoral, intuitive sources of knowledge, but it does not articulate faith in a higher

reality. E. Torchinov draws attention to the fact that ancient philosophy was addressed to the secular man, although there existed various esoteric traditions that required initiation, and Buddhist philosophy, in essence, is esoteric in full, it implies not only meditative perception, but also individual transfer of teaching from teacher to student. This is called the transmission line or the teacher's tradition which consists in the fact that knowledge was transmitted in European culture, and in the Buddhist tradition - the mystical component of the teaching [9, p. 45].

All the elements of being are interconnected and therefore unreal, and the real is only the One — incomprehensible from the outside, inexpressible by words and concepts. If in Hinayana, existence doubles into specified and unspecified realities, then in Mahayana it merges into supreme unity. The term “shunya” means emptiness, and in no way means non-existence, but only the relativity of being: “We are relativists, we are not negativists,” wrote an eminent student of Nagarjuna Chandrakirti [10, p. 88].

Madhyamika does not deny reality, but doctrines about it. Nagarjuna denies the absolute being of the Hinayanist extinct Buddha as an eternal inanimate substance, correlated with the flow of existence and therefore devoid of absolute being. The true Buddha is identical with nirvana, moreover, he is identical with the universe. It is believed that millions of creatures should master the Buddha nature, that is, their ability to achieve Enlightenment. According to the definition of the outstanding Russian Buddhologist F. Shcherbatsky: “All of them were interconnected, mutually determined, and therefore unreal. And nothing, not excluding the integrity of these elements, the integrity of integrity, like the universe itself, regarded as unity, as the only peculiar real substance, could not be perceived as real in the semantic horizon of a limb. This whole integral set of elements, this elementality as a unity, was subsequently identified with the “Cosmic Body of the Buddha”, which appeared in the aspect of a single substance of the Universe” [11, p. 61].

Among the texts of Nagarjuna, the central place is occupied by the “Mula-madhyamaka-karika” in which the teaching of the Void is fully revealed, according to which the soul as an absolute substance is absent, since the spiritual and mental phenomena of the human consciousness are completely dependent on external phenomena . The relativity of all categories, which are usually referred to as absolute, is proved similarly. The translator and researcher of the texts of Nagarjuna V. Androsov writes: “In the phenomenal reality, dharma particles manifest themselves in time and space by combinations determined by the laws of causality and essential conditions of existence, for example, analysis of any conscious act shows that for every single minute the dharma is a particle of consciousness (citta) is in combination with at least ten satellite dharmas that appear in accordance with the law of interdependent origin. Such initial positions in ontology opened up a wide horizon of possibilities not only for the analysts of Vaybhashiki, but also for mystics for self-deepening, meditation on the structures of the individual psyche ”[10, p. 69].

However, Nagarjuna is far from nihilism to transcend the duality of being and non-being to find an unsurpassed state, in denying knowledge and object, the belief that nothing happens in denial of unity and multiplicity, probability and reach [12, p. 63].

The methodological basis of Nagarjuna's thought was the assertion that everything that exists (all dharmas) is causally caused that dharmas do not exist by themselves, do not have their own being and their own essence. Any element exists only in connection with all other elements - it is nothing but the ephemeral generation of the totality of the causes that caused it to exist and for this have no being.

So, all the elements of “reality” are just phantoms and appearances. None of the elements, noted Nagarjuna, has being, since its being is borrowed from other elements that also borrow it, and this is by no means true being. . Accordingly, all



the elements that consist of them are empty. Hence the name of the philosophical doctrine of Nagarjuna - shunyavada, i.e. the study of the Void (shunya, shunyata). In particular, Nagarjuna sharply criticized such categories as causality, motion, time, and others.

The streams of empirical existences are individualized by a certain force of becoming and birth together with other forces inherent in each dharma particle, namely the forces of birth, continuity, decay, disappearance, which function simultaneously and at any moment [10, p. 69].

What conclusions did Nagarjuna? First, it is impossible to adequately describe reality with the means of a natural language, because linguistic forms do not correspond to the essence of reality. Philosophical thinking, which operates with concepts and categories, is also not satisfactory. Logical thinking cannot comprehend reality, language cannot describe it. So, no ontology, no “science of being” is impossible, because it is always connected not with reality, but with our ideas about it, or even with some kind of pseudo-reality, constructed by our mental skills and false ideas. Therefore, everything real is indescribable, and everything that is described is unreal. However, what is inaccessible to the logic of discourse can be understood in the act of wisdom-understanding.

A bodhisattva sees the world as it is, without our perception, deforming it, which affirms the identity of sansara and nirvana: if these categories are thinking in opposites, then they turn out to be empty, empty and interdependent phantoms. So, sansara and nirvana are one and the same, but considered as if from different positions. The world as a set of causes and conditions that the subject sees is sansara; the same world (perceived by the bodhisattva waking consciousness), freed from the burden of causes, conditions, and other chains imposed on it by ignorance, is nirvana.

Secondly, Nagarjuna considered time, movement, space as internally contradictory ideas; all dharmas are also empty, non-attribute, and vague in their

reality. However, in the experience we are guided by these ideas, since they can be considered conditionally real, valid in the sphere of everyday experience. True reality is identical, however, to the world of illusion, as nirvana is identical to samsara, and is grasped by the yogi in the act of understanding absolute, unconditional truth beyond the ordinary experience. From the standpoint of relative truth, it follows that all living beings are immersed in the quagmire of samsara, the cycle of birth-death, from which they can get out and find nirvana. From the standpoint of absolute truth, all living beings are originally Buddha and have always been, are and will be in nirvana. Bodhisattva knows the difference between two truths.

The Buddhist yogi returns this process back, freeing the mind from its content, as a result of which the mind ceases to be projected outward and is sent to itself, then liberation occurs - nirvana. The path that leads to this release is described in detail in the Yogachar treatises on the stage of the psychotechnical practices of the transformation of consciousness to get out of the birth-mortality circle.

So, each supporter of Buddhism recognized only self-evident for the natural consciousness: the existence of the flow of life and its inherent variability of suffering through the observance of elementary moral norms and the prevention of extremes should allow a person to get rid of preferences that cause suffering, which means to find peace, that is, nirvana. Buddhism does not require any other theoretical propositions.

## **1.2. The concept of freedom in the anthropomistic discourse of Buddhism**

The mystical meaning of Buddhism is impossible to understand, if you do not take into account the nature of the basic ideas, the foundations of the teachings of Buddhism. The worldview basis of Buddhism is formed by the Four Noble Truths: the doctrine of cause-dependent origin and karma. To achieve the goal of Buddhist spiritual practices - enlightenment, you can see that their method varies in different philosophical areas of Buddhism and is a criterion for the division of Buddhism into different currents [13, p. 31].

The central problem of the irrational-mystical doctrine is man and his liberation through the realization of suffering as an essential sign of the nature of human existence, the deceptive appearance of the external world and the limitations of the egoistic "me". Actualized human desire for salvation arises, which is identified with higher knowledge, the acquisition of which is carried out in the process of meditative practice aimed at acquiring mystical experience. The lack of saving knowledge leads one to the arbitrariness of variability, which in Indian imagination extends to infinity. Neither logic nor asceticism, but only secret mystical enlightenment can liberate a person.

Mystical practice can be viewed as an attempt by a person to rise to a superconscious and supersensible state. Given this premise, it is necessary to establish a connection with the Absolute and acquire a mystical experience. The moment of oneness with the Absolute is determined by three necessary conditions: the rise of the personality over the world of sensory perception, the overcoming of the limits of physical existence and the attainment of the level of the Absolute. Depending on the circumstances, the manifestation of these three elements may be different, but each of them is constitutive. The followers of Buddhism regarded the mystical as a fact of attaining the dimension of the transcendent.

The mystical element is an integral part of Buddhist teachings, which is a link common to all controversial forms of religious practice. However, despite the absence of a common denominator, Buddhism is a holistic teaching, the originality of which is nowhere more clearly manifested than in its anthropomistic aspect. The various forms of this philosophy — the strict moral code of the first monastic communities, bold metaphysical constructions of the “big chariot”, magic rituals — are practiced to some degree by all followers of the Buddha Shakyamuni (the Enlightened One).

The range of Buddhist techniques is a certain polar relation between the practice of traditional Hinayana and the practice of Mahayan Buddhism of the Zen sect. As a fundamental concept of the philosophy of Buddhism, enlightenment refers to a super-event that determines the semantic unity of Buddhist philosophy. This event is its immanent dominant and hermeneutic test in the analysis of any Buddhist teachings.

Enlightenment is an act of metaphysical intuition and must be studied and analyzed in order to bring its elements into the unity of integral philosophical experience. The philosophical paradigm of Zen Buddhism does not have certain unique or exceptional conditions not included in Mahayana Buddhism. The difference lies in the unconventional style and unusual forms of expression adopted in Zen Buddhism, because, unlike Hinayana and Mahayana, where enlightenment is a distant goal, achievable only after many incarnations that require significant effort from a person, in Zen Buddhism enlightenment is interpreted as instant act of intuitive insight of reality - satori. This mystical act of "flash of intuition" Zen Buddhism conceptualizes in terms of psychology. In general, Buddhist mysticism has a practical, anthropologically oriented character, and is distinguished by a radical orientation. The adherents of the Hinayana firmly believed in the significance of moral precepts. At first, Buddhism defended the same strict control over the sensual sphere, and the Middle Way, the followers of which sought a balance between pleasure and ascetic practice, thus laying the foundation for a

person's spiritual growth [14]. Compliance with the norms of morality contributes to concentration, because it helps to find saving knowledge. In addition to the famous "Five Testaments," the Hinayana Buddhist moral code contains a vow of celibacy, curbing the senses, waking the spirit, and self-control as indispensable conditions for concentration.

So Buddhism develops mysticism without metaphysics, general Buddhist ethics and yogic practices of exaltation contain an element of mysticism, but "do not correlate with the concept of the transcendent Absolute" [15, p.274]. This is the fundamental difference between Buddhism and Western philosophical culture, since "Socrates, Plato, Christian theologians also [like Buddha – L.M.] proclaimed the domination of suffering in the space-time continuum of life, but they also tried to explicate their own ideas about nature Absolute and God. Early Buddhism, and then the Vijñānavāda and Sūnyavāda schools denied the empirical objective world, but did not create the categorical matrix of higher spiritual reality" [15, p. 274].

In one of the Pali canons, a method of meditation was proposed, called the contemplation of the text of the Four Immeasurable, with which the monk is greatly advanced in four directions leading to kindness, empathy and equanimity. Focusing on purely spiritual activities, outside of yoga is only an auxiliary factor, although the high levels of meditation and ecstatic states in Buddhism are inseparable from bodily yoga exercises.

In the sutras of the Hinayana, the ascetics and disciples of the Buddha are told, who practiced meditation by achieving unity with Brahman, comprehending the vanity and poverty of all worldly things and anticipating the grace of Nirvana. An important component of yoga practices are breathing exercises. The four levels of dhyana and the four kingdoms of infinity, which in the Pali canon are often associated with the ninth stage of the destruction of consciousness and sensory perception, form the basis of mystical practices in Hinayana Buddhism. After overcoming the five obstacles - desires, hatred, laziness, fear and doubt - the ascent

of four degrees of dhyana begins: on the first, which provides for inner peace and rejection of desires, the adept embraces a blissful feeling; on the second, he is freed from the images of the external world, and his body pervades joy; on the third - the feeling of joy gives way to equanimity; the fourth, the highest degree of dhyana, is a state of complete detachment, when joys and sorrows disappear, and with them the outer world itself.

Contemplating eternity, one can successively pass through the realms of the infinity of space, consciousness, non-existence and the world that lies beyond the conscious and unconscious, the further destruction of which corresponds to ecstatic states but not the final liberation in nirvana. There are many meditative practices, but the technique of the four in dhyana is given a clear preference. According to the canon, the Buddha entered nirvana at the fourth stage of dhyana, it is this degree of concentration that creates the prerequisites for obtaining higher spiritual forces that play an important role in both Hinayana and yoga. Among such magical abilities are levitation, teleportation, the ability to penetrate through material objects, remain invisible, etc.

Dhyana states give rise to another remarkable feature - the so-called “triple knowledge”, which consists in the ability to recall its previous incarnations, to comprehend the essence of suffering and how to overcome it. It is appropriate to say that the highest knowledge, that is, the starting point of the Buddhist doctrine, was obtained at the highest levels of anthropomistic comprehension. In this regard, it is necessary to mention two directions in the practice of contemplation, involved zen Buddhism. Objects of contemplation are discussed in detail in the Mahasattipathana Sutra and relate more to psycho-technology than to spiritual reasoning about the transient nature of earthly life, non-substantiality of being, and universality of suffering.

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In Buddhism, one cannot speak of enlightenment as a merging of the soul with God, since in Buddhism there are no concepts of God and the soul as certain unchanging entities. In enlightenment, one achieves a nirvana about which it can be stated that this state is transcendent to our experience and any mental construction separates us from it. In addition, Buddhism has the following characteristic feature: the transcendent fact of enlightenment coincides with the so-called “full disclosure of the inner mind”, the essence of which is the emptiness that opens in the experience of insight.

Enlightenment is an achievement of the Buddhahood and at the same time “Buddha nature”, it is immanently present in every living being. In the act of Enlightenment, a nodal connection of the transcendent and immanent about which you can only speak in negative terms is revealed: “neti, neti” (“not that, not that ") Because It is transcendental to our experience, incomprehensible to thought and indescribable in words and concepts. It is a state of freedom and a special extrapersonal or superpersonal being. However, this state is also absolutely transcendental to all our sansaric experiments about which it would be logical not to say anything than to compare them with something we know.

As a result of the study, it is possible to formulate certain conclusions. It has been established that the content of the Buddhist concept of the liberation of man is not abstract-metaphysical, but purely anthropomistic — realized in subjective

pragmatic spiritual practice. The centuries-old tradition of Buddhism contains teachings that differ in structural semantic specificity, in which the element of mysticism directly correlates with the structure of esotericism. Mahayana's mysticism is contrasted with the esoteric mystical austerities of the Hinayana Buddhists. And only in the Zen (Chan) doctrine does mysticism arise as an element of the philosophical practice of liberating a person.

### **1.3. Anthropomistic paradigms of Chan (Zen) philosophy of Buddhism and Tantrism**

The anthropomistic philosophy of Chan (Zen) Buddhism contains a methodology for the study of human nature, because the philosophical and religious traditions of the East rely on a peculiar technique of the subject's activities aimed at achieving higher states of consciousness. The whole variety of Buddhist methods lies between the two poles: the practice of traditional Hinayana on the one hand, and the practice of Chan (Zen) of Mahayana Buddhism, on the other hand, the Concept of Enlightenment provides a semantic unity of philosophy and history of Buddhism, is its fundamental dominant and essential element of any directions of buddhist philosophy. According to the researcher Zen Dumoulin "Modern psychologists want to find in the Zen new ways of therapeutic effects. At the same time, "small therapy" is distinguished, with the help of which neuroses are treated, depriving a person of subconscious complexes, and "large therapy", the purpose of which is to educate a full-fledged personality due to the wisdom accumulated in the collective unconscious. In how Zen awakens the subconscious layers of the human psyche, it fully meets these requirements. In fact, those who practice Zen are aware that they are carrying out religious service, and are confident that they have found for themselves not a "substitute for religion," but a real opportunity for religious life "[16, p. 298].



Since the mystical feeling is the central element of the religious worldview, the French researcher attempts to define the nature of Buddhist mysticism as a type of natural mysticism: “The term naturalistic mysticism means unexpected religious experience or mental contact with absolute being” [16, p. 305]. Enlightenment is an act of metaphysical intuition and should be analyzed in the horizon of its inclusion as a single integral philosophical experience. The path to uncovering the historical and philosophical specificity of the concept of enlightenment is the teaching of Zen. The philosophical base of Chan (Zen) Buddhism does not put forward such unique or exceptional conditions that are not included in the full Mahayana Buddhism. The difference lies in the unconventional style and specific forms of expression adopted in Chan (Zen) Buddhism. Unlike Hinayana and Mahayana, where enlightenment is a distant goal, achievable only after many incarnations filled with patient, almost superhuman efforts, in Zen enlightenment acts as an instantaneous act of intuitive insight of reality. This mystical act of “flash of intuition” Zen Buddhism is usually described in psychological terms. In general, Buddhist mysticism is practical and anthropological, and Zen has an even greater applied focus, since without mystical experience it is impossible to experience the deepest essence of the mind - the intangible Emptiness. Critically assessing the “traditional satori descriptions”, which are insufficient when it comes to “the true meaning of natural mysticism, when the soul is revealed in its own spirituality, it becomes able to perceive the eternal creations of the Spirit [16, p. 305].

In Mahayana, the functional role of “ecstasy” has reached its apogee, which has led to more careful attention to specific states of the psyche as the “form of being.” In a complex of means for their achievement attracted, perhaps, the whole experience of mental regulation, which is rich in Indian culture. According to the Mahayana philosophy, the Zen adept interprets the experience of enlightenment within the monistic doctrine. This confirms the main postulate of the history of religion: non-Christian forms of mysticism to monism, pantheism, theopanism.

Such a pattern is due to the monistic speculations common in Eastern philosophy and the lack of a clear concept of a person's personality [16, p. 305].

All these aspects of Mahayanism Japanese scientist D. Suzuki in work "Outlines of Mahayana Buddhism" summarized as follows: "Mahayanism is Buddhism, which expanded its original horizon as much as it could be done, without conflicting with the main provisions of the Buddha's teachings, and assimilated other religious and philosophical beliefs, feeling that through this, people of different characters and intellectual talents could be saved" [13, p. 10].

The Ch'an School does not offer anything fundamentally new, unknown to the Indo-Buddhist tradition and is a purely practical direction in Chinese Mahayana Buddhism, in which special attention is paid to the spiritual and practical development of Buddhist teaching, psycho-training and mental self-regulation.

If we consider the main provisions of Chan Buddhism in the context of the Mahayana Buddhism philosophy, we will find that this teaching developed in the main course of general Mahayana thought, it was directed to the human psyche. The name of the school itself indicates its psychotechnical, yogic orientation, Buddhism manifested itself so vividly to the Chan school [17].

The name "Chan" comes from the Sanskrit "Dhyana" (concentration, meditation). The ancient Buddhist school, the Dhyana school, called upon its followers to imitate the Old Indian tradition more often: to dive into themselves, to concentrate their thoughts and feelings, to concentrate and to dive into the depths of the mysterious. The history of Chan Buddhism begins in the 7th century. When Chan Buddhism is rooted in the culture of China, many authorities consider it a Chinese reaction to Indian Buddhism.

In Chan Buddhism, the absolute principle is considered as the true human nature, such that it exists from the beginning, independent of concrete historical conditions of life and activity, which is not affected by the social environment.

This principle of the beyond world of phenomena cannot be grasped by opinion. Moreover, by its nature it is opposed to logical thinking, since its main feature is the absence of multiplicity, the removal of all oppositions, while the basis of a rational worldview is the binary division of the world.

The process of cognition of objective reality, according to Ch'an, does not require any special efforts, for this you do not need to study complex philosophical texts, because the true essence will naturally appear in the human psyche, you just have to drop all your subjective aspirations, experiences and perceive things as they are without introducing any conceptualization and dualization into perception, and go beyond the boundaries of logical-discursive thinking. To achieve enlightenment is possible by direct perception of reality, getting rid of stereotypical thinking. As soon as a person begins to oppose himself to the objects of the world and regard reality as a combination of separate entities, his perception becomes conditional and unreal. The adherents of Ch'an appealed primarily to the natural principle in man, sought to wake him up by losing the burden of external conventions. Truth is insight, as an intuitive impulse, as inner enlightenment, as something inexpressible in words and images. The Japanese version of Buddhism has a peculiar history. Japan got acquainted with the theory and practice of Chan Buddhism only at the turn of the XII - XIII centuries, when its history in China already had several centuries. In Japan, the teachings received the name "Zen", under which it became known throughout the world.

Chan (Zen) achieved the same goal, namely, a breakthrough to the supreme, beyond truth - knowledge, which the enlightened attained on the level of the Absolute, where everything is in the One, and the Buddha is One.

Zen does not impose detailed orders similar to the proposed adherents of Hinayana Buddhism, however, everyone should do the exercises that focus on the shortcomings of the physical body, disavow its imaginary beauty and demonstrate human vices. Zen masters tell the disciples about death and the voluntary rejection

of worldly pleasures, because comprehending these simple truths shortens the path to enlightenment. Meditation helps one to understand one's nature to attain awakening (satori).

Zen Buddhism is genetically related to the technique of Indian yoga, the same postures, breathing techniques, the repetition of the sacred name in combination with other techniques, peculiar and peculiar only to Zen, are observed. The purpose of these techniques is the same as in yoga: to eliminate rational thinking and achieve a state of quiet silent meditation, to penetrate into the "center of one's own being" - "contemplation of a deep and beautiful realm of mental life, devoid of images and sounds", "deep inner Silence".

D. Suzuki argues that all this expresses the spirit of Zen in its practical aspect, in which the mystics are mostly practical people, far from dreamers, whose souls are so absorbed in the unearthly or other world that they do not care about everyday life. If mysticism is correct, its truth should be practical and reflect on all our actions [18]. The scientist notes that while we look from the side, we remain on the side of never knowing the thing itself, we do not know what our real self is. Scientists may want to attain the achievement of the "I", but they can never approach it. Therefore, to achieve real knowledge of the "I", Zen advises to radically change this trend of science, in which the true subject of study is a person as "I", because the subject is actually human in it. A person who does not aspire to the knowledge of "I" must go through a cycle of birth and death. "To know oneself" means to know one's "I", so until the scientific knowledge of the "I" is not real until it is objectified. Thus, the scientific orientation of knowledge should be turned: "I" should be viewed from the inside, not from the outside. This means that the "I" must cognize itself, without going beyond its own limits. Knowledge always presupposes a dichotomy, and therefore, D. Suzuki believes, self-knowledge is possible only where identification has occurred, where scientific research has come to an end ..., in which we admit that we cannot further investigate [the person - L. Mozgovoy] going beyond one's own limits, making a

remarkable leap into the realm of absolute subjectivity, where the “I” is, although “being” is not an entirely accurate definition, since it conveys only the static aspect of the existence of “I”.

However, the “I” is always in motion or becoming, it is both zero (indicating a static state) and infinity, denoting continuous motion. The nature of the “I” is dynamic, it can be compared with the circle - it is Shunyata, Emptiness. R. Otto also points out the analogy between Buddhist and Christian mystical ideas: “What can be said about the strange “Nihil” of our Western mysticism also relates to “shunyata”, emptiness” - Buddhist mysticism ... ” [19 , p. 49]. However, it is also the center of such a circle, for it is everywhere and nowhere. “I” is a point of absolute subjectivity, conveys the meaning of real estate and peace, although this point can move anywhere, take an infinite variety of places, and therefore is not really a point. Zen aims to conceptualize this impossibility. Moving from zero to infinity and from infinity to zero, the “I” cannot descend to the object of scientific research, because, being an absolute subjectivity, the “I” rejects all attempts to attribute to it an objectively determined location. It is uncertain, always on the other side of scientific objectification, on the other side of objectively constructed networks. “Thus, if Zen is a kind of natural mysticism, then its pantheistic orientation is determined not by personal-subjective experience, but by the philosophy of Zen mystics. Experience, as such, allows you to come into contact with the higher "I" and the realm of the Absolute "[20, p. 305].

In each person there is the desire and ability to see, to know the true being. The individual is able to go beyond the limits of ordinary existence and enter into another reality, to achieve mystical ecstasy, which is presented to the mystics as an ideal substance unattainable and immense for man.

From its inception, Buddhism was conceived as a kind of project of transforming a person from an ontologically unhappy being into a free and perfect creation. Tantrism has become one of the ways of this liberation and attaining

perfection. Tantrism researcher G. Fernstein notes that it is the Tantric methodology that proposes the most drastic measures for a person's self-realization on the path of his spiritual development: thinking, adherence to social stereotypes, attachment to material values and lack of understanding of their place in the world "[21, p. 29].

The origins of Tantrism reach the depths of the ancient traditions, as a teaching founded by the Buddha himself, Hindu - as a teaching based on the Vedas. The authors of the work "India in Antiquity" believe that Buddhist tantras are more ancient than Hindu [22, p. 7]. M. and J. Statly notice that the systematic form of tantrism first manifested itself in Buddhism [14]. Bhattacharya also holds this point of view. Based on the heritage of this scholar, the well-known German follower of Buddhist Tantrism Lama Govinda stresses that comparing Buddhist tantras with Hindu not only reveals an amazing discrepancy in methods and goals, despite some external similarities, but also proves the spiritual and historical priority and originality of Buddhist tantras" [23, p. 276].

Other authors emphasize the differences between the two forms of Tantrism, which, in their opinion, are much more significant than superficial similarities. Among Buddhologists XIX century. the prevailing view was that Buddhist Tantrism was a kind of degeneration of the original pure spirit of early Buddhism, began to distort itself already in the period of the Mahayana sutras under the influence of Hindu Tantrism. A similar opinion, for example, was held by L. Waddell. Subsequently, Buddhologists overcomes the narrow view that "according to the nature of their provisions, Tantrism is more likely to be a Hindu religion; a number of his ideas go back to the Upanishads and even the Vedas" [24, p. 94].

Finally, another group of authors is convinced that, firstly, Buddhist and Hindu Tantrism arise from some original source, and, secondly, the teachings of both traditions are essentially the same A. Bharati strongly declares the ideological unity of the Buddhist and hindu tantrism. An active supporter of the common

origin of both traditions is S. Dasgupta. In his opinion, Tantrism, through its heterogeneous character, is neither exclusively Hindu, nor exclusively Buddhist in origin. Their numerous common features show that both traditions rest on a common cultural foundation [25, p. 20].

He singles out a common doctrine for both traditions: All types of esoteric teachings have a common basis. In all esoteric schools, absolute reality has two aspects-attributes - negativity and positivity, static character and dynamism, calm and mobility, pure consciousness and pure action, subjectivity and objectivity. In absolute being, these two aspects are related to each other in a state of absolute indivisibility, but in the process of becoming or phenomenization, separation and dualization take place. This process of change, or becoming through duality, is dismissal. The secret of any esoteric sadhana is to destroy all the principles of dualism to achieve ultimate non-duality, which, being the ultimate state, is called differently in different esoteric systems. [25, p. 34].

The ultimate goal of both teachings is to achieve a state of complete unity with the Universe, by realizing the non-dual nature of “self” and “non-self” - all that is extra-personal. The main goal of Tantric Buddhism is to build a certain metaphysical system, but, considering its teachings primarily as a means, it puts esoteric experience and practice as its basis, rather than abstract philosophical ideas. Among other representatives of this group who, with varying degrees of conviction, expressed their opinion on the essential unity of the tantric tradition are: M. Eliade, G. Ferstein, J. Hartzell, and some other researchers.

Almost simultaneously in Buddhist and Hindu circles, close contacts with representatives of local folk cults took place and their practices were actively borrowed with adaptation to a specific coordinate system.

Thus, the sexual symbolism of Tantrism was borrowed in the archaic fertility cults of ancient India, which were reinterpreted in Buddhism and became, in fact, derivatives of archaic cults and images included in the system of Buddhist

philosophy. Actually Tantrism set the task to describe and analyze the material obtained on the basis of categories developed both in Mahayana Buddhism and in Hinduism, since both traditions evolved almost simultaneously from the same sources. These spiritual and religious practices are very similar, which helped to explain the strange confusion of impressive similarities that can be observed when comparing Buddhist and Hindu forms of Tantrism.

E. Torchinov believed that Tantrism became a natural stage in the development of Buddhism, which received the name “tantric” in Buddhological literature. Although the word “tantra” does not characterize the specifics of tantrism, it is simply the name of the texts, in which nothing of “tantric” itself . Like the word “sutra”, meaning the canonical texts of the Hinayana and Mahayana, means “the basis of the fabric”, so the word “tantra” means only a thread on which something is strung [26]. G. Fershtein, who considers tantras as a text, a book, explains the tantras somewhat differently: “Tantra can be defined as a text that broadens the very understanding of the degree of genuine wisdom, which strengthens one who practices it, in the “ continuity ” of limited and unlimited dimensions of being” [27, p. 574].

According to M. Eliade, Buddhist tantras can be divided into four types: Kriya-Tantra, Karja-Tantra, Yoga-Tantra and Anuttara-Tantra. The first two are associated with rituals, others - with yogic procedures aimed at comprehending the highest truth. Almost all the tantric texts, in fact, contain both a discussion of ritual questions and yogic instructions and philosophical constructions. Four types of tantras correspond to the basic human temperaments: Kriya-Tantra texts are suitable for Brahmins and in general to all people with a ritualistic mentality. [28, p. 53].

The word "vajra" at first meant Indra's thunder scepter, but gradually its meaning changed. The meaning of the word "vajra" - "diamond", within Buddhism, has become associated, like the perfect nature of an awakened



consciousness, enlightenment, like an instantaneous thunderbolt or a flash of lightning. And the word "Vajrayana" can be translated as "Diamond Chariot", "Thunder Chariot". In terms of wisdom, the Vajrayana does not offer anything new compared to the Mahayana and is based on its philosophies: Madhyamika, yogachara and Tathagatagarbha theory. The whole originality of the Diamond Chariot is connected with the methods of acquiring the state of the Buddha.

The Vajrayana texts claim that the path they propose is instantaneous (like the path of Chan Buddhism) and opens up the possibility for a person to acquire the Buddhahood in this life, "in one body." The adept of the Diamond Chariot can more likely fulfill his bodhisattva vow: to become a Buddha freed from the captivity of birth-deaths.

Mentors of the Vajrayana have always stressed that this path is the most dangerous, like a direct ascent to the top of the mountain.

The slightest mistake on this path will lead an unsuccessful yogi to madness or birth in hell. Success on this dangerous path can be achieved by strict adherence to the ideal of the bodhisattva and the desire to attain the Buddhahood. If the yogi enters this path in pursuit of the magical forces and the power of his defeat and spiritual degradation are inevitable.

Mircea Eliade refers to the example of "Kalachakra Tantra", where it is said about King Suchandra, who came to Buddha and asked him about yoga, which could save a man Kali-yuga. In response, the Buddha revealed to him that the cosmos is in the human body, he explained the meaning of sexuality and taught to control temporal rhythms with the help of breathing exercises - this is what helps to avoid the power of time. Flesh, living space and time are the three main elements of tantric sadhana [28, p. 109].

Although the method of tantra and leads to the same result as the method of sutras of Mahayana, but by its nature is directly opposite to him. Mahayana worked

with a thin surface layer of the psyche, which is characteristic of man. And only gradually the influence-clarification of the Mahayana methods touched the deeper layers of the psyche.

Another thing is tantrism, which worked with the dark abysses of the subconscious, using its insane surrealistic images to quickly uproot passions and impulses - which could not be realized by man himself. Only then came the turn of consciousness to find out the basic psyche affect (kleshi): anger, passion, ignorance, pride or envy. Therefore, the texts of the Diamond Chariots tirelessly repeat that affects should not be suppressed and destroyed, but realized and transformed into an awakened consciousness, just as the alchemist transforms iron and lead into gold and silver in the process of alchemical transmutation [26, p. 271].

Tantric texts were considered secret, and practices in the Vajrayana system suggested receiving a special dedication. Mystical rituals were sent by some adepts in secret from the Buddhist community; of such devotees, the Guhyasamaja society gradually formed. Compiled in the III. "Guhyasamaja-tantra", the appearance of which marked a new stage in the development of tantric Buddhism.

The Guhyasamaja Tantra has systematized all forms of mysticism at that time. The word "vajra" replaced the word "shunya" (emptiness), since the thesis about the absolute stability of the Absolute was put forward to the fore [29, p. 263].

From the Vajrayana there were several sub-schools, each of which defended one or another doctrine. The Vajrayana gained wide popularity through the mediation of the work of the siddhis "committed", whose work embodied a new qualitative stage in the development of the teaching; At the same time, the tradition of transferring knowledge directly from the teacher to the student was established. The teacher offered a certain methodology of spiritual practices, for the development of which a detailed classification of levels of consciousness was built.

The teachings of Tantric Buddhism consist of scattered fragments of the teachings of different Buddhist schools (above all, Mahayana); Tantric philosophy and magical practice, in which the central position is occupied by bodhichitta - the mind aimed at achieving enlightenment and consistent progress along the path of becoming a Buddha. Without bodhichitta it is impossible to become a bodhisattva, i.e. rise above the level of human existence and serve the cause of enlightenment.

The philosophical categories of Tantric Buddhism are closely related to the figures of his pantheon, the main position in which is occupied by Vajra-sattva. As noted, in Tantrism, the word “vajra” often stands for the word shunyata, and a concept with the epithet “vajra” put in front should lead to an understanding of the original emptiness of the individual “I” and the whole world. So, to understand “vajra” means to realize their absolute emptiness (meaning the view from the level of human consciousness); “Sattva” is pure consciousness, adequate perception of all objective manifestations.

In the Hindu tantras, it is believed that two aspects of reality manifested in the world as a whole in the form of male and female; in Buddhist it is that all men and women is a manifestation of the conformity of upaya and prajna (that is, active and passive principles), in other words, men and women have merged, and, therefore, in their true essence, they are the same.

The synthesis or reduction of all dualities into absolute unity is the principle of the one. Through yogic practices, Buddhist tantras teach that a person is associated with emotions and affections, but they themselves are released, achieving self-identification, comprehension of emotions and their unity with the Universe, unity of the nature of all things, self-identification in the entire Universe, or identification with itself: Everything the being must be attained as the highest truth of its own nature, there is nothing else but itself, because usually the absolute nature of all things is a great bliss, which must be realized first within yourself. Then the five elements - earth, water, wind, fire, sky-emptiness - erase the

distinctive features and in no way violate the unity of the mysterious feeling; Heaven, earth, that which is underground, will instantly become one and will not be able to be considered as your own or not your own [30, p.136], that is, as existing in you and outside you.

Three periods can be distinguished in the history of the formation of anthropomistic ideas of Buddhist philosophy:

The period of the so-called pure Hinayana and its ramifications, that is, the oldest Buddhism (the period of the “narrow path” to liberation from rebirths);

The period of the Mahayana and its struggle with the Hinayana (the period of the "big chariot");

The period of victory and prosperity of esoteric Buddhism.

The very concept of the path was created by the Mahayana supporters to determine that the path suggested by the Hinay is too elitist, while their path is open to all. According to this opposition, there was a very real difference in the interpretation of anthropomistic ideas of liberation. In the opinion of followers of the first direction, nirvana is achievable only for monks and is realized only as a result of their own efforts, the second direction opened its doors to the worldly followers of the Buddha and promised them the continued support and love of the buddhas and bodhisattvas. The path proposed in the first period of the development of anthropomistic ideas is not so much a road of religious faith as a path leading to secret wisdom based on the recognition of truth. The Hinayana meditative practice changes perceptions of the world, transforming consciousness into an enlightened experience of liberation. Continuous meditation over the transient stream of being allows one to realize the illusory nature of the individual “I” and reach the absolute reality beyond the limits of changes and events of the world. It is also the science of self-improvement, which fills human manifestations with sacred meaning.

The first stage is characterized by a difficult path of moral and spiritual self-improvement. Hinayana focused primarily on the individual, which achieves the goal through personal efforts in spite of the omnipotence of the “law of karma”, which allegedly predetermined the fate of a person in achieving moral perfection.

At the second stage, the position is fundamentally different: all beings are equal before the ideal, the road to “clearing” is open to everyone, everyone has “Buddha nature”. The Vajra embodies the “Buddha nature” inherent in all beings, whose symbol emphasizes the dynamic, energetic essence of the Buddhist absolute. This is not a passive static emptiness, but emptiness as the embodiment of the most powerful potential energy in which all possibilities of development are laid.

The main place of realization of the vajra is its own body, in which the real connection of the absolute (nirvana) and relative (samsara) takes place. And in this context, the most important is not intellectual understanding or intuitive insight, but their anthropomorphic sensual embodiment. Without abandoning previous traditions, the Vajrayana incorporates them in the form of preliminary preparations for initiation into their secret rites, which were often practiced in the Mahayana monasteries. Another Tantric trend of Buddhism, Sahajayana, became a challenge for the whole Buddhist tradition, since its ideal is a wandering ascetic, an eccentric person traveling with his companion or minions and students. He does not burden himself with vows and considers monastic life only as an obstacle on the path to enlightenment, for the achievement of which the “natural” remedy, sex, was practiced.

It is in this form of Tantrism that sensual ecstasy is directly identified with mystical ecstasy, and the sexual act rises to an unprecedented height, becoming a symbol of knowledge and manifestation of higher reality. If the Mahayanists with the enlightenment remove the opposition of suffering and liberation, then the Tantrists unite all the opposites of the polarity of male and female, and the

liberation is seen as overcoming the duality of merger. The sexual act is considered a sacred act, liturgy (a woman is like the earth, a man is like the sky). In general, all directions of Tantrism are characterized by esotericism and anthropomorphism, in which various degrees of initiation, tests of adepts, symbols, and ciphers protecting the secret doctrine from the uninitiated are adopted.

In early Buddhism, it was believed that sensual pleasure creates only obstacles. In the Mahayana, this attitude is rather tolerant: a bodhisattva can even break the vow of chastity if it is useful for the woman he saves. In tantrism, the sexual act is raised to a higher level, making it a symbol of knowledge and at the same time acquiring a higher reality, erotic terminology is used to describe the cosmos and cosmic - to describe the body. In this doctrine, instructors who take care of the spiritual progress of their students acquire an important role, arrange for them to check and test, carry out initiations. There is a special cult of the teacher, which resembles the cult of the guru in Hinduism, but it looks more developed. It is not by chance that Tibetan Buddhism, which is the heir to the Buddhist Tantrism of India, is called "Lamaism."

Buddhist Tantrism can be divided into three main areas: Vajrayana, Sahajayana and Kyalachakrayana, in which the Mahayana philosophical and religious monism becomes the basis of anthropomistic and practical experience, which embodies the "Buddha nature" emptiness, charged with all possibilities of development, the real connection of absolute nirvana and sansara.

Tantric Buddhism made a significant contribution to Indian culture by introducing elements of yoga into ordinary ritual, systematizing mantras for all occasions, giving a big impulse to various aspects of Indian art - painting, sculpture, versification, and finally proposing a way of human improvement.

### *Conclusions to the first chapter*

The first chapter of the monograph substantiates the provisions that the modern world appears in the mode of permanent crisis. In its own civilizational development, humanity in recent years has reached a new dimension of its own influence on the world around it. From the level of "anthropological crisis" of the XX century. at the beginning of the XXI century. the ideological focus shifts to the plane of the "ecological crisis" of a probable global catastrophe.

And in this context, historical-philosophical research alternatives to Western European ideological paradigms, in particular Buddhism, are becoming relevant, within which various teachings and practices of acquiring the anthropomistic experience of the liberation of the individual due to purely internal factors were formed.

The study revealed that the philosophy of early Buddhism is formed as a reflection on the self-evident content of the consciousness of the natural person, which is a prerequisite for the teachings of Buddhism of life as suffering and a way of getting rid of it. It is shown that the very flow of life itself became the subject of the philosophy of early Buddhism, or, to put it in the language of modern philosophy, the very existence of being. This stream of life constitutes the inner life being, homologous to the Heidegger concept of Dasein, which constitutes a single self-contained integrity. So, the philosophy of early Buddhism is characterized by expressive phenomenological motives.

It has been established that the content of the Buddhist concept of the liberation of man is not abstract-metaphysical, but purely anthropomistic — realized in subjective pragmatic spiritual practice. The centuries-old tradition of Buddhism contains teachings differing in structural and semantic specificity, in which the element of mysticism directly correlates with the structure of esotericism. The liturgical super-subjective mysticism of Mahayana is opposed by the esoteric mystical asceticism of the Hinayana Buddhists. And only in the Zen

(Chan) teachings mysticism is an element of the philosophical practice of liberating a person.

The process of knowledge of objective reality, according to Chan, does not require much effort. For this, it is generally not necessary to study numerous and complex philosophical texts. The true essence is naturally located in the human psyche, if it only abandons all its subjective aspirations, experiences do not bring any conceptualization and dualization into perception, and go beyond the logical-discursive thinking. According to the ideas of Chan, to achieve enlightenment is possible by direct perception of reality, getting rid of stereotypical thinking. That only a person begins to oppose himself to objects and view reality as a combination of separate entities, then her perception becomes conditional and illusory.

It is substantiated that the Mahayana worked primarily with consciousness, with a thin and superficial layer of the psyche, characteristic of man. And only gradually the enlightening influence of the Mahayana methods affects the deeper layers of the psyche, transforming them. Tantrism, however, began to work with the deep abysses of the subconscious, using its insane surrealistic images to quickly uproot the roots of affects themselves: passions, inclinations (sometimes pathological), attachments - which the practitioners might not be aware of. Only then came the turn of consciousness to the disclosure of internal reserves.



## **CHAPTER 2. ANTHROPOMISTIC MEASUREMENTS OF THE PHILOSOPHICAL HERMENEUTICS OF TAOISM**

The second chapter examines the anthropomistic implications of the philosophy of Taoism, involving the following tasks:

- To establish typological features of the Taoist mystical philosophy;
- To outline the key moments of the evolution of the Taoist understanding of the mystical mode of human existence;
- To identify the general and distinctive characteristics of the anthropomistics of Taoist yoga and other Taoist spiritual practices.

### **2.1. Anthropomistic aspects of the metaphysics of the Tao in the context of Chinese culture**

Within the framework of the common civilizational development of the dialogue between the East and the West, the culture and philosophical thought of China play a special role. This unique culture created a special type of civilization genetically associated with the peculiarities of the Chinese national character. The process of the historical formation of Chinese culture has given rise to a certain typology of personality, where the experience of the Taoist philosophical tradition occupies an important place. The crisis of the anthropological paradigm of European civilization stimulates a growing interest in the study of ancient Chinese philosophy and in particular Taoism. The study of the topology of consciousness created in the framework of Taoist teachings becomes relevant.

The age of Chinese philosophy is more than 2.5 thousand years, during which the great teachings of Taoism and Confucianism of Buddhism coexist in

China, which are the basis of national and cultural traditions. Despite the doctrinal differences of ancient Chinese teachings, philosophical and religious syncretism is inherent in them. According to the well-known researcher of Chinese culture L. Vasiliev, the parallel existence of three independent and sometimes competing religious and philosophical areas of ancient China contributed to the formation of a bipolar Chinese thinking and culture: rationality and realism of Confucianism, on the one hand, and the mystical Taoism and Buddhism, on the other.

During periods of social crises, challenges and searches, the Taoist-Buddhist pole was usually brought to the fore, while in the era of stable functioning of centralized power, the Confucian pole dominated. Despite their originality and opposition, these teachings remain inseparable components of a single socio-cultural phenomenon. On the basis of the duration of existence, the degree of development and influence on the cultural and political life of China, Confucianism and Taoism, being the most ideologically antinomic, were and remain the leading religious and philosophical currents, Taoism also inspired the spread and development of Buddhism as borrowing Indian culture. The theoretical axiom of Taoism - the equivalence of life and death according to the ontological primacy of non-being over being, the doctrine of the relative equivalence of variable and unchanging, of the existence of truth beyond thoughts and words - maintained Taoism's contradictive and complimentary relations with Buddhism.

Mystic-individualistic naturalism distinguished Taoism from the ethical-rationalistic sociocentrism of Confucianism, which prompted some experts to put forward the thesis on the peripheral origin of Taoism and the similarity of Tao to Brahman or even Logos. A leading expert in the field of Taoist philosophy, E. Torchinov, defending a different position, argued that Taoism is an expression of a purely Chinese spirit, since it represents a complete philosophical system the most developed form of national religion.

According to the synologous versions, in the VI - V centuries BC Taoism came into being as a philosophy - the "school of dao" (tao jia), and then, approximately in the 1st - 2nd centuries, began to acquire a religious-mystical coloring - this is how the "teaching (worship) of dao" (tao jiao) arose. In the genesis of Taoism, the following stages of development are distinguished:

From ancient times to the IV - III centuries BC (the formation of religious practices and ideological models based on archaic shamanistic beliefs).

From IV - III centuries. BC to II - I centuries. BC er (on the one hand, the Taoist worldview acquired a philosophical character and written fixation, on the other hand, esoteric methods of "gaining immortality" and psychophysiological meditation of the yogic type were formed, fragmentary reflected in classical texts).

From the 1st century BC to V c. n (rapprochement and fusion of theoretical and practical directions with the inclusion of the achievements of other schools, for example, legism, Confucianism, the definition and written fixation on this basis of a single Taoist worldview).

From VI to the present, there is an institutionalization of Taoism in the form of religious organizations, both Orthodox and non-orthodox, and the formation of the canonical collection of its literature, The Treasury of Dao, the development of Taoism mainly in the context of religious-mystical competition with the religious-philosophical mystery of Buddhism [31].

Having absorbed the philosophical-theoretical, religious-practical and magical-alchemical hypostasis, Taoism is based on the following principles:

the Taoist consciousness is holistic, harmonizes the part and the whole, man and nature, "external" and "internal." Unity with Tao blurs the boundary between the object and the subject, man and the environment, I and not I, unites the contradictions in the One;

the human essence is understood as the embodiment of a single universal law for the whole nature;

the Taoist tradition practices cultivation in a person of a state of peace, detachment both from the world and from one's own passions, in fact, the position of an outside observer, provoking the flow of consciousness;

The main task of the Taoist practices is to allow the cosmic origin to manifest and act through us, for this you need not so much to acquire new qualities, how to remove the obstacles of passions and egoistic experiences that hinder the natural flow of events;

orientation to the maximum, supernatural increase in the strength of the body and the achievement of longevity or even immortality based on various types of relevant exercises from diet and gymnastics, to psychotechnics and alchemy;

the perception of social rules and norms as a convention, an artificial entity that separates a person from the world, distorting its essence; it is not amorality, but a certain kind of morality, because Tao is comprehended through a system of dogmas, including ethical ones, it is directly experienced without the need for analytical judgments [31, p. 29-65].

So, attention to harmony and unity of the world, the art of mysticism, spiritual experiences and meditation practices, methods of inner contemplation and self-improvement, original ideas about man as an element of the integrity of reality characterize the philosophical and anthropological orientation of the Taoist doctrine. The evolution of religious and philosophical forms of Taoism fruitfully influenced the development of science and art not only in China, but also in other states of the East Asian region. In the modern scientific environment, there is a new surge of interest in this phenomenon of Chinese cultural heritage, as evidenced by the emergence of new research and scientific translations of the classical texts of Taoism I. Lisevich, V. Malyavina, E. Torchinova, etc.

Thanks to the refinement of C. Jung, A. Watts, and others, alternative states of consciousness are considered as “true” and such that manifest the “real” nature of man crippled by the “Procrustum bed” of civilization [32, p. 175].

The philosophical thought of ancient China includes elements of mysticism. The art of mysticism, spiritual experiences and meditation practices, attention to the harmony of the unity of the world, methods of inner contemplation, self-improvement, are based on fundamental ontological principles, characterized by a philosophical and anthropological orientation, an original idea of man and the world as a homologous dimension of being.

Chinese culture is stereotypically perceived as something monolithic, unified and integral. However, this attitude is erroneous because culture represented a picture of variegated diversity: there were several types of cultural formations that only later integrated into a large general Chinese spiritual synthesis of the epoch representing cosmological, ontological, epistemological, social and philosophical problems.

The cultures of North and South China differed in many ways: if for the north, where Confucianism was born, the focus was on ethical issues and ritual, the desire for rational understanding of the archaic foundations of civilization, then in the south the elements of mythopoetic thinking prevailed, ecstatic shamanistic cults. Taoism, formed on the basis of the southern tradition, united in itself the enthusiastic archaic of the south with elements of rationality of the north [33]. The first gave it content, the second gave it a form, defining a kind of philosophical way of understanding reality for expressing implicit and unconscious creative potentialities of man: “Without the southern tradition, Taoism would not have become Taoism, without northern, could not speak about itself in the language of great culture and book education” [33, p. 9].

Taoism is genetically rooted in the shamanistic beliefs of China, but cannot be reduced to the latter. Shamanistic beliefs did not require reflection,

conceptualization, and existed at the level of practice, in the Taoist tradition, consciousness takes the form of a theoretically meaningful philosophical and religious doctrine. Undoubtedly, the ripening of Taoism from the elements of archaic religiosity was not simple and conflict-free. The process of its occurrence, on the one hand, was the result of a sharp crisis of the archaic world perception, and the other, an attempt to overcome this crisis. It is safe to say that this crisis was universal, he marked the end of the archaic stage and the beginning of the “conceptual” phase of the formation of the ancient Chinese philosophical and religious culture - this is the historical context of the emergence of Taoism.

According to the logic of the “linguistic turn,” which defines the nature of modern philosophical thought, it is important to combine the socio-historical aspect of the reality being studied with its formal-semantic plan of expression in language and speech. The term "Taoism" corresponds to the Chinese "Tao Jiao", which means "The Teaching of the Way." It should be noted that the Way (Tao) is one of the most important categories not only of Taoism, but also of Chinese culture in general. Moreover, the word “Taoism” is not yet used as self-determination in one of the ancient Taoist texts and appears for the first time in ancient Chinese historians Syma Tanya, Sima Qian and Ban Gu, and only in the 4th - 5th centuries the notion of "Tao Jiao" becomes the generally accepted and basic designation of followers of the philosophical and religious doctrine, which we now call "Taoism", by the way, the Chinese names of the Tao Jiao also derive the European names of this doctrine - Taoism (English), Le taoisme (fr. ), Taoismus (german) [33, p. 8].

Let us dwell on the genesis of Taoism, focusing on its philosophical component. As already noted, the formation of Taoism occurred at a turning point in the ancient history of China. The country, as a result of bloody strife, split into seven states in one of which Lao Tzu was born.

In such a situation, fundamental Taoist ideas were formed, but their development took place in different directions. On the one hand, there were schools of mystic-occult Taoism, for example, in the Maoshan Mountains, which in the second and third centuries developed the theory of immortality.

In these schools, according to modern domestic researchers, “the absolutization of the idea of immortality stimulated the search by Taoists for ways to prolong life (tsang sheng) with the help of sex therapy, diet, pneumotherapy, etc.” [4, p. 357]. At the same time, conceptual formations of a philosophical and mystical nature, in which the main emphasis was placed on understanding naturalness in a person’s life, acquire special development.

The multidimensional cosmogonic dispositive appeared to be the primary source of the formation of most Taoist schools. The difference between their concepts depended on the nature of the ultimate goal, which was pursued by the adepts - the improvement of the body, the realization of "vital energy" or the expansion of consciousness. Depending on the purpose, the foundations of various physical or psychophysical methods were formed, around which ethical and epistemological systems arose.

There is a connection between the Taoist teachings about wisdom and Buddhism of the Mahayana sutras. The Sanskrit word "dhyana" was designated by the Chinese character, which was pronounced as "chan" (archaic pronunciation - "dian", Japanese - "zen") and meant "dismissal" or "deliverance".

The original role of a mediator between Buddhist and Taoist philosophies fulfilled the spiritual trend known as the “Teaching of the Secret”. It contains many elements of Taoism, namely, a reference to the “Book of Changes”, “The Book of the Path and Good Power”, comments to “Chuang-tzu "Therefore it is sometimes called neo-Taoism. This intellectual trend enriched Buddhism with Chinese (Taoist) terminology, since within it was conceived such ontological and metaphysical problems as being, nothing, substance, reinterpreted the polarity of

the principles of Yin-Yang and the concept of Great Limit. This made Taoism close to such Buddhist concepts as “nothing”, “emptiness”, “nirvana”. Terminological borrowings, denoting the negation of the principle of the duality of being and non-being, emphasizing the inexpressible reality of words, determined the interpretation of a number of Buddhist concepts in China. [35, p. 35].

For example, Buddhist monks Tao-an and Hui-an (IX century), who contributed to the assimilation of Buddhism in China, having a classical Chinese education, being familiar with Buddhist forms of meditation and participating in ritual practices, used Taoist concepts in interpreting Buddhist teachings. . There is also an impression of a certain similarity of the concept of the Tao to the fixed The Upanishads of the Indo-Aryan concept of the great Brahman, the faceless Absolute, the emanation of which created the visible phenomenal world; merging with him (“escape” from the phenomenal world) was the goal of the ancient Indian philosophers, brahmans and ascetics.

Taoist schools of the late Middle Ages differed in conceptual diversity, but they were united in their claim to the exclusive possession of truth, secret knowledge, and secret methods of acquiring magical powers.

Taoism remained at the mercy of tradition, which made it difficult for it to adapt to new conditions. The revival of interest in Taoism in the modern era is carried out by means of popularizing qi gong - the modern secular version of the ancient Chinese philosophical tradition, the spread of Chinese medicine, reprinting Taoist treatises, etc. Gymnastics of qi gong has its roots in Taoist psychophysical training, but since the Middle Ages , the main center of its preservation and development becomes, most often, Buddhist monasteries, so now some qi gong systems are “painted” by the Buddhist worldview religious and philosophical traditions and meditation practices of the East and the emergence as a result of this new trends, such as the Taoist-Buddhist teachings of Xuan Xue and Chan Buddhism.



However, Taoism remains internally homogeneous, the traditional ideological core of the teachings of the Taoists is preserved thanks to a different, in comparison with Christianity, discursive atmosphere created by the fundamental texts about Tao. The texts that belonged to the Treasuries of the Tao, the authors of the Modern Philosophical Dictionary note, have never played such a role in Taoism as the Bible in the Judeo-Christian tradition, which excluded doctrinal disputes similar to European ones [32, p. 175].

The source-study base of Taoism is extremely broad: it is the classical books of Chinese education, and the treatises of Taoist thinkers themselves, and texts with their interpretation, and works of historians of philosophy and leading Sinologists, in which mystical contemplation, the search for the elixir of life to achieve immortality, alchemy and magic are sustainable Taoist literature motif [37, p. 19].

Exploring the genesis of Taoism and its source-study basis, it is impossible not to touch the main and starting point, common to all philosophical schools and areas of ancient China - the "Book of Changes", which still occupies a leading place in the bibliographic lists of Chinese literature. However, regardless of tradition, the "Book of Changes" has all the rights to the status of Chinese classical literature, because its significance in the development of the spiritual culture of China is inexhaustible. Recognizing the influence of the "Book of Changes" primarily on Confucianism, we note its influence on Taoism [38, p. 592]. It is of interest to display the "Book of Changes" in Taoist literature, the main topic of which - variability - contributed to the theoretical substantiation of the Taoist philosophy. The cosmology of Taoist thinkers is based on borrowings from the "Book of Changes." Associated with the latter and numerous schemes included in the Taoist Canon, therefore, the researchers of Taoist alchemy repeatedly refer to the Book of Changes and its terminology [39, p. 35].

A fairly common position both in academic circles and among the Taoists themselves is the recognition of Lao Tzu as the founder of Taoism and the author of Tao Te Ching. At the same time, the question of the personality of Lao Tzu is the most difficult in the history of Chinese philosophy. Information about him is so limited and stingy that there is no way to make up a complete and reliable image of the thinker. As stated in the “General History of Religions of the World”, “the activity of the founder of Taoism, Lao Tzu (Teacher Lao, aka Lao Dan), without being reflected in the pages of the sources, is closed for detailed study. Using Chuang Tzu's “Historical Notes”, it can be argued that Lao Tzu was Confucius' senior contemporary” [40, p. 473].

Lao Tzu's philosophy can be divided into two parts: the metaphysics of Tao ethics. The first of them splits into the doctrine of dao and cosmology; the second is on individual and social ethics. Of greatest interest is his ethical doctrine, for it is precisely in him that the strength and originality of Lao Tzu's mind manifested itself. However, the ontological and at the same time mystical thrust of Taoism does not require detailed ethics, because a person who adheres to dao in a natural way becomes moral. The metaphysical system developed by Lao Tzu is a coherent and holistic doctrine of the fundamental principle of all things.

The focus of Taoism is nature, the cosmos and man, but they are not comprehended by a rational way, not by the construction of coherent structures, but by means of a special insight into the nature of existence. A more powerful force in the comprehension of being is peace and non-action as immersion into the general integrity of being correlation with all existing absolute being. This unites the Taoists with the Buddhists. Understanding of knowledge as a non-discursive, intuitive, personal taming of oneself, the search not for truth, but the path to spiritual freedom. The world, according to the Taoist tradition, exists, develops and acts spontaneously, for no reason. In the ontological doctrine, it is precisely the concept of Path-Dao that is central. The goal of thinking in Taoism is the

"merging" of man with nature, because he is part of it. In Taoism, there is no distinction regarding the "subject - object".

What is Tao? Tao is a concept by which one can give a universal, comprehensive answer to the question of the origin and mode of existence of all things. "Tao, which can be expressed in words, is not a constant Tao. The name that can be called is not a permanent name"[41, p.9]. Tao is an identity, sameness, it presupposes everything else, namely: Tao does not depend on time, like the way of origin, development and destruction of the Universe, but at the same time it is a fundamental and universal unity of the world. As a concept expressing things, Tao exists constantly, everywhere and in everything, above all it is characterized by inactivity.

Taoist philosophical texts proclaim the Tao Path as the fundamental principle and supreme regularity of the Universe. To the question "What is Tao?" It is better to answer with the words of the author "Tao Teh Jin": He who knows does not speak, the speaker does not know. " Moreover, Lao Tzu himself argued that the fundamental principle of all things cannot be called at all, and only "exerting" efforts called it Tao, there is a Path. This mysterious fundamental principle of the world is at the same time a principle or regularity of both the whole world whole, and each of its individual elements. It is Tao that follows only its own nature, it is "in itself such" (Tzu Jan), that is, the very natural and spontaneous. Transformation into the opposite is the action of Tao, weakness is the property of Tao. "In the world, all things are born in being, and being is born in non-being," says the Tao de Ching [41, p. 22].

Taoism serves as a cultural entity with a polymorphic structure that includes the philosophical-reflexive psycho-physiological level of achieving certain altered mental states (including transformations of certain physiological parameters). It is reasonable to consider Taoism as autochthonous, corresponding to the national spiritual tradition of the Chinese ethnos, a tradition that is the result of the

synthesis of various heterogeneous, but similar in their tendencies of religious-philosophical doctrines, namely: the beliefs of the archaic go shaman complex, the ideology of the magicians of the philosophy of the school of Tao de (Lao Tzu and Chuang Tzu), the teachings of the "Book of Changes" (I Ching) based on the institutionalization of a number of autonomous religious directions (schools), such as "true unity" (chen, it is the school of "heavenly mentors" —Tyanshi Dao), "the highest purity" (Shan qing, it is the Moashan school), the "perfect truth", etc.

The polymorphism of the Taoist doctrine refutes the methodologically incorrect idea of the incompatibility and discontinuity of early and late Taoism, is reduced to the postulate of the exclusion of the "religious" and "philosophical" levels of the unified tradition. The ancient religious beliefs and ideas, being passed through the prism of philosophical thinking, are significantly transformed, so the Taoist archaic is not just the inheritance of the past, but its radical "melting down" in the context of the new situation.

Taoism, without exaggeration, became the true focus of Chinese culture, because it provided continuity between the beliefs of the common people and the elite wisdom of the Tao, between the life world and the principles of internal improvement. For the Taoists, the entire visible world was only a "reflection" of the secret Tao [36].

Summing up, we note that the philosophical tradition of Taoism is inherent:

- first, non-verbal truths;
- secondly, overcoming the tragedy of the worldview;
- thirdly, axiological relativity.

Therefore, the ontology of Taoism is characterized by the traditional for Chinese philosophy naturalism and elements of primitive dialectics (the doctrine of interconversion and mutual transformation of opposites, interaction and mutual transition of Tao of the manifested and Tao of the unmanifested, etc.). While the

majority of Chinese “thinkers” tried to find the truth in the original national past, in ancient knowledge, the Taoist philosophical tradition calls for answers to eternal questions about the essence of being, about the intuitive comprehension of the One, which personifies man and the Universe, according to the teachings of the Tao, the knowledge of which is revived and receives the understanding of the archaic mysticism of ancient China.

The doctrine of the Tao-way, formulated in the VI - IV centuries. BC. the wise men of Lao Tzu, Chuang Tzu, Le Tzu, later integrated into all philosophical, religious and other spheres of Chinese culture. Since the times of “Tao Te Ching” (Books about Tao and Te), only the Taoist corpus of comments about Tao and its possible interpretations is more than five thousand volumes [32, p. 172].

The first line “Tao Te Jing” reads like “Tao ke Tao fei chan Tao” is the source of Taoist hermeneutics. What is important is not so much a literal translation as a semantic one. Since each translator has his own understanding and priorities, as G. Gadamer noted, “his own pre-mind”, the translations are different and situationally correct in their own way. Here are some of the options presented in the research of the translation of the phrase "Tao ke Tao fei chan Tao":

The path that can be walked is not a permanent Path (Torchinov).

There is nothing on the way to go; there is nothing from the eternal Tao-Way (Torchinov);

Tao, which can be expressed in words, is not a constant Tao (Yang Hing Shun);

The path that ends with a goal cannot be eternal (Jugs);

Selected Dao-Dao is non-permanent (Yu Kang);

The Permanent Path consists of the possibility of choosing the Path and the impossibility of choosing the Path (Vinogradsky);

Tao, which can be expressed, is not a constant Tao (Lukyanov);

Truth can be expressed by unusual methods (Podorozhny).

The complexity of the translation lies in the fact that in ancient Chinese language there are no cases, childbirth, alliances. This opens up great translation possibilities, the result of which may be similar and similar, and not quite similar even when reading the original by the Chinese, the text can be interpreted differently, therefore in all schools of Taoism Teacher is important, which can clarify all the nuances of understanding the Tao philosophy of a particular school.

Tao cannot be limited to words, boundaries and rules. In Taoism, what has been expressed and expressed is not the final truth, but only a method of indicating the direction of movement of gaze and thought. Therefore, any unambiguous concept only limits a person, enslaves his consciousness, since Tao cannot be limited and unambiguously. According to the paradoxical statements of the Taoists, provided that we do not rely too heavily on words, any word can be used for a deeper understanding of Tao, but when we hold on to words, we will never comprehend the truth, since we will be limited to them.

Tao is the unauthorized beginning, which determines the existence of the edge, the Universe. Tao opens the dimension, in which the formation of the reality takes place, however it remains passive and ineffective. Since a person is not able to comprehend several hidden properties in usual ways, the characteristics of Tao have a metaobjective, irrational sense that is not revealed to the intellect, but only to the heart of a person. The well-known Russian researcher of Chinese culture V. Malyavin, in particular, points to this: “there is a deep inner connection between the human heart and the body of the eternal Tao” [42].

So, Tao is all-encompassing, it spreads, in every subject, behind every phenomenon, hides the beginning that determines the existence of the world. It can not be seen, it is only available experience of enlightenment. Of course, a person, despite the knowledge about Tao, “will not know” - “having met him, he will not see his face.” So, Tao eternally disappears and disappears, but at the same time it really exists in the world. Not only it exists, but defines it: it is the dark counterpart of reality. This “hiddenness” of the Tao allowed to designate it as “xuan”, “hidden.” The secrecy opposes the external, visible form of things, where the “sacred Goodness” replaces virtue, knowledge, to the place of everyday correctness of judgments – «hidden wisdom».

Consequently, where there is "inmost" - there is Tao. As in Plato's system, in the Taoist doctrine there is a deep connection with esoteric spiritualism, because the differences between the spheres of ideas and phenomena are derived from the practice of mediation. The “true” cannot be seen, it is hidden behind the external forms of things. So, the method of cognition should not be empirical-rational, but transcendental.

The mechanism of generating things with Tao is not limited to a one-sided causal chain of determination, Tao also operates by indirect means. For a gaze immersed in the world of everyday life, everything happens completely complete, but there is also a “true”, invisible birth. It is no coincidence that Tao is often compared with the feminine, or with its figurative correlates. The act of birth itself thus acquires the signs of a mystical concealment.

Let us recall the erotic poetics of the “female mysticism” of medieval Europe, inspired by the biblical “Song of Songs”. Eroticism is a natural variant of expressing the fundamental mystical moment of “unity” of a person with the Absolute. The discourse of erotic love is associated with the practices of archaic rituals and perfectly developed sexual techniques that lead to a state of dissolution in the contemplation of the "inner light".

Tao cannot be reduced to the world of things not only behind the “explicit - hidden” dichotomy. Essential is its potency: it contains the "seeds" or the germ of the world. According to the ancient Chinese natural philosophical concept, Chaos first ruled the world, when there was not even such a fundamental beginning as Heaven. Although, in the opinion of I. Lisevich, a translator and researcher of the ancient Chinese texts, “the concept of Tao is constantly correlated with the concept of Heaven” [43].

Tao was always present, while infinitely giving rise to itself, hiding within itself a dynamic beginning in order to give birth to things through the passive dynamics of the moment of emptiness and non-existence. If in the external world things are in their explicit or actual form, then in the Void they are presented in the form of pre-birth or in virtual form. Nothing exists in the Void (for this is the Big nothing), and at the same time the existence of something is allowed. This is some potential space that becomes more valuable than the world of forms, things.

Inexhaustibility and infinity are the “predicates” of Tao, and in the human world they arise through the horizons of doing things. However, the Void cannot be exhausted, and the “awkwardness” of the Tao allows it to be infinitely powerful and at the same time imperceptible. True Tao is always located on the other side of binary differences, it is not reduced to a unified concept of the ideological system of the law, etc. This situation has something similar with the hermetic principle of sex, according to which all things have two beginnings in themselves (two sexes), and any creativity is the result of the interaction of these two principles [44, p. 82].

The birth of "myriad things", as if by the principle of seriality, unfolds a series of things, processes, phenomena, characters, actions, ideas that are woven into the rhizomatic structure of the world, where the consistent, necessary is carried out. loss of unity: Tao gives birth to one, one gives birth to two, two gives birth to three, and three give birth to all beings. All beings carry in themselves yin and yang, are filled with qi and form harmony [41, p. 22].



It is like a river, which, depending on the terrain, changes its course, forming a mass of branches, but it never changes its direction.

Thus, in Taoism, there is an initial synthesis of two principles - being and non-being - which was so lacking in the metaphysics of Western philosophers, which polarized them, for example, Plato's theory of the material world and the ideal world (eidos), finally opposing them in the teaching of Augustine about Hail of the Earth "and" Hail of God ", finally distinguishing the understanding of the existence of the European consciousness as otherworldly, heavenly (best) and earthly (sinful).

Despite significant differences between Taoism and Plato's philosophy, he does not avoid conceptual problems that are inevitable for any mystical and metaphysical thought: first of all, this is the problem of the topology of the way of knowing the truth. The correlation of form and content, sensual and intelligible, looks like an extremely problematic challenge for the mystical consciousness. The lack of a coordinated system of coordinates for the realization of the representation of truth leads one to a paradox, an aporia.

However, the Taoist sages did not see this as boundaries and obstacles to thinking. This is evidenced by the famous story about Chuang Tzu, who dreamed that he was a butterfly, flying carelessly among flowers, and when the Taoist woke up, he could not decide: Chuang Tzu dreamed that he was a butterfly, or a butterfly Chuang Tzu. The series of differences between Chuang Tzu and the butterfly is not discrete, it appears similar to the "Möbius band." Chuang Tzu's Son is a moment of consciousness slipping along the plane of the tape bend, when the opposition is neutralized, the opposition is removed. The weakness of the representation system is compensated for by the emphasis on the performative, practical aspect of Taoist mysticism.

Even at the nascent stage, Taoism forms its own concept, which lays the foundation for the Taoist culture of mental activity, which greatly affects the

culture of China. The peculiarity of the psychological concepts of Taoists lay in the understanding of the natural not as psycho-physiological in man, but as the embodiment of the universal and universal law of the structural organization and functioning of the world, one for all of nature - both living and nonliving. Therefore, the main goal of Taoist practice is not to conquer man with biological instincts, but to identify the cosmic principle, harmonize psychophysical processes with the universal cosmic law to eliminate obstacles to their expression, as a result of which man becomes the sovereign element of the space triad "heaven - man - earth".

Long before Freud, Taoism reveals the repressive nature of the general external law of society and the state in relation to an individual personality. In Taoist philosophy, it is argued that contradictions and oppositions mutually identify in themselves (ie, within each pair of the opposition), and not at what higher degree of synthesis, as in Hegel's dialectic. Therefore, for a Taoist who reaches the state of "non-duality", there is no progress of some absolute, but all contradictions exist simultaneously with their identity, since any phenomenon simultaneously asserts and denies itself in the process of dynamic interaction of polarities, which are the source of any movement and development and dialectical unity of continuity and discreteness.

The ontology of "Tao de Dzin" to a certain extent is even atheistic, because according to Dao, the world is inherent in spontaneity and movement. Tao is the cause, manifestation and essence of a constant, orderly emanation of things. The being is in constant movement and change, it is possible thanks to the principles of yin and yang, which constitute the dialectical unity of each phenomenon and process, causing their changes and movement. Under their influence the development of the world takes place, since "everything bears in itself yin and embraces yang" The theses about yin and yang are contained in the "Tao Te Ching", they are probably based on earlier teachings, for example, the "Book of Changes", and they were developed by other schools of Chinese philosophy.

In its completed form, the doctrine of the Taoist natural philosophers envisaged the recognition of a single energy and quasi-material substance - qi ("ether", "pneuma"). Qi is at first completely amorphous and simple, but in the process of development, qi is supposedly polarized to positively charged (masculine, hot, light, movable, active) - yang and negatively charged (female, cold, dark, inert, passive) - yin. Yin and yang begin to constantly cycle into each other ("That yin, then yang - this is the Tao-Path").

The five phases of this cyclic process are called "five primary elements" (in syn): tree (yang, originated - east, spring, green), fire (mature yang - south, summer, red), earth (balance of yin and yang - center, middle of the year, yellow color), metal (yin nascent - autumn, white color), water (mature yin - north, winter, black color), then the cycle repeats. The yin-yang forces and the five primary elements form all things (the Earth-Man-Heaven cosmic triad, all things and creatures). The doctrine of yin-yang and the five primary elements, combined with the ideas of the "Book of Changes", were included not only in Taoism, but also in Confucianism. In Taoism, it became the basis of alchemy, traditional medicine and the special practice of attaining immortality [31, p. 130-135].

Tao internally has its own creative power de, through which Tao manifests itself in things, influenced by yin and yang. In Tao Te Ching, it is said that Tao begets things, de feeds them, grows them, brings them up, improves them, makes them mature, looks after them, and supports them. Creates and does not assign, creates and does not boast, being the eldest, does not prescribe - this is what is called the deepest de [41, p. 25].

The ontological principle of harmony, when a person as a part of nature, from where he came from and must maintain this unity with nature, is the foundation of Taoist ethics. It is about coherence with the world on which a person's peace of mind is based. Lao Tzu denies the need for active efforts and actions on the part of not only the individual, but also society. The efforts of

society, generated by civilization, lead to the opposition of man and the world, to disharmony, because if someone wants to master the world and manipulates it, he suffers from failure. The world is a sacred reality that cannot be manipulated. Who wants to change it, he destroys it, who wants to appropriate it, he loses it, - claimed the Taoists.

Compliance with the "measure of things" is the main goal for a person. Non-doing or, more precisely, activity without violating this measure (wei) was not a reward for destructive idleness, but a substantiation and explanation of the coexistence of man and the world on a single basis, which constitutes the Tao. Calmness, detachment characterize the behavior of a wise man. Comprehension of the world is accompanied not by noisy activity, but by silence, in which the sage seizes the world, comprehending it. This radically contrasts Taoism with the Confucian concept of a "noble" (educated) husband, who must be constantly improved in his studies and in the management of others. As the text of "Huainan Tzu" testifies, a person must reach a state of withdrawal, "when nothing pleases and disappoints, brings neither pleasure, nor sorrow, then all things come to unity: truth and falsehood disappear; birth and transformation" [37, p. 45].

At the same time, it is precisely the idea of peace and detachment that makes it possible to speak about the parallelism of Taoism and Buddhism, after all, liberation, "extinction" is the motivating motive of Buddhist philosophy, it turns a sansaric person who suffers, into a free person, into an enlightened being, devoid of the limitations of the egoistic "me".

It should be noted that "detachment from the world of things" (German *Gelassenheit*) as a specific position of the philosopher in the world forms the latent leitmotif of German philosophy from Eckhart to Hegel and Heidegger [354]. In this regard, Eckhart notes that detachment is higher than love. After all, love makes a person love God, and detachment makes God love a person [46].

Naturalness and simplicity are the fundamental principles of the ontology of Taoism, which determine the moral ideal of the Taoists. Everything in the world is arranged expediently, that is, naturally: the development of plants, the adaptation of animals to the environment, the distribution of activities and the arrangement of human life in general. The general meaning of all things is not to violate the principle of naturalness: the nature of things cannot be changed. The principles of the Taoist philosophy of non-doing and the naturalness of man with nature, an important aspect of the achievement of which was the rejection of the benefits of civilization. So, even in ancient times, mankind predicted the nature of the environmental and socio-psychological consequences of the metastases of consumer culture and the conquest of nature.

It is striking that a deep comprehension of the problem “man-nature” could lead the ancient Taoist philosophers in the conditions of the rudimentary development of science and technology to such radical conclusions as they sound like appeals-warnings to modern man. Taoist philosophy never called for the conquest of nature (this idea is unacceptable for the spirit of Taoism itself), but it suggested the ability to "take the grace of nature" from penetrating into its essence and using its own norms and laws to achieve certain goals.

So, the historical and philosophical material, the legacy of ancient Chinese philosophy, becomes relevant in modern European culture, which is traditionally opposed to Eastern culture, as a confrontational and even dominant principle. Rationalist-pragmatic values of the European civilization should be supplemented with the eastern, in particular, Taoist character of the world perception, in which man is not at all the highest creation, its goal is not to become the sovereign of the world, but to merge with it, knowing it, because knowledge is not just mastering information and, above all, the path of moral perfection, and the Taoist philosophical legacy in this process is significant and modern.

## **2.2. The philosophical meaning of the Taoist mystical practice of achieving immortality**

The subject of this subsection is the analysis of the mystic-esoteric component of the philosophy of Taoism, which "forms the basis of oriental martial arts, the teachings on longevity, traditional Chinese medicine" [47]. Separately, there is the theme of achieving immortality, which is understood in the Taoist tradition not only as a continuation of life, but as a way out, of "transcending" beyond the limits of living space. The discourse of the acquisition of immortality operates with natural-philosophical idioms that have no rational-logical analogs: "microcosmic orbit", "reproducing force", "inner fire", "cherishing life", "full breath", "alchemical element", "elixir of immortality", "Immortal life".

The mystical and esoteric motifs of Taoism associated with the development of conceptual support for Taoist alchemy, yoga, various meditative practices of self-deepening contemplation and achieving a state of enlightened consciousness represent a special kind of synthesis of religious and philosophical foundations that formed the original phenomenon of the cultural and philosophical heritage of the East. The outstanding Russian researcher E. Torchinov believes that the essence of Taoism is not in philosophical texts, but in texts describing Taoist arts and practical methods [48].

The mystical and esoteric practice of Taoism was available only to initiates, to those who owned the sacrament, and to a certain extent remains closed, generating the most incredible interpretations and undying interest not only in the East, but also in modern European culture. The connection between the conceptual system and life practice is natural for Taoist teachings, as V. Malyavin notes, the wisdom of one who follows Tao is not knowledge or art, it is a definite skill [42].

The philosophical Taoist texts were addressed to a wide circle of the Chinese intellectual elite. However, the study of the "Tao Teh Jing" or "Zhuang Zi" required rest, impartiality, but did not require any initiations, or oaths. Mystical

contemplation, which approached the Buddhist rules of psychotechnology to achieve the state of enlightened consciousness, the search for the elixir of life to achieve immortality, alchemy and magic make up the protoconceptual meaningful layer of Taoist esoteric literature. In Taoism, occult-mystical discourse tematizes the methods of psycho-regulation and rehabilitation, which are achieved by special psycho-meditative and gymnastic techniques. The Taoists sought to awaken a higher spiritual principle in themselves and conceive an “immortal germ” within themselves or make an “elixir of immortality”.

The methods of meditation developed by the Taoists included the visualization and actualization of the deities of both the inner world and body and the Universe, as well as the use of hallucinogens from a set of alchemical ingredients (the so-called "contemplation in a clean room"), alchemical procedures and manipulations. Meditative psychotechnics allowed a combination of pharmacopia, theurgy, and magic talismans in various combinations. Many famous Taoist alchemists, such as Tao Huang Tzu, Ge Xuan, were reputed to be magicians, wonderworkers, immortals. E.Torchinov noted that science received a wealth of new material for studying and understanding the mystic-esoteric tradition of Taoism, due to excavations in the town of Mawandui near Changsha, the capital of Huan province. “Among the Mawandui texts there were quite a lot of valuable information about the very core of the Taoist religious doctrine - the doctrine of life extension and the acquisition of immortality” [31, p. 10].

Some of the texts found on the bamboo slats of the Mavandu burials are devoted to medicine, dietology, sexological, or, more precisely, erotological problematics, and were later adopted as practical methods of Taoism, famous medieval texts. First, there are various methods of sexual practice - “the art of inner peace” (breathing exercises “regulating pneuma” (son of qi), gymnastic exercises (dao yin) and some techniques of concentration of consciousness and contemplation. At the same time, the development and complexity of the

techniques described in texts, the Māvandui treatises had already preceded the centuries-old practice of mastering the art of “catering for life.”

Secondly, these texts contain clear indications of the developed concept of immortality during the pre-imperial period (Zhan-go), which can be acquired in the process of fulfilling the practice of cherishing life, as well as following the rules of the concept of immortal (Xian).

Undoubtedly, as before, for example, the legist text Han Fei Zi testifies, in China there were people who were looking for ways to acquire immortality (boo sy chi fa) and believed in a potion of immortality (boo sy ju yao), however, only the Māvandui texts showed both the scale of this faith and the degree of elaboration of methods for its implementation, to which medieval Daoism particularly contributed. Let us take a fragment from the Māvandui text "Ten Questions" (Shi wen): and the body shall be strengthened I and pneuma will become like <...> water that turns into ice, having become stronger in this way, and the years of life will last for a long time. The spirit will be in inner harmony with the body, sensible and animal souls will radiate and royally shine <...> five containers will become strong and healthy, the face will become like jade and light, the longevity will be the same as that of the sun and the moon will be endowed with the most perfect pneumatic of Heaven and Earth [31, p. 13].

Gymnastic breathing techniques are described by the characteristic Taoist terminology, which is correlated with medieval texts. In one of the fragments of the “Ten Questions” there is a connection between the Taoist medical and hygiene facilities and the Taoist theory of the acquisition of immortality. Moreover, there is an allusion to the existence in antiquity of the idea of attaining immortality through death and resurrection, the so-called "liberation from the corpse" (shih jie). The text uses the expression “son of Jie” - “liberation from the bodily shell”, similar to the term “shih jie”, similar to a snake dumping its skin.



Mavandui texts testify to the transformation of ancient Chinese ideas and beliefs, which were completed in the Taoist mystical and philosophical tradition of the Middle Ages, namely, in the teachings of the outstanding Taoist alchemist Ge Hong.

Ge Hong's life began at the beginning of the period of the “disintegration of the Middle Kingdom” in a particularly difficult period in the history of China. The imprint of the epoch is clearly defined in the biographical circumstances of the life path of the author “Baopu-tzu” - a vivid work that combines philosophy and alchemy. Ge Hong's figure is symbolic in the matter of the secularization and “scientization” of classical esoteric Taoism. It was Gu Hong who realized what the Russian researcher A. Maslov describes as “attracting the mysterial sensitivity to public life” [49, p. 73].

It is not difficult to reproduce Ge Hong's life, because he himself wrote his own biography. The future alchemist was born into a family of aristocrats who served first in the Han dynasty and later in kingdom B. It was a tradition of the alchemical mysteries of making an elixir of eternal life, the art of making magical amulets, pronouncing powerful spells and mastering the methods of Taoist gymnastics, breathing exercises and the art of "inner rooms" - Taoist sexual practices.

All of these practices have been displayed on the pages of the treatise Ge Hoon. This tradition contrasted sharply with the “Heavenly Mentors” school (Tian Shi Dao), with its tendency toward a theocratic orientation, manifested in liturgical practice and communal worship services. Although Ge Hong's education was primarily Confucian in nature, he very early became interested in Taoist occultism under the influence of Taoist mentor Zheng Xi-yuan (Zheng Yin). Ge Hong personally went to the north of China in search of manuscripts of esoteric Taoist texts unknown to him.

Ge Hoon settled on Mount Lofushan, near Guangzhou, where, surrounded by students, he conducted alchemical searches and secret Taoist initiations.

Ge Hong was considered among his friends and disciples as a very modest, unpretentious and silent person. Therefore, they called him a sage that Embraces the Primordial Simplicity (Bao Pu Zhi Shi).

In the outstanding Lao Tzu, this expression means following the naturalness (Tzu Shan) and abandoning the intricacies. Ge Hoon used this idiom to name his famous treatise, which is very important for our research. After analyzing in detail the concept of life presented by Ge Yun, set forth in the Baopu-tzu treatise, closely related to the Taoist teaching on immortality and the ways of its acquisition, it is worth analyzing the involvement of this concept in the ancient Taoist text Zhuang Tzu.

In the early Taoist texts, primarily in Chuang Tzu, the concepts of life and death as two phases of the process of change, or even the absence of death as such, with the universality of metamorphoses of a single substance, are ultimately the highest and final. In accordance with the Taoist doctrine, immortality is not simply the process of infinite lengthening of profane physical existence, but as some kind of transcending. For example, in Chuang Tzu, the famous “divine people from Gueshan Mountain” are described, which will not die even if mountains and stones melt and remain intact, even if sea waters rise to the skies. These perfect people of antiquity looked at life and death as a single process of change [31, p. 130].

However, in another aspect, there are reflections on the mythical characters of the rulers of ideal antiquity, who have comprehended the Tao Path and, accordingly, received sacred divine status and immortality. Here the Tao is interpreted as the source of life, the basis of sacredness: it is this which makes divine sheng deities, and even the most supreme ancestor of emperors (di). He who acquires Tao in his indivisible integrity, receives his sacredness and immortality. Such an immortal ("divine man") does not separate his personality from the world

whole, but looks at reality as his own “I”, hiding it in this way in the “I” of the Celestial. Therefore, he himself can be in any form, to rule over space and time, having conquered the processes of world metamorphosis. And this highest achievement, according to the Chuang Tzu doctrine, exceeds "swimming along the waves of great changes." The idea of the body-microcosm is transformed into the idea of an expanded “I” to the size of the universal body of Heaven, Earth and all that exists, and this already means immortality and perfection. All methods of the acquisition of immortality, and above all the practice of “cherishing life” direct the initiate to the entry of spiritual perfection and transcending to the highest values, which was reflected in the Baopu Tzu.

The treatise “Baopu Tzu”, written between 317 and 320 years, consists of two parts: the first is called the “external” or “exoteric” section (wai pian), and the second is the “internal” or “esoteric” section (Neupian ). It is this text that is of great interest to us, which glorified and immortalized the name of Ge Hoon, showing him not only as a polemic thinker, but also as one of the eminent natural scientists of ancient China as the great mystic of his era. He quotes "Tao de Ching", the esoteric canons of the immortals (Xian Jing), proclaims belief in immortality (by the way, physical) and in immortals, in magic, astrology, alchemy, numerology. Ge Hong was simultaneously a philosopher, experimental scientist, empiricist, and mystic intuitivist.

The limitations of the scientific method of that time did not contribute to the delimitation of the possible and the impossible, real connections and fantastic ones. Ge Hoon is only concerned with Taoist ontology and metaphysics, focusing on the problems of alchemy, namely, in the fourth section, “the great elixirs of immortality,” and in the eleventh, on pharmacology and botany. These methods and considered them secret. Therefore, they avoided talking openly about them and used only a special secret language and ordinary people can never have their [secret knowledge - L. Mozgovoy], neither see nor hear [31, p. 258].

The main idea of the treatise is that there is a way for a person to acquire immortality, provided that he, pesting his body with drugs, makes sure that no diseases arise inside him, and no troubles occur outside of him and this allows him to enjoy the eternal vision of truth. However, for ordinary people who trust only the ordinary, this idea is inaccessible because the way to acquire immortality is difficult and it is necessary to follow it gradually. Those people who do not have the will to overcome the worldly and do not have the gift of powerful force will not be able to observe it. Those in whose heart doubts arise turn away from half-way and begin to ardently affirm that there is no way for the immortals and the fruit of life extension cannot be obtained [31, p. 233].

According to the Taoist alchemist, if there is an art of changing the body, exhaling fire, snake spells, swallowing knives, raising clouds, pronouncing fish and turtles, walking on water like land, walking on a knife blade without wounds on the legs, then you can suggest the existence of the highest art of attaining the Tao. The teaching set forth in "Baopu-tzu" is secret and for the initiated. The human way is tasty food, beautiful clothes, high official positions, good looks, - said Ge Hong, but only some men are able to practice, master the methods of immortality, remembering the benefits of self-improvement. Such units — when they see wealth or beautiful women — their heart is not lured when they hear chatter — their will remains unshakable.

According to the teachings of Ge Hoon, if one does not improve at all in good behavior, but only engage in magic, then life extension cannot be obtained. First, you need to accumulate merit, and then - to eradicate the shortcomings. The high virtues of those who aspire to the Dao-Way are helping people, protecting them from danger, loyalty, behavior in accordance with the norms of humanity and loyalty, testifying to the moral and ethical significance of mystic-esoteric Taoist practice.

Ethical techniques of human life correlate with a certain "diet", "elixir of immortality." The author of "Baopu-tzu" indicates that two substances - distilled cinnabar and gold solution - are fundamental in the study of the path of immortality. Gold and cinnabar - these are the things that the more glowing, the more intimate their transformation. When yellow gold is placed in a fire, it does not collapse even after a hundred remelts, and when it is buried, it will not rot until the end of days. When you take these two substances inside, you temper your body, and this gives a person the opportunity not to grow old or die. This means borrowing the power of external things to strengthen oneself ... Many people in the world who do not believe in higher Tao and therefore do not care about such things, said Baopu Tzu [31, p. 253].

The one who penetrates the essence of the Dao-Way and the preparation of the cinnabar elixir, believed Ge Hong, will be able to harmonize the forces of yin-yang, control spirits and demons, rule over the wind and rain, control the chariot drawn by nine dragons and twelve white tigers (this a metaphorical statement about the power over the forces of nature), all the immortal Heavenly Heavens obey him. There is no end to the elixirs that can be prepared and taken, but Ge Hong says, you should wait for a special day to prepare it. Only then can the use of a potion give spiritual perfection. You can not familiarize with the secrets of making elixirs of strangers, because if you reveal the secret of making the elixir to the uninitiated, the potion will not work and no perfume will wish to come after taking cinnabar in this case.

It is advisable to state the close connection of the Taoist doctrine of immortality with the general principles of the Chinese world perception, in which the sensual cosmos is sacralized, and the highest value is seen in life. Who are the immortals? The Chinese character "immortal" (Xian) graphically reproduces a feathered creature, probably a shaman capable of magic flight in a trance state. In Chinese texts, the word "xian" is used in the verb meaning "to rise upwards",

respectively, etymologically, this word expresses not so much the idea of immortality, as some hidden ability to ascend to the higher sacral worlds.

However, over time, the accents were shifted, the idea of immortality began to dominate the idea of mystical ascension. Nevertheless, syan's involvement in the divine and its possession of supernatural powers and capabilities were always assumed. It was believed that when acquiring immortality (chan shenbous), firstly, the very appearance of a person changes (pupils become square or double, ears become sharper, etc.), secondly, they acquire a number of supernatural abilities (from levitation to the ability to simultaneously be in several places and become invisible), thirdly, they become as durable as "Heaven and Earth".

In the medieval Taoist texts several types of immortals (up to nine) are distinguished, but the most common is the three-term classification of immortals: the celestial immortals, the earthly immortals and the immortals, are freed from the corpse. Proving the existence of immortals, Ge Hoon actively refers to authoritative historians in the Chinese tradition, to the testimonies of contemporaries, complementing empirical rational arguments, which also testifies of him as an experienced polemist [48, p. 123].

Preparing for immortality required a lot of time and effort, in fact, all of life, and all efforts were only a prelude to the final act - the merging of a dematerialized body with Tao. The act of transformation itself was considered so sacred and mysterious that it could not be fixed. There was just a man - and he was gone. He did not die, did not disappear, he left his body shell, dematerialized, ascended to heaven, became immortal. As arguments, the Taoists skillfully used the legends created by their own hands, since it was immortality that occurred after death, because visible death can be considered a delusion.

Such a turn in the Taoist cult of immortality was natural, because the emperors who encouraged the Taoists, attracted far from exhausting posts and self-restraint. They did not seek self-deepening and self-improvement, they were

interested in pills, talismans and miraculous elixirs and Taoists sought to please their royal patrons [50].

Thus, it can be concluded that for the entire Taoist tradition of acquiring immortality and the existence of immortals was not a matter of faith, but the subject of science, knowledge and logical evidence, sharply distanced Taoism from most other teachings that appealed primarily to miracles and faith. This raises Taoism from the state of religious faith to the status of an anthropomistic, philosophical doctrine.

### **2.3. Anthropomistic ideas of spiritual practice of Taoist yoga**

For a long time, the efforts of European philosophers were aimed at studying the factors that determine human existence, to find out how and to what degree a person is conditioned by his physiology and heredity, social environment, cultural values, subconsciousness, and above all history - the modality of the time in which it "Immersed." Separate areas of philosophy even come to the conclusion that the only worthy goal of a person is the recognition of his temporality and historicity, therefore any other choice is recognized as the identical escape to the abstract price of death. This indicates that the problems that now concern Western philosophy bring it closer to a deeper understanding of Eastern, in particular, Taoist spirituality, in fact, lead to a new discovery and understanding of the thousand-year experience of China and its spiritual values.

The temporality of a person, the fluidity of his being, the finiteness of existence, "involvement in everyday life" is the subject of study of the newest Western philosophy. The problem of the conditionality of human existence is central to Taoist philosophical thought. Taoists were looking for the answer to the most important question - what is the nature of man? The assumption of the existential motives of Taoism may seem too bold, but not unfounded, because the

Taoists, from the time of Lao Tzu, tried to understand human nature, the fluidity of human existence, sought to find ways to overcome anxiety and despair, temporal death.

In the Taoist philosophical tradition, we will not meet the terms “history”, “historicity,” temporality”, it contains purely specific concepts such as “dao”, “vitality”, “non-action”, “non-existence”, “microscopic orbit”, “life inspiration”, “Internal fire”, “full breath”, “elixir of immortality”, “eternal life”, etc. The modern concepts of “being a victim of circumstances”, “being at the mercy of time” have their analogs in Taoism. Finding out with what means and methods a person can stay in this world, not allowing time to destroy himself, looking for ways to overcome anxiety and achieving peace, provides for an introduction to the basics of Taoist Yoga, described in the treatises of Chinese thinkers. In the mystic esoteric systems of Taoist yoga, consciousness is freed from psycho physiological structures and temporal limitations, the goal is to free a person from time, death and, accordingly, to achieve true freedom and immortality. Considering this problem, one cannot ignore the basic philosophical foundations of Taoism.

The Taoist knowledge of the exfoliating nature itself, diffuses it to absolute nothing, to a “vaguely foggy” and “vaguely indefinite”, until complete darkness and at the same time “dazzling radiance” of Tao. The one who does not move away from the original source is called a heavenly man; the one who does not move away from the spiritual beginning is called a holy man, the one who does not move away from the truth is called a perfect person. He who considers heaven to be his ancestor, considers moral qualities as his basis, dao considers the gate [to achieve the goal], [who in continuous] changes [things can notice] the foreshadowing of the future, that is called a perfect man [41, p. 503].

The basis of the general pattern of being of the world in Taoism is the "great Tao", which correlates with the "true essence" of man. The identity of the “true essence” of a person is interpreted not as an intellectual synthesis of human



subjectivity, but as a “leap into the real source of identity”, “merging with the universal primary principle of all things (Tao)”.

Taoist yoga was based on traditional cosmological principles. The cosmos was not inert for the Taoists, alien, “objective”, from the point of view of the initiate it was revealed as living and subject to “harmony”. Minerals, metals, precious stones were not “objects” of economic importance, they embodied cosmic forces and therefore were considered as sacred particles. "Matter" was not just alive, she spoke concentration of sacred forces. Man was likened to the cosmos, thus occult and correspondence took place between “matter” and the psychophysical body of man, through which man, through Taoism, could expect spiritual results from rituals and physiological exercises, and meditation and alchemical techniques ensured the achievement of a threefold goal: bliss and spiritual balance.

Taoist mystic thinkers call upon to surrender themselves to infinite life, to drop the chains of feelings and, identifying one's own energy with the life force of the cosmos, to make an ascent to freedom. According to their teachings, the illusion of limitation can be eliminated only by rising or plunging into substantial life, losing individuality, realizing “giving up on yourself”: you have to die to live, you have to lose, to find, you must purposely empty yourself, throw away extra images of intelligence, neglect sensual cinema. Only this will allow the Taoist to overcome simple intellectual levels of consciousness and to perceive the Reality, which no image can reproduce and merge with it. This is the art of establishing connection with the Highest Truth, but it is not instant open access to the comprehension of truth, but an orderly movement to ever higher levels of reality, to merging with the infinite Tao. Meditation is an important factor on the road to Immortality and Eternal Bliss. It destroys all causes of sadness, pain of suffering, makes the mind calm, steady, opens the way to intuitive knowledge. Without meditation it is impossible to reach the knowledge of infinity.

Meditation is a way of comprehending the truth, self-improvement and the attainment of a life goal. For the sake of truth, it should be noted that meditation is not a purely Taoist phenomenon. Various forms of religious and philosophical practices used meditation: penetration into the “center of one’s own being”, into “deep inner Silence”, contemplation devoid of images and sounds, awareness of the nature of oneself and non-oneself. Indian yoga and Taoist yoga have developed a special set of techniques and exercises to achieve nirvana (in the form of Buddhism) and peace and immortality (in the form of Taoism). Meditation leads a Hindu to the state of nirvana, to deliverance from earthly desires, pain, suffering and pleasure. Meditation (Skt. Dhyana) - the inner concentration of consciousness on a particular idea, which is usually supported by the contemplation of the corresponding object leads to tranquility, inner harmony and the supposed breakthrough to a new level of understanding of the essence of being.

The breakthrough to the level of absolute understanding is referred to in Indian practice as “samadhi”, in Japanese - “satori” and, in fact, close to nirvana. According to the Theravada teachings, through meditation, a person became able to perceive the psychological states of any creatures, actions, phenomena, mental and moral factors described in the canonical texts, which are, in essence, a compendium of people's actions and their motivations. Meditation is a means of achieving: 1) a practical goal (hilyar), 2) an exhaustive knowledge (prajna), 3) an ultimate goal - enlightenment (bodhi) and nirvana. It is believed that in the process of meditation five virtues develop: faith in the truth of the teaching, energy caused by the determination to follow the teaching; the desire to be true in all (sati); desire to surrender to contemplation and reflection (samadhi and vipassana); wisdom (prajna) [41].

The state of rest of the Taoist requires him to follow the universal rules of submission to the rhythms of nature, deliverance from personal aspirations, merging with Tao. The path to immortality in the Taoist teachings provided for

complex training methods and exercises, which in many respects resembled Indian yoga.

Meditation has always occupied an exceptional place in Buddhism, the practice of regulating the breath through the counting of breaths has also become particularly important. Taoism also professed the practice of controlling breathing as a means of spiritual concentration and prolongation of life. Buddhist meditation texts described levels of concentration on the path to perfection and knowledge, which leads to liberation. It is known that Taoists highly appreciated Buddhist meditation. Buddhist and Taoist meditation practices, while maintaining their own identity, mutually enriched each other.

Meditation is interpreted by the Taoists as the most sacred practice of man, which allows them to live in harmony with the Truth and master their own inner world. Traditionally, texts devoted to Taoist psycho-meditative practices were regarded as purely esoteric and inaccessible to the majority, addressed only to the initiates in a secret higher knowledge. The teacher personally and secretly passed the methods and techniques of the practice to the student, the initiates received special abilities inaccessible to the ordinary person. The individual transmission of the anthropomorphic component of the teaching from teacher to student, the so-called "teaching tradition", is another example of the parallelism of Taoism and Buddhism.

The basis of the mystical and esoteric practices of Taoism are the teachings of immortality, the ability to contemplate Eternity. The Taoist doctrine of immortality correlates with the general principles of the Chinese world perception, in which the sensual cosmos is sacred, and the highest value is seen in life.

In the medieval Taoist treatises 9 types of immortals are distinguished, however, it is indicated that the immortals, who live for many years, are still not free from the illusion of space and time, leave their bodies in caves high in the mountains, and their consciousness travels within the Great Void, enjoying

freedom and happiness. Experienced Taoists know in advance the time of their death and can leave this world when they please. When meeting, they easily recognize each other by the reddish gleam on their faces - evidence of their spiritual and physical achievements. Consequently, the main goal of the Taoist practice of psychic self-regulation is to identify the cosmic principle, harmonize psychophysical processes with the universal cosmic law to eliminate obstacles to their self-expression at the macroscopic level, as a result of which a person becomes a sovereign element of the sky-man-earth space triad. The Taoists sought to awaken a higher spiritual principle, to create a “immortal germ” in themselves and to produce an “elixir of immortality”.

The methods developed by Taoists included visualization and actualization of the deities and the Universe (reproducible images of deities of stars and planets played a special role in this, as well as the use of hallucinogens from a set of alchemical ingredients (so-called “contemplation in a clean room”), alchemical procedures and manipulations, various sexual practices and the like. Meditative psychotechnologies involved a combination of various pharmacopoeia combinations (the creation of various drugs) and theurgy (various forms of tions with the divine worlds). Many of the Taoist alchemists were reputed to be immortals and magicians.

Alchemist only accelerated the growth of metals; Like his Western colleague, the Chinese alchemist interfered with the activities of nature, accelerating the rhythm of time while the activities of the alchemist implicitly pursued the goal of improving nature, that is, its purification and liberation. The maturation of metals in the bowels of the earth was subject to the same temporal rhythms that "bind" a person in his physical state; the acceleration of the growth of metals by alchemical means is equivalent to their withdrawal from obedience to the laws of time. Similarly, by using appropriate techniques, the alchemist was freed from a temporary state and acquired "immortality." In China, "cooking gold",

obtaining the elixir of immortality and the appearance of immortals are closely intertwined.

The alchemist must in a certain way prepare spiritually for the creation of "true medicine" ("philosopher's stone"), namely: to fast, cleanse himself with incense, etc .. Moreover, transmutation could not occur in the palace, it needed solitude, removal from everything worldly. Books helped a little here, everything that could be read in books was meant only for beginners, and everything else was secret and passed orally.

Gold, made by means of alchemical processes of sublimation and transmutation, according to Taoist alchemists, had great vitality and served as a means of acquiring salvation and immortality. Alchemists sought to obtain gold, which had supernatural qualities, and allowed to spiritualize the human body. The ancient Chinese believed that substances extracted from the earth are unclean and require "processing." It was believed that man can make his contribution to the activities of nature, improving it with anthropomistic and esoteric actions.

“Pure”, transcendental metals were identified with different parts of the human body, and alchemical processes took place not only in the laboratory, but also in the body and mind of the experimenter. Su Dun-po talked about it like this: “The dragon is mercury: It is contained in semen and blood, It flows out of the kidneys and accumulates in the liver. Tiger is lead, He is bread and physical strength. It flows out of the mind and fills the lungs. When the mind starts moving, breath and power begin to act along with it. When the kidneys are full, the seed and blood begin to circulate. ”

Rhythmic breathing, very popular among the Taoists, was part of the training of the alchemist. The well-known Chinese alchemist Bao Pu-tzu (pseudonym Che Hoon) wrote that in order to learn how to benefit from breathing, you must first inhale, hold and mentally count heartbeats. Having counted out one hundred and twenty strokes, you must exhale with your mouth. Using this method

of breathing, you must make your ears not hear any breaths or exhalations. Carrying out these exercises, it is necessary to gradually increase the number of heartbeats. By practicing this method, an old person can turn into a young one.

Since the Taoists looked at the human body as a microcosm, a similar and diminished copy of the world, they considered internal alchemy to be possible - creating an elixir in the body of the adept from its own juices and forces using various techniques of contemplation, breathing exercises and visualization of the subtle energy structures of the body . Internal alchemy, the so-called "Taoist yoga", forms the basis of the later Taoist meditation practice, which pays great attention to the issues of psycho regulation and rehabilitation, special psycho-meditational exercises, breathing and gymnastic techniques.

Inner yoga, in fact, alchemy is only in name and in the terminology used. It is a form of a kind of logical psychophysical training aimed at the complete transformation of the mental and physical characteristics of the practitioner, or, using its own terminology, to create an immortal body and the corresponding enlightened consciousness. Internal alchemy contributed to the awakening of the higher spiritual principle of man, the regulation of a special inner vitality, a special kind of meditative actions.

The fundamentals and principles of Taoist self-improvement are presented most fully in the treatises of Lao Guan Yu "The Secrets of Chinese Meditation" and "Taoist Yoga. Alchemy and immortality. " In "The Secrets of Chinese Meditation", the author states: "The Taoist records clearly demonstrate that all the Immortals began their training with meditation and only later achieved spiritual metamorphosis. Therefore, the art of meditation is only the first step in training ... we can conclude that the achievement of immortality, which is protected by the Taoists, is within the boundaries of the possible" [51, p. 146].

In Taoist yoga it is stated that when the Vital beginning moves freely along all mental channels, it penetrates first the bone marrow, then the nervous system,

the flesh, the internal organs, the skin, thus sublimating the whole body. This, according to Taoists, explains for centuries the preservation of the bodies of the Great Teachers, to which only a thin layer of rosin mixed with gold powder and sandalwood sawdust was applied, as well as the remains of the burned bodies of the Enlightened monks in ashes.

Taoist yoga does not refute the Latin expression "In a healthy body - healthy mind" or "Healthy mind - in a healthy body", expressing the ideal of self-improvement. However, she insistently points out that the practice of physical exercises is beneficial only for the physical body, but not for the mind. Therefore, it is necessary to follow the method that is concerned about the body and mind at the same time, and in this regard, according to Taoist yogis, nothing can surpass the technique known as Microscopic Orbit (Xiao Zhou Tian), developed by Yin Shih Tzu. This ancient method consists in filling with energy the vital Beginning, which for the time being slumbers to put its shoots in the body current circuit - to harmonize the body with the mind in their combination. The ancient Taoists had developed the art of special medical practices, the transfer of the doctor's psychic power to his patients for filling their inner Prana with energy and destroying all the barriers in their bodies, for restoring health. These methods are still practiced today.

Treatment (acupuncture, massage and cauterization) aimed at removing obstacles in the organic and mental centers was the basis of Chinese medical science, based on the ancient book on the art of healing, which was composed by the famous doctor Qi Bei. The doctor had to put a silver needle over a blocked mental center, thereby destroying the cause of the disease and restoring its vitality. In China, there are books with drawings of man and bronze statues of the human body, with mental centers and canals marked on them. In search of immortality, the Taoists became acquainted with the anatomy and functions of the human body, and the methods of traditional medicine developed in China form the basis of modern reflexology.

Thus, the basic principles of the spiritual practice of Taoism are:

The help of the infinite extension of a person's life as a single psychosomatic whole, is related to the macrocosm, its homomorphic counterpart.

Interpretation of the new sacral status of a person as the acquisition of a "special" psychological state.

Understanding the basis of the ideal type of normative Taoist personality as mastering supernatural abilities contains some elements of magic, is based on a certain form of meditation, allows you to see the inner light - the manifestation of dao and can be characterized as purely national. Taoist yoga experiments on human thought, using the human body as a laboratory. Its goal is "purification," "perfection," the ultimate transmutation. The symbolism of the alchemical search for the elixir of youth, the means of purification of the soul and universal transmutation testify to the dramatic nature of the anthropomistic search for the path of the human spirit to holiness and eternity.

Taoist yoga denied both a purely theoretical approach and purely metaphysical knowledge, she dealt with "living matter", pursuing the goal of its transformation, changing its ontological status, "going out" from the laws of time, achieving "unconditionality of life", acquiring freedom and bliss, in the end - "immortality."

### ***Conclusions to the second chapter***

The study revealed that the peculiarity of the anthropomistic ideas of the Taoists was to consider the natural not as psychophysiological in man, but as the embodiment of the universal laws of the functioning of the world, common to all nature, both living and nonliving. Therefore, the main purpose of implementing these ideas is the practice of psychic self-regulation, identifying the cosmic



principle, harmonizing anthropological manifestations with the universal cosmic law to eliminate any obstacles to their expression, with the result that a person becomes an independent and sovereign element of the heaven-man-earth space triad.

The work emphasizes that in mystical Taoist ideas, self-perfection has the highest meaning, which presupposes a state of complete identity of the “true essence” of a person. This identity is viewed not as an intellectual synthesis of the human subjectivity and the objectivity of the world of things and phenomena, but as a direct spontaneous and instantaneous dissolution, “leap into the present source of identity,” merging with the universal primary basis of all things (Dao). ”

The author argues that in doctrinal terms, Taoism relies on the eschatological and messianic contexts of the epoch, on the reception of certain religious ideas, and also on the esoteric tradition, internal alchemy. Since the Taoists viewed the human body as a microcosm, a precisely similar and diminished copy of the world, they considered internal alchemy to be possible - creating an elixir in the body of the adept from its own juices and forces using various techniques and contemplation, breathing exercises and visualization of the subtle energy structures of the body. Internal alchemy, the so-called "Taoist yoga", forms the basis of the later Taoist meditation practice, in which much attention is paid to the issues of psycho-regulation and rehabilitation, special psycho-meditational exercises, and breathing and gymnastic techniques. Inner yoga, in essence, is alchemy only in name and in terminology used and is a form of a kind of logical psychophysical training aimed at the complete transformation of mental and physical characteristics of one who practices it, or, using its own terminology, to create an immortal body and corresponding enlightened consciousness. Inner alchemy contributed to the awakening of the higher spiritual principle of man, the regulation of the special inner vitality of a special kind of meditative actions.

The author carried out a comparative analysis of anthropomistic ideas in Taoism and modern Western European philosophical thought and found their definite kinship. It has been proven that the problem of the conditionality of human existence is central for both Taoist philosophical thought and the modern one. Thus, the temporality of a person, the fluidity of his being, the finiteness of existence, “involvement in everyday life” is the subject of study of the newest Western philosophy. Since the time of Lao Tzu, the Taoists have also tried to understand human nature.

Modern concepts of “being a victim of circumstances”, “being at the mercy of time” have their analogs in Taoism. Finding out by what means and methods a person can stay in this world, not allowing time to destroy himself, looking for ways to overcome anxiety and achieving peace, provides an introduction to the basics of Taoist mystical ideas set forth in the treatises of Chinese thinkers. In the mystical Taoist systems, consciousness is liberated from psycho physiological structures and temporal limitations. The purpose of anthropomistic thinking is to free man from time, death, and then to achieve true freedom and immortality.

Anthropomistic ideas of the historical and philosophical heritage of ancient Chinese philosophy become relevant in modern global culture. Rationalist-pragmatic values of European civilization should be supplemented with the eastern, in particular Taoist, perception of the world, in which man is not at all the highest creation, his goal is not to become the sovereign of the world, but to merge with it, knowing it, because knowledge is not just mastering information, and above all, the path of moral perfection, and the Taoist philosophical legacy in this process is significant and modern.

### **SECTION 3. HISTORICAL AND PHILOSOPHICAL HERMENEUTICS OF MYSTIC TRANSGRESSION IN TAOISM**

The meaning of using the concept of transgression as a means of historical and philosophical reconstruction of the evolution of Taoist thinkers on the essence of mystical synthesis is not only to increase the amount of knowledge about the content of the Taoist worldview paradigm and its development, but also to rethink the modern philosophical process.

The concept of transgression is actualized in the poststructuralist search for syncretic conceptualization of ontology and epistemology, overcoming the inherent European tradition of the division between being and cognition. It is this synthesis that is realized in Taoist anthropomystics, which enables the hermeneutics of correlations between the concepts of transgression in Taoism and poststructuralism.

The praxeological nature of Taoist mysticism has become a factor in preserving the Taoist tradition and requires socio-cultural analysis of the modern reception of the elements of this tradition in modern conditions.

#### **3.1. Epistemological dimension of mystical transgression: correlations between poststructuralism and Taoism**

Poststructuralism was a major factor in the formation of European philosophical thinking. As a specific philosophical current, this direction of philosophizing at the stage of its heyday contributed to the structural-disciplinary and instrumental-methodological renewal of the essence of philosophical knowledge and laid the ideological foundation of postmodernism.

It is quite natural that poststructuralism has had a tremendous impact on the essential content of spiritual transgression.

In addition, the specific role of postmodernism in European philosophical thought manifested itself in the formation of the latest phenomenon for Western European type of philosophizing - the phenomenon of "poetic language" ("poetic thinking"). However, as will be shown below, the first postmodern concepts of poetic thinking absorbed certain Eastern ideas, namely the concepts of Taoism and Chan Buddhism.

On the one hand, the concept of "poetic thinking" was interpreted as a naturally formed artistic and creative basis of many postmodern philosophies, and on the

other - gained the fame of an extremely complex method for understanding in the context of philosophical discourse.

In fact, the concept of "poetic thinking" is an attempt to overcome the usual framework and patterns of philosophical thinking in Europe, formed at that time and to greatly expand the boundaries of philosophical thought. It was a logical answer to the spiritual search of the philosophers of the time, caused by the emptiness created by the spiritual evolution of his objective inquiries. Therefore, the influence and understanding of philosophical and aesthetic concepts of Taoism were carried out in a certain parallelism of general cultural processes, which naturally led to a number of changes that led to the need to turn to other cultural traditions.

It is safe to say that the foundations of postmodernism were laid at the turn of the XIX - XX centuries. as a result of reorientation of natural ideas. It was during this period that the authority of positivist scientific knowledge and rationalistically grounded values of European culture was effectively nullified.

The founder of poststructuralism is deservedly considered to be the German thinker Martin Heidegger, who made a revolutionary "turn" in European philosophy, changing its paradigm from metaphysical values to the ideological concept of reasoning about Genesis.

Based on this, Martin Heidegger's philosophy is often called existentialist. At the same time, it was M. Heidegger and his "fundamental ontology" that laid the foundation for the emergence of post-metaphysical discourse in the European philosophical space.

Of course, M. Heidegger can not be unambiguously attributed to the circle of poststructuralists. However, he was undoubtedly among those who made a significant contribution to its emergence and development. This conclusion seems quite natural to us, because it was as a result of a detailed analysis of his works that researchers developed the newest method of philosophical reflection at that time, which was based on the idea of "poetic thinking".

Heidegger's philosophy sought to overcome classical metaphysics, which was later reflected in poststructuralist ideas. Somewhat later, this process was called the "post-Heidegger wave."

Prominent American historian Alan Megill substantiated the main distinguishing feature that unites the worldview of M. Heidegger and other European thinkers - F. Nietzsche, M. Foucault and J. Derrida. In his view, they are all crisis-type

philosophers, and it is in this context that they are the founders of modernist and postmodernist philosophical thought: "The crisis is such an obvious element of their work that its significance can hardly be denied. truth and beauty, a loss that is burdened by the simultaneous loss of faith in the word of God in the Bible ... "[51 p. 12-15].

Indeed, it was during this period that the philosophical and cultural idea of Europe was completely discredited, and so there was an objective need to find another spiritual tradition that would take the vacated place. It is for this reason that the views of philosophers turned to the Eastern philosophical tradition.

The trend in question is easy to trace in the works of thinkers of the time. For example, the need to turn to Eastern philosophical traditions is seen in the work of M. Foucault, namely in his work "History of Madness in the Classical Age." The idea of borrowing the philosophical ideas of the East is found in the anti-Hellenistic teachings of J. Derrida; a bright eastern trace can be traced in the works of Yu. Kristeva, who turns to the philosophy of China in her critique of the "logocentrism of the Indo-European proposal" [51, p. 12-15].

M. Heidegger himself repeatedly turned to the ideas of Lao Tzu, defining his handwriting as poetic thinking and substantiating the essence of the Tao as the most effective method of understanding the path to existence. From the point of view of the great philosopher, "in the phrase" way "- Tao, perhaps the most intimate hidden in what is said ... Poetry and thinking are a way of giving" [52].

The technique of "hint" used in the works of Martin Heidegger deserves considerable attention, which consists not in the use of logically substantiated facts, popular at that time, but in borrowing key concepts of Platonic dialogues and dialogues of didactics of the East. It seems that this artistic way of thinking was the basis for the formation of philosophical ideas of a recognized philosopher.

In general, the model of Heidegger's method of philosophizing closely intersects with other philosophical approaches of postmodernism, which are often called the phenomena of "postscientific thinking."

The model of "postscientific thinking" founded by Martin Heidegger found its continuation in the concepts of recognized European poststructuralists J. Lacan, M. Foucault, J. Deleuze and others.

J. Lacan, using as the basis of his philosophical conclusions his own theses about the connection between the unconscious and language, proves the point of view of the "mirror stage" in the treatment of a mentally ill person. The mental "mirror

stage" is the center of the relationship and interaction of reality and fantasy - one of the key problems of spiritual transgression of man.

M. Foucault substantiates the absence of his own independent "I", systematizes the doctrine of the subject. He first described the subject as a historically and culturally determined phenomenon that acts in the "modest" role of a "discursive function," or a "subject" that is completely devoid of autonomy and autonomy.

J. Deleuze opposed classical rationalism and metaphysics, which reduce the movement of free units to the idea of God, Being, the Subject. He believed that all previous philosophy misunderstood the process of generating meaning. Substantiated the developed nomadological model of worldview; carried out the classification of types of subjectivation (individualization). He proved that the thinker must oppose power in all its forms. He developed the concept of eventfulness, which is similar in content to the Taoist.

Summing up, we note that all these concepts are considered real direct life functions and human missions. However, the real acts as something unconscious, experience in certain indefinite categories, a disordered relationship of impressions, states, feelings, among which is the newborn baby.

The real weakens in the period of time when adult control begins to prevail. Under the influence of culture, the child begins to realize their own emotions through symbolic means, namely through gestures, specific compositions, word-names, word-concepts and cultural (socially conventional) behaviors.

It is in the realm of the imaginary that all illusory-synthesizing and identifying "I" representations are created. This level is not the core of regulation and not a direct reflection of the principle of reality, but is a "function of error" I (moi), which is formed by the imagination, which largely distinguishes it from je - the subject of linguistic expression, not "real" but "passive". ", Secondary to the transcendent.

Thus, the opposition of the Imaginary and the Symbolic takes the form of the opposition of consciousness and unconsciousness [53, p. 220-221].

In order to substantiate the relationship between the links of the logically constructed chain "real-imaginary-symbolic" J. Lacan summarizes the mathematical experience of topology, namely the topological properties of the Mobius strip, Klein bottle, Borromean rings. In mathematics, Borromean rings are known to be three topological circles joined by Brunnian bonds in such a way that the removal of one ring inevitably leads to the separation of the other two, but the structure remains unchanged when deformed without rupture. However, J. Lacan

was inclined to claim that Borromeo rings are more important for explaining conscious and unconscious human qualities than metaphorical assumptions. It was for these beliefs that his ideas were severely criticized.

For example, A. Sokal and J. Brickmon argue that analogies between topology and psychoanalysis cannot be substantiated. It is also impossible to compare Lacan's purely mathematical expressions with the human psyche ("space", "limited", "closed", etc.) [54, p. 33].

Note again that an extremely important merit of J. Lacan in the context of this study is his linguistic and psychological concept of the "mirror stage", which is based on the idea that at the age of six months to one and a half years the baby has primary self-identification together with the first attempts to know your reflection in the mirror. He emphasizes the need to realize what happens at the stage of the mirror as self-identification in the psychoanalytic sense of the word, ie as a transformation that occurs with the subject in the assimilation of his own image "[70, p. 509]. In this context, the imaginary is the most important register of the psyche, which is formed precisely at the "mirror stage".

In "The stage of the mirror and its role in the formation of the function of the Self in the form in which it appears to us in psychoanalytic experience" J. Lacan emphasizes that "the stage of the mirror is a drama whose inner impulse directs it from inability to advance" [55, c. 512]. But in our opinion, the thinker's demand to justify the relationship and interaction of reality and fantasy is one of the key problems of spiritual transgression of man. In modern psychoanalysis, such an idea is called "phantasm." But phantasm in J. Lacan's psychoanalysis and in the works of other poststructuralists acts as a product of the imagination, thanks to which the Self avoids the coercive action of reality.

According to J. Lacan, the child forms connections between his own body and reality through awareness of the image of his own body. This process is the beginning of the alienation of the subject from himself, that is, the subject knows himself not from the inside, but through self-identification of the external image. Claiming "It's me" the kid does not point to himself, but turns to his mirror double.

In addition, J. Lacan proved that the formation of the psyche is carried out through the transition from the "mirror stage" to the "oedipal stage". It is this transition that corresponds to the transformation of the imaginary into the symbolic. The following conclusion is important - the child renounces the imaginary conflict with the mother and thus attracts a third person in this relationship - the Father.

However, J. Lacan once again emphasizes that the relationship between child and mother in any circumstances is permeated with the idea of the imaginary. At the same time, in order for the "symbolic beginning" to penetrate into this relationship, it is necessary to involve the third party mentioned above.

In this case, the third party plays the role of a transcendental element, thanks to which the involved third party can support the object at a certain distance [56, p. 31]. Thus, instead of an imaginary identification with the mother, there is a pattern that eliminates this. J. Lacan called this side (regularity) by the name of the Father.

In the work "Names-Father" J. Lacan substantiates the conclusions about the exclusive role of consciousness. In his view, any idea of one's own "I" necessarily implies a clear idea of the intended function of one's own "I" as a complex unity of the alienated subject. Actually, "I" is exactly what the subject cannot find himself in, without renouncing himself and without first canceling the alter ego of his own "I" [56, p.28].

In turn, consciousness, according to the thinker, is an illusion. This position is based on the fact that subjectivity has no specific fixed features.

According to J. Lacan, a person in any case can not be identified with any of the available attributes. Based on this, his "I" will ultimately never be identified. That is why he is in all cases in constant search of itself and this process is completely endless.

Thus, subjectivity, according to J. Lacan, cannot be reduced to a single world universe - "Tao", as it is said in the philosophy of Taoism. At the same time, J. Lacan's theory of the split subject is opposed to the theory of the "autonomous Ego."

Michel Foucault also spoke about the absence of his own autonomous "I", most of whose teachings are devoted to the theoretical study of the subject. At first, in Foucault's philosophy, as in the concepts of some other structuralists, the subject was represented as the result of a "text game." However, later the research of the essence of the subject in M. Foucault's thoughts shifted towards the analysis of ethical practices that constitute the subject. This analysis is called "subject hermeneutics". It is thanks to this updated research tool that M. Foucault substantiated the triad of his philosophical teachings: "knowledge-power-subject".

In his works, M. Foucault levels the subject, which is fully traced in the work "Words and things. Archeology of the Humanities ". The author describes the subject as a historically and culturally determined phenomenon, which plays a



secondary role in the discursive function of independence and appears to the reader as a subject, fully dependent on internal and external factors. Thus, with the destruction of the classical philosophical discourse must go all possible articulations of the problem of the subject: he "will disappear, as disappears a person depicted on the coastal sand" [57, p.404].

Thus, based on Foucault's philosophy, it can be concluded that in postmodern philosophy, due to the complete absence of the subject, there is no reason to talk about it at all.

Certain parallels with Taoist philosophy can be traced in the works of J. Deleuze. Deleuze opposed classical rationalism and metaphysics, which, in his view, caused the movement of free units to the ideas of God, Being, and the Subject. Moreover, the previous philosophical thought misinterpreted the process of meaning formation.

Meaning is formed by "nomadic singularity" - a special spatial form of "Superman", which is formed as a result of the actualization of many of its movements, directions and results of freedom, appearing before us as a dynamic unity of singular and plural. Nomadic singularities are devoid of all the characteristics of binary oppositions (general-individual, transcendental-empirical, male-female, etc.). In this context, it is not difficult to see parallels with Taoism and Chan Buddhism. Thus, Deleuze interprets this feature of the postmodern worldview, comparing the ideas of Western and Eastern cultures.

J. Deleuze's postmodernist conclusions are very similar to certain elements of Taoism. The nomadic paradigm of worldview is based on the image of a nomad, because nomads, free people, perceive the world in a completely different way than it is given to a family man, who is burdened by the shackles of family relations. Thus, "the originality of Deleuze's ideas lies in the radical opposition of his views to the former classical paradigm. Deleuze emphasizes that there are many forms of subjectivation. The thinker believed that it was impossible to return to the original form of man - as a subject who has a certain power, responsibilities and knowledge. In this context, it is advisable to talk about "machine desires", "nomadic singularities" [58, p. 533].

Therefore, the philosopher is obliged to fight against power in all its manifestations. But the same idea permeates Taoist teachings.

Also noteworthy is the concept of action of Deleuze, which is quite close to the philosophy of Taoism. Deleuze believed that within traditional ideas there are two dimensions, represented by certain pairs, consisting of opposite principles that

complement each other. The first is Chronos; it consists exclusively of the synthesized present. The second, the Aeon, is systematically decomposed into past and future. Chronos - a constant present, a repetition that follows a certain cycle. Hence the series of events, namely the result of "cooperative processes" of singular events at the micro level of the temporal environment.

Thus, it can be stated that the concepts of spiritual transgression of Taoists penetrated into the European mass worldview and were fixed in it through the philosophy of European poststructuralism, the bright representatives of which were J. Lacan, M. Foucault, J. Deleuze. With the help of these Taoist worldviews, recognized European thinkers made attempts to go beyond the usual framework and patterns of classical philosophical thinking, to overcome the all-encompassing boundaries of traditional metaphysics.

The need to find the latest forms of philosophical thinking contributed to the borrowing from Eastern philosophical thought already developed anthropomist concepts, which were later organically woven into the philosophy of European poststructuralism.

On the other hand, it must be acknowledged that the search for the newest forms of philosophical thinking was also caused directly by the development of the poststructuralist philosopher, namely by his objective need, which arose as a result of the internal evolution of his spiritual needs.

Finally, multifaceted poststructuralist concepts, in the context of which transformations arose, developed exclusively in the conditions of parallelism of general cultural processes. In case of not finding the proper form of implementation and justification in the process of creative search, they were forced to turn to another cultural tradition. In our case, its role was played by philosophical and aesthetic ideas of Taoism.

### **3.2. PHILOSOPHICAL HERMENEUTICS BY H.-G. GADAMER: TRANSITION FROM INTERPRETATION TO UNDERSTANDING**

Even a cursory review of modern philosophy indicates that it has accumulated a lot of problems that cannot be solved within the classical view of the essence of general cultural events. The term “non-classical philosophy” refers to a new era of culture, in which fundamentally new ideas in the understanding of reality have appeared. Most modern researchers associate this with the process of forming linguistic, semantic, or mental transmissions of modern philosophy and culture.

For these reasons, the concepts of the founders of philosophical hermeneutics – F. Schleiermacher, W. Dilthey, H.-G. Gadamer – have been analyzed in detail by many recognized critics of the traditional methodological concepts of cognition such as G. Shpet, P. Ricœur, Ju. Kristeva, P.-M. Foucault, G. Deleuze, R. Barthes, and some others, but from different angles. These authors have once again emphasized that the researchers of the humanitarian direction need to move away from understanding hermeneutics as a traditional art of interpreting texts like the ancient explanation of the will of the gods to mere mortals or, by analogy with the medieval summing up of the will of a Christian under its dependence on religious dogmas. On the contrary, when interpreting the text, one must abstract from the logic of its content (namely, from the causal-consequent principle of its construction) and make an attempt to discover the author’s individuality, veiled by the logic of the content, and with the help of this feature, reveal the hidden author’s intention of the work. In other words, the essence of any work is the realization of the author’s individuality, his/her uniqueness. So, the genius of the text, its peculiarity is revealed to the researcher only through his/her own sympathy, empathy with the author’s thought. That is, the researcher of the text appears to be its interpreter, namely, a person who seeks in himself/herself, in his/her own essential forces the embodiment of the author’s individuality. In this context, the

essence of hermeneutics is revealed in the form of a special methodological approach, which is quite appropriate to represent the “hermeneutic circle”, which implies closure only in the case of finding harmony between the spiritual essences of the author and the interpreter. From these positions, modern philosophy should clearly distinguish between the peculiarities of cognition of natural reality (although today it appears before us as a veiled, disguised, indefinite reality, without a predetermined necessity) and cultural-historical reality.

The point is that cultural and historical reality cannot be interpreted as a simple conglomeration of disparate facts that need to be comprehended and logically combined with a subsequent making and elucidation of the conclusions. On the contrary, it is subject to human consciousness only through the refraction of the mental abilities of the researcher, namely, when the latter falls into the object of research, merges with it, becomes a part of it, experiences its history. Thus, the clearly defined referent of subject-object relations, successfully embedded in the philosophy of the Modern era in the methodology of cognition, ceases to play a fundamental role in research, and cultural-historical reality for the interpreter acquires signs of vital integrity.

It seems that for these reasons the analysis of hermeneutic concepts in the context of their combination with the peculiarities of the modern phenomenological tradition occupies a significant place in the works of famous Ukrainian philosophers such as Ye. Bystrytskyi, I. Bychko, B. Holovko, V. Zahorodniuk, S. Krymskyi, A. Karpenko, V. Kuplin, A. Loi, V. Liakh, V. Malakhov, V. Okorokov, V. Pazenko, M. Popovych, Ye. Prychepii, L. Sytnychenko, V. Tabachkovskyi, etc. These researchers are united by the conclusion that the understanding of the cultural-historical reality of man should be sought in himself/herself as a consequence of experience. And what a person experiences, he/she finds in another through understanding. That is, the fact of understanding is identified directly with the tendency of self-understanding because a person in the individuality of another can recognize only what he/she finds as fundamental to his/her self.

Thus, hermeneutics can rightly be positioned not only as a general theory of understanding and interpretation but also as a methodology that can shed light on the fundamental problems of the humanities, develop a universal instrumentarium that has high heuristic value. These two approaches to the understanding of hermeneutics (that is, as a general theory and methodology) have been very quickly supplemented by a third direction – separate hermeneutic studies conducted in the field of humanitarian knowledge. The subject matter of interpretation and understanding, the principles of constructing schemes of interpretation have appeared to be in demand in linguistics, cultural studies, history, literature, in various conterminous disciplines that link psychoanalysis, social anthropology, logic and philology, structuralism theories, and cognitivism.

The debates over the interpretation of hermeneutics as a particular methodology are of particular importance today. The fact is that in the 21<sup>st</sup> century, the general idea of society as a well-established mechanism that unfolds through the implementation of the functional integrity of its elements is collapsing. If earlier society assumed interpretation in the form of a system with a clearly defined structure and the role of man in this structure was limited to various ways of socialization, which ensured cohesion, the process of uniting persons, now it is losing its organic integrity. As V. Liakh rightly points out in this regard when criticizing the position of the well-known sociologist and political philosopher of our time Z. Bauman regarding the situation in society, “... after the recognition of the new reality as the era of Postmodernism, all humanities inevitably face a rather difficult task: to reformat the entire set of cognitive instruments and methodological approaches, accordingly abandoning their previous achievements and methods of comprehending reality. And this is a very painful procedure because the stakes are very high: at stake, it is the whole array of humanities. After all, this raises a rather acute issue: to what extent are the previous methodology and paradigms of thinking suitable for describing the new reality?” [59].

However, the search for a new methodology of cognition of the cultural-historical reality of the present still remains at the level of a “sensation of the modern method”, which is not yet clearly realized and comprehended, and therefore cannot claim scientific significance. The situation of “method search” is complicated by the fact that in modern society the peculiarities of the essential forces of man are manifested, rather, in the form of individualism, i. e. the extreme, uttermost form of individuality, which is caused by a special attitude to masked and uncertain reality. And this becomes quite obvious, because the lifestyle has changed dramatically, which now interprets the desire for freedom as an opportunity for self-defense, and the feeling of satisfaction in many cases is identified solely with the achievement of pleasure in all its diversity. Therefore, the issue of applying the hermeneutic tradition of philosophizing to the context of modern historical-cultural reality, taking into account the whole palette of its peculiarities, is relevant and deserves attention.

It is well known that the development of German philosophical hermeneutics found its logical conclusion in the hermeneutic project by H.-G. Gadamer as the final phase of the development of the range of ideas of German philological hermeneutics of the 19<sup>th</sup>–20<sup>th</sup> centuries. But for our study, it is interesting that for Gadamer, hermeneutics deals primarily not with the methods of the humanities, but with universal models of understanding and interpretation. Moreover, he refers the universality not only to the range of objects of understanding but to culture as a whole, which is organized based on language and only then is transferred into the plane of understanding as a special methodology. Sometimes it even seems that the hermeneutic method unfolds contrary to generally accepted scientific principles[62]. And from the philosophical point of view, this contradiction is perceived as quite objective, because the truth cannot be reduced only to the truth of the proposals. On the contrary, there are various forms of truth, such as the truth of a work of art, the truth of religion, and morality, which are no less important to man than the truth of science. The objectivity of scientific truth is opposed by the importance of the norms of the living world. Scientific truth and the truths of life

are equally necessary and mutually complementary. It follows that the hermeneutic method is presented by Gadamer as a “universal aspect of philosophy” [62]. But what are its universality and practical significance for philosophical research?

First of all, it should be noted that Gadamer traditionally begins to think about finding a method for interpreting texts, namely, their interpretation. However, he tries to deviate as much as possible from the propositional textual content, which is based on the standard (denotative) meanings of language signs and the connections between them. For him, the text is, first of all, a complex conglomeration of meanings, which assumes a certain set of variations. Its main purpose is to be a means of conversation.

Of course, any speech depends on language, and one can create a science only about language, but not about speech. It seems that this conclusion is successfully substantiated by the recognized representatives of structuralism (F. de Saussure, K. Levi-Strauss, R. Jakobson, and others), and it became the key to Gadamer’s departure from the generally accepted principles of linguistic structure: the transition of hermeneutic studies to the sphere of conversation, stories, and other aesthetic formations is devoid of scientificity and therefore deserves attention. But any aesthetic formation is an act, a process of free combination of signs and therefore presupposes the existence of a subject-author. However, the author only uses language (in its broadest sense) as a historical-cultural fact with all its inherent rules that do not change at the author’s will. Thus, any text must be considered from the standpoint of several components, which are not only the internal content (which is interesting for science) but also the author, title, beginning, and end. Moreover, Gadamer uses the term “text” in a much broader sense than a simple linguistic formation. “Every work of art,” the researcher writes, “not only literary, must be understood like any other text which is under understanding, and such an understanding must be mastered” [61. p. 215].

But how to carry out this mastery? After all, theoretical knowledge here recedes into the background, opening a springboard for the realization of direct experience, or life experience, which consists of various forms of historical

practice and aesthetic worldview. It follows that the repository of experience is not only language but also art, because “the sciences of the spirit converge with such ways of comprehension that lie outside science: with the experience of philosophy, with the experience of art, with the experience of history itself. All these are such ways of comprehension in which the truth which is not subject to verification by methodological means of science informs about itself” [60]. It is in this context that the “sensation of the method” of hermeneutic studies must be understood.

Thus, Gadamer in his reflections on the method proceeds from the concept of “hermeneutic experience”, which in his interpretation contains not only linguistic experience (so successfully used by famous structuralists in their studies) but also historical, life experience. As for the latter, it is impossible without taking into account the diversity of unconscious intentional acts, elements of “pure” consciousness, which produce a kind of *preliminary understanding* of a particular process, but within the historical tradition. This pre-understanding (or premonition) has nothing in common with the methodological tradition of research, which was formed during the New Age era and was based on the foundations of intellectual intuition, successfully considered by R. Descartes. On the contrary, it often goes beyond implicit (causal-consequent) relationships, even when substantiating scientific truths. “The phenomenon of understanding not only permeates all human connections with the world,” writes H.-G. Gadamer on this subject. “Also in science, it has an independent meaning and opposes all attempts to turn it into any scientific method” [60]. Even the historical tradition, within which the life and thinking of the interpreter are carried out, recedes into the background in hermeneutic research because the close connection of the “present being” of the interpreter with his past is a kind of burden, an obstacle to the knowledge of the true essence and value of the process under understanding. In other words, in hermeneutic experience, it is not only the retelling of the text (in the broadest sense of the term) that deserves attention but also the subject who understands it, that is, the interpreter. Understanding the text from this point of view is not a simple interpretation or explanation, but an immersion of the interpreter in the subjectivity



of the author of the text. And immersion here should not be understood as a simple, mirror-image transfer to the subjectivity of another. On the contrary, Gadamer states only the *reconstruction* of the author's life-world, that is, the reproduction of his life experience, through which each of us understands the meaning of the existence of culture, its certain attractions. And in this sense, the category of "understanding" appears before us much higher in comparison with the hermeneutic interpretation, which was successfully used as a method of explanation, interpretation of ancient and medieval texts. That is why the researcher dwells on the essence of this category and its role in hermeneutic experience in more detail.

H.-G. Gadamer proceeds from the fact that the carrier of understanding is language, and the function of explication of language signs is performed by thinking. But to make this explication, a person needs education (*Bildung, paideia*). The researcher believes that this word is now "most closely associated with the concept of culture and means a specifically human way to build the natural data and capabilities of the individual" [62]. In other words, through education, a person makes himself a spiritual being. Moreover, the peculiarity of the humanities is rooted in the fact that they hint at the already formed scientific consciousness, which can neither be learned nor imitated. It is thanks to this scientific consciousness, which now exists ostensibly in the form of a predetermined one, that judgments in the humanities are built, as well as the means of their understanding and application.

But the humanities, Gadamer is deeply convinced, approach the interpretation of the scientific category of "truth" somewhat differently. They believe that understanding uses the transcendental component of the human self to reveal the truth. For this reason, Gadamer calls for a departure from the traditionally modern all-objective paradigms of the human "Self" and to plunge into the transcendent abyss of the human self, which is characterized by shades of compassion, justice, responsibility, freedom, etc. which are actualized from outside the angle of causal-consequent relationships and hope for reciprocity on the part of other people.

Gadamer closely associates the category of “method” with the category of “truth”, although he repeatedly insists that he does not set himself the task of developing the newest method of cognition. It seems to us that the category of “method” in the researcher’s teaching appears to be auxiliary, namely, one by which a person is able to achieve the “truest” interpretation of a work of culture when applying the transcendental moments of his own “Self”.

Actualizing the transcendental moments of the human “Self” during understanding indicates the presence in knowledge of certain forms of experience that are not subject to scientific verification. For example, the experience of communication cannot be equated with the sciences of communication. And in general, any feeling of beauty, emotions from the experience of a particular work of culture cannot be replaced by aesthetics, as the science of beauty. Finally, there are well-known examples when a person perfectly masters the theoretical apparatus of logic and mathematics, but this very person is unable to apply it in practical life.

Thus, Gadamer concludes that transcendental forms of experience occupy the highest level of knowledge, surpassing the truth produced by the research sciences. Moreover, the understanding obtained in the so-called “non-scientific experience” is much more effective than a simple experimental coincidence (correspondence) of knowledge and reality. That is, here, transforming the famous statement by R. Rorty, one can say that the methodological means of philosophical hermeneutics transform philosophy from a “mirror of nature” to a kind of “experience of nature”. But such an experience makes certain demands on cognition.

Taking this into account, it can be stated that Gadamer’s understanding of the truth differs significantly from its traditional understanding. The truth in this context is actualized not simply as a consequence of traditional experience and its mental processing, but rather, as a historical process of revealing the essence of a thing, which is by no means connected with the logic of judging the correspondence between the mind and the thing. It turns into a process that defines a person, his personal relation to the thing. Moreover, the preliminary knowledge

of the thing, obtained as a result of traditional scientific experience, acts as a kind of material, a springboard for the action of the human being's transcendental essences.

Therefore, Gadamer believes that the researcher-interpreter, revealing the essence of the thing with the help of his own transcendental features, not only expresses a personal attitude to the thing but also frees himself from reality, into which he has been included in advance. This is precisely the peculiarity of understanding in the context of humanities: it is aimed at identifying the one-time and uniqueness of the process which is explored. Understanding is carried out by abstraction from the visibility of everyday experience and the introduction of speculative constructions, empirical verification is assumed. That is, ethical and aesthetic statements, with the help of which a person evaluates works of art and any actions should be considered as sentences devoid of meaning.

The thinker believes that there is a world experience that cannot be revealed exclusively with the help of the abstract methodology of natural science. So, in the bosom of humanities, it is necessary to speak about a special mechanism of understanding, which, in fact, is the essence of the hermeneutic method. It, according to Gadamer, consists of four initial components, which are considered comprehensively: education (*Bildung, paideia*), common sense (*Sensus communis*), judgment ability, and taste.

The category of education is considered by Gadamer much broader than the simple development of human abilities and talents. Education is not only a process, but also its result, which takes root in the formation of a kind of educational consciousness, or a specific and universal feeling. However, this feeling, in contrast to the traditional senses of sight, hearing, taste, and smell, which are realized in their own planes, acts in all directions simultaneously, that is, it is a common feeling. "Education should be understood not only as a process that provides a historical upsurge of the spirit in the field of the universal; at the same time, it is the element in which the educated person is" [62].

Thus, speaking about an educated person, Gadamer does not mean the level of assimilation of certain norms of humanitarian science, but the formation of a special humanitarian feeling that allows a person to understand: “the general essence of human education is that a person makes himself in all respects a spiritual being” [60].

Describing the categories of “judgment ability” and “common sense” (*Sensus communis*), somehow connected with the essence of hermeneutic understanding, Gadamer alludes to the point of view according to which “... there has long been a kind of knowledge that the possibilities of rational proof and learning are not completely exhausting the sphere of knowledge”[60]. Hence, these categories must be distinguished, since the first of them forms true knowledge, and the second – only probabilistic. It is necessary to dwell on this thesis in more detail.

If traditional logic since the time of Aristotle has understood the ability to judge as an abstract property of thinking inherent in any person, namely the summing up of the individual under the general, then under the concept of the category of “common sense” Gadamer understands a positive ethical motive for overcoming a specific situation when the goal is to do something right. In other words, common sense is not just the ability to judge, it evaluates the correspondence of knowledge about reality directly to this reality. It requires the implementation of not only a true conclusion, but also a correct conclusion, that is, one that is motivated by certain realities of reality, and therefore carries not only a rational but also a sensual load. It is not a simple statement of a certain fact (its experience confirmation), but a guide to action, which is based on a combination of truth and moral motives. “Moral motives in the concept of common sense or good sense (*common sens, bon sens*) are still valid today and distinguish this concept from our concept of common sense,” Gadamer writes in this regard. <...>Common mind, common sense, is primarily manifested in the judgments about the right and the wrong, the suitable and the unsuitable, which it makes. The possessor of a sound judgment is not only able to define the special from the point of view of the general, but he knows what it really refers to, that is, he sees things from the

correct, fair, healthy point of view” [64 pp. 68–74] That is, “common sense” the thinker puts a step higher than “judgment”. It is by common sense that the human capacity for judgment passes from the theoretical to the practical plane.

Finally, the last component of hermeneutic understanding, according to Gadamer, is taste. This category objectively complements the categories of common sense and judgment and also belongs to the field of human sensuality, giving it a moral and aesthetic burden. But if common sense and the ability to judge are based on the objections of the “right-wrong”, “true-false”, then the foundations of taste must be sought in the polarity of the “appropriate-inappropriate”. However, taste should also be considered as a certain way of cognition, because “it belongs to the area where by the reflecting ability of judgment on the singular the common recognizes to which it is subject. Taste, like the ability to judge, is the definition of the singular in the light of the whole: whether the singular is suitable for all others and, therefore, whether it is “appropriate” or not” [60].

### ***Conclusions to the third chapter***

Summing up the study presented, it should be noted that the process of hermeneutic understanding is one of the most difficult problems of modern philosophy. The difficulty here is that the original components of understanding, successfully characterized by Gadamer, are historically variable, such that they have lost their methodological purpose under the weight of the standards of scientific methods of the Modern era. But the understanding, according to Gadamer’s deep conviction, ends in the application. Therefore, further searches for the latest hermeneutic methodologies are doomed to exist.

### **Conclusions to the third chapter**

Thus, summing up the section, we should draw the following conclusions:

Therefore, the section outlines the foundations of the actualization of transgression in the poststructuralist search for syncretic conceptualization of

ontology and epistemology, overcoming the inherent European tradition of the division between being and cognition. It is shown that such a synthesis is realized in Taoist anthropomystics, which enables the hermeneutics of correlations between the concepts of transgression in Taoism and poststructuralism.

It is substantiated that the concepts of spiritual transgression of Taoists correlate with the concepts of European poststructuralism, the main representatives of which were J. Lacan, M. Foucault, J. Deleuze. It is proved that the correlations with the Taoist concepts of spiritual transgression are due to the attempts of thinkers to go beyond the usual framework and patterns of thinking that have developed in European philosophical thought. The relative limitations of the latter, the need to find the latest forms of philosophical thinking contributed to the borrowing from Eastern philosophical thought of anthropomist concepts, which were organically woven into the philosophy of European poststructuralism.

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## CONCLUSIONS

The text of the monograph covers the results of a scientific study of anthropomistic ideas as an autonomous paradigm, found in the context of the evolution of various worldviews: Buddhism, Taoism and Western European philosophy. The implementation of a comprehensive methodology for conceptualizing the anthropological implications of mystical philosophy in the general historical and philosophical dimension allowed us to draw the following conclusions:

Anthropomist ideas determine the universal nature of the element of mysticism in the worldview. The central element of the paradigm of anthropomistic ideas is the "mystical synthesis" as the idea of the direct unity of existence and being as such. In accordance with the binary structure of mystical synthesis, three aspects of mysticism are distinguished: ontological (Absolute), anthropological (Man), relational (specificity of the relationship between Man and the Absolute). The concept of anthropomysticism covers the categories of mystical subjectivity and ways of mystical cognition. These categories are determined by the psycho-existential cartography of human cognitive abilities, the network of "states" and "gaps" in the process of formation of mystical consciousness, the system of ethical, aesthetic and axiological implications of epistemological programs of mysticism.

The main strategies for studying the anthropomist teachings of Buddhism are analyzed. The logic of the development of Buddhism and the expediency of its consideration in the context of European and domestic tradition are established, the concept of human liberation presented in the religious and philosophical discourse of Buddhism is considered. The structural and semantic specifics of the Buddhist anthropological model of the organization of spiritual formation are determined. The content of the anthropomist paradigm of the philosophy of Buddhism in general is revealed, and the specifics of the anthropomist dimension of Buddhist teaching in its Chinese (chan) and Japanese (zen) variants are considered. The

content of the phenomenon of enlightenment as a teleological horizon of human existence has been studied. The pragmatic basis of Buddhist practices is revealed. The specificity of Tantric Buddhism lies in the praxeological accent of the mystical formation of the subject, at the individual level it achieves spiritual transformation through special tantric rituals focused on awareness of the general ontological structure of the universe, phenomenologically enriched by the experience of this form. .

The analysis of the place and role of the philosophy of Taoism in the context of the general anthropomist tradition is carried out, the preconditions of its origin, stages of formation, its transformation in the modern world are considered. It is proved that the main characteristic of the anthropomistic ideas of Taoists is the consideration of the natural not as psychophysiological in man, but as the embodiment of universal laws of structural construction and functioning of the world, common to both animate and inanimate nature. It is revealed that the main purpose of the implementation of these ideas are the practices of mental self-regulation, which do not involve the submission of man to biological instinct, but the identification of the cosmic principle, harmonization of anthropological manifestations with the universal cosmic law.

It is proved that the correlations with the Taoist concepts of spiritual transgression are due to the attempts of thinkers to go beyond the usual framework and patterns of thinking that have developed in European philosophical thought. The relative limitations of the latter, the need to find the latest forms of philosophical thinking contributed to the borrowing from Eastern philosophical thought of anthropomist concepts, which were organically woven into the philosophy of European poststructuralism.

Summing up the study presented, it should be noted that the process of hermeneutic understanding is one of the most difficult problems of modern philosophy. The difficulty here is that the original components of understanding, successfully characterized by Gadamer, are historically variable, such that they have lost their methodological purpose under the weight of the standards of



scientific methods of the Modern era. But the understanding, according to Gadamer's deep conviction, ends in the application. Therefore, further searches for the latest hermeneutic methodologies are doomed to exist.

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