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HERMENEUTICS OF BUDDHIST AND TAOIST PHYLOSOPHY

The article is devoted to the study of the history of investigation of Buddhist and Taoist philosophical discourse in the logic of hermeneutics. The aim of the study is a review of the stages of the historical development of the system of hermeneutic ideas about the essence of Buddhism and Taoism. Content analysis and conceptualization were used as the main research methods. The works of such outstanding scientists as M. Weber, P. Sorokin, E. Fromm, M. Eliade and others philosophers from ancient times to the present day were used as the material for the study. As a result of the study, we can conclude that in the process of studying the hermeneutics of Buddhist and Taoist discourse, thinkers draw parallels between the "Eastern" and "Western" philosophical traditions, revealing, among other things, the relationship between Eastern philosophy and Western psychoanalysis, between Buddhist practices and existential, esoteric philosophy, etc. It should be

mentioned that the study of "echoes" of the influence of Eastern philosophical systems on the features of the life of modern Ukrainian and European society is highlighted in a separate area of researches.

In general, the results of the study allow us to conclude that the philosophical study of the works of Buddhism and Taoism can be viewed as an endless hermeneutic process, an endless hermeneutic game, in which artistic images, metaphors and philosophical categories form close relationships between doctrine, science and everyday life, which gradually flow into each other, forming a synergistic integrity, an indissoluble unity.

Key words: hermeneutics, Buddhism, Taoism, hermeneutics of Buddhism, hermeneutics of Taoism

Statement of the task. The problems of hermeneutics were raised by Buddhologists at the early stage of Western scholars' acquaintance with Buddhist texts. V. Vasiliev was actively involved in this issue.

In an even greater completeness and depth, the hermeneutic problems of the study of Buddhism were comprehended by O. O. Rosenberg, who showed the fundamental limitation of the use of European philosophical terminology for translating Buddhist texts.

Among modern researchers, to one degree or another, touching upon the hermeneutical problems of the study of Buddhism in their works, it should be noted A. Pyatigorsky, V. Toporov, O. Volkova, G. Bongard-Levin, V. Androsoy, V. Rudogo, E. Ostrovskaya, V. Shokhin, V. Lysenko, E. Torchinova, and others.

Buddhist hermeneutics proper has only recently become the subject of special study by Western researchers. Etienne Lamotte (1903-1983) was one of the first Western researchers of the Sandhinirmochana Sutra and of the whole range of problems associated with the interpretation of Buddhist texts. Peru D. Seyfort Ruegg owns a number of major works in the field of hermeneutic problems of the Mahayana texts. Robert Thurman, Jeffrey Hopkins, Yuichi Kajiyama are renowned experts in the hermeneutics of

Tibetan Buddhism. Michael Broido's work explores Tibetan interpretations of the Madhyamika and Vajrayana teachings in relation to their Indian counterparts. David Chappell has published a number of studies on the hermeneutics of Chinese Buddhism. Tomas Kaziulis specializes in problems of text interpretation in Japanese Buddhism. In 1984, Los Angeles hosted one of the first conferences devoted to the discussion of the problems of Buddhist hermeneutics, and in 1988 the book "Buddhist Hermeneutics" was published based on its materials, edited by prof. D. Lopets.

The scientific discussion so far has raised important questions for understanding Buddhist hermeneutics. Some of these questions have been dealt with explicitly, others remain to be investigated. In any way we need to define the main scientific approaches to exploration of Buddhist hermeneutics for better understanding of the current stage of investigation of the problem.

Purpose of the research: to review the scientific approaches to understanding of Buddhist hermeneutics from ancient times to our days.

The concept of "hermeneutics" in the meaning of "art of interpretation" appeared in ancient Greece. Initially, this is the interpretation of the signs that the gods sent to people. The mediator between people and gods in ancient Greek mythology was Hermes, hence the origin of the term.

Later, in ancient Greek philosophy and philology, polysemantic symbols, allegories, poetic speech as such, literature as a collection of texts from previous eras, language as a means of communication became the object of interpretation.

The problem of the interpretation of sacred knowledge persists in Christian theology. With the emergence of patristics, an additional problem arises of reconciling the discrepancies related to the understanding of the basic dogmas of Christian teaching contained in the writings of the "church fathers".

As philosophy moves away from theology, the content of hermeneutics is increasingly becoming a critical study of the text, and philological hermeneutics itself is being formed.

Protestant theology played a significant role in the formation of philosophical hermeneutics, defending the ability of a person to independently, without the mediation of church tradition, comprehend the truths of Scripture. The traditions of Protestant theology and philology were reinterpreted by Friedrich Schleiermacher in the project of hermeneutics as a universal method of all the humanities. For Schleiermacher, all problems of interpretation are really problems of understanding. Every speech and every text for him is directly related to the art of understanding. Moreover, the object of understanding becomes not so much the text as the personality of the author. Schleiermacher is much less interested in grammatical interpretation than psychological one.

In no case can the author's understanding pretend to be a reference expression of the text's truth. Moreover, this rule is universal; it also applies to sacred texts. The hermeneutic approach of Wilhelm Dilthey borrowed a lot from Schleiermacher, but transferred the problem of understanding to the historical plane. For Dilthey, "understanding" as an intuitive penetration into life, as "getting used to", "feeling", "empathy" in relation to the culture of the past and culture in general is a universal method of the "sciences of the spirit", as opposed to the "explanation" used in the "sciences of nature". Hence, Dilthey defines hermeneutics as the art of understanding "life manifestations" recorded in written texts, and considers "understanding psychology" as the basis of hermeneutics.

For Martin Heidegger, "life World" is, first of all, a kind of linguistic reality. He discovers the connection between his understanding of the language and some of the tenets of Zenbuddhism, which he mentions in his "Dialogue on the language between the Japanese and the questioner."

From the very beginning, Buddhist teaching had a hermeneutic orientation, since Buddha did not claim the absolute truth of his

sermons. The Dharma, which was followed and taught by Buddha, possessed absolute truth, but which could not be fully adequately expressed in words. Further, due to the fact that the sermon was addressed to different people, with different levels of consciousness, it was not possible to express the same content in different ways. The original principles of Buddhist hermeneutics were expressed in the Mahaparinibbana Sutra, which describes four criteria according to which a statement can be classified as the "word of the Buddha."

Many special works of Tibetan philosophers are devoted to the problems of hermeneutics. The works of Tszonkhava, Gedun Dandar, Jamyan Shadba and other scientists.

Also, we cannot fail to mention the connection between European hermeneutics with Taoism.

It should be emphasized that in Western Europe today, qigong is a form of sports training.

In addition, texts have survived to this day confirming that the art of Chinese massage (anmo) penetrated Europe during the Tang Dynasty. In the 1930s, the Chinese scholar Maspero, in an article published in the Asian Journal, explained the importance to the human body of other, more complex methods of breathing in qigong, which he called "fetal respiration" and "respiratory arrest," respectively.

Note that in Germany, a widespread method of autotraining by breathing. In some German schools, gymnastics is used during breaks, which helps to relieve mental fatigue and increase concentration.

In 1958 in Austria, Professor of Medicine I. Schultz published the results of his study, which confirmed the importance of the use of qigong in sports and described some of the methods that have become widespread in most countries called "relaxation exercises". Based on these exercises, in 1974 the Swiss Maharishi Institute conducted a very important experiment, which substantiated the possibility of setting a single rhythm for all areas of the brain, in

which the electromagnetic activity of its cells will be programmed in advance.

In 1975, a number of systematic scientifically based studies of qigong were conducted at this institute with the participation of world-famous specialists. According to the results of this study, a collection of "Transcendental Meditation and the Flight Method" was published.

In 1978 in Prague, in 1975 in Morocco, in 1977 in Rome held international scientific conferences on topical issues of qigong art, which played a huge role in developing the theoretical foundations of this practice of healing and improvement of the body.

In 1978, the Swiss Research Institute of Maharishi published a report that one of the qigong specialists took to the air during the sessions (this action was called "The Art of Flying Qigong"). By studying the encephalogram of the master, it was found that the greatest coherence of the electromagnetic activity of the cells of his brain occurs at the time of flight (Хоушен, Пэйюй, 2007).

Practical classes on qigong art are regularly held in Ukraine. There are active public organizations in our country that unite practitioners of this legendary Taoist tradition (for example, the Zhong Yuan Qigong Association in Ukraine).

One of the specific features of modern qigong is its connection with the martial arts - wushu, which originated in the 80s of the last century. At the same time, the question of whether the revival of qigong can be considered as a revival of Taoism in a new way remains quite important and still debatable. Scientists almost unanimously give an affirmative answer, because the ways to implement qigong, of course, are Taoist.

In addition, the total spread of qigong caused an increase in interest in Taoist works, as a result of which influential publishers began to publish "libraries of qigong classics", namely to work hard to disseminate a series of well-known and repeatedly published Taoist works from a certain canon ("Tao-tsang").) - Tao Hong-jing,

Sun Xi-miao, Sima Chen-Zhen, Zhang Bo-Duan, Li Dao-Chun, Lihu-yang and other famous masters of the "art of the Way".

The Federation of Wushu, Gongfu and Qigong was established in Ukraine in the late 1980s, and since the 1990s, Ukrainian masters have been actively participating in international competitions.

At the tournament in Chenzhou (China) in 2004, the national team of Ukraine won eight gold, two silver and two bronze medals. At the first European Youth Championship in Antwerp (Belgium), the youth national team of Ukraine took second place.

In 2009, the national team of Ukraine became the world champion in kung fu in the team standings (Сорока, 2010).

However, the influence of Taoism on modern Western European and Ukrainian society is manifested not only in the spread of martial arts and health practices, but also in charity, environmental protection, the struggle for peace. Charity, as a result of love of neighbor, is an element of Taoist social service.

The main direction of the Taoist tradition in modern conditions, including in the West, is nature conservation. At the doctrinal level, it is due to the self-worth of the main principle of the results of good power De - the desire for naturalness, because it is nature that is considered by Taoists as its image embodied in this world.

Recently, Lao Tzu's ideas have attracted the attention of Western scholars and politicians as a practical guide for management theory and public administration. In Ukraine, there are many examples that confirm these conclusions: in modern conditions, the corresponding reaction of society to the inflated and unfounded demands of the state from its citizens and the "Revolution of Dignity" has become widespread.

Based on this, the Taoist anthropomist tradition is the most important element of modern society in both Western Europe and Ukraine.

Emerging Taoist organizations are developing and strengthening their non-religious ties to determine their social status in the current context of Western development. Thus, at present, the study of the

canons of Taoist philosophy in order to find their reflection in the context of modern poststructuralist philosophies is becoming extremely relevant for Western society.

Of course, today the forefront of humanities research is the consideration of possible ways of interaction between man and society. All religious denominations attach great importance to the search for opportunities for ethical and aesthetic perfection of man. At the same time, the passion for progress is often replaced by concern for the state and destiny of the world.

In the 21st century, society has faced many different global challenges: the threat of nuclear and environmental catastrophes, military conflicts, organized crime, drug addiction, the dangers of the negative effects of genetic engineering and biotechnology, growing social and interethnic tensions, and more.

But all these negative manifestations of modern civilization cause a systematic return to the understanding of the paramount exclusive role of spiritual rebirth and creation. Therefore, numerous peace-loving provisions of Taoist philosophy (concepts of inaction, naturalness, Taoist ideas about public administration, propaganda of charity, environmental protection, healthy lifestyle, struggle for peace) are the most important for civilization.

The issue of Chinese and Indian religions and spiritual practices is very common in historical and philosophical intelligence. The study of Chinese culture and religiosity, the interaction of East and West - for all the conventionality of this concept - stood out in the history of philosophy as a separate area of research, which is called esoteric philosophy. Recognized German sociologist of the twentieth century M. Weber, who for the peculiarity of ethical, religious and economic views, some researchers include in the circle of ideological antipodes of K. Marx, stressed that the Chinese religion - is primarily a way of life and thinking (Taoism). Consequently, in philosophical research a very important place is occupied by determining the role of religious ideas in social change.

P. Sorokin analyzed Eastern religions in the context of the study of social dynamics. He singled out sensual and idealistic cultural systems and turned to Eastern religions and philosophies as illustrative and evidential material for his own conclusions.

The German philosopher and psychoanalyst E. Fromm also paid great attention to Taoism, made comparisons between Western psychoanalysis and Eastern teachings (Фромм, 1990). He believes that the society of the twentieth century is in a state of mental crisis. He draws this conclusion from the fact that humanity is now constantly faced with violence, destruction of nature, worship of power, the cult of wealth and luxury, and so on. But everyone forgot that human happiness is in the joy of being. Therefore, in his work *The Art of Loving* (Фромм, 1990), he appeals to the techniques of Taoism, especially when he justifies his isolation of the "five forms of love" and their essence. He believes that the most selfless and lasting form of love is the so-called "Maternal love", ie the relationship between mother and child, because they are based on the natural principle. But it is also possible to prove the fact that other manifestations of love, which the researcher describes, are somehow connected with nature. We mean "brotherly love" (a variety of relationships between friends, or friendship), "erotic love" (or a relationship between a man and a woman based on sexual instinct), "self-love" and "love of God". which also emphasize the process of uniting man and nature.

The cultural philosopher and theologian Mircea Eliade, who actively studied mysticism, paid special attention to such Eastern practices as meditation, yoga and breathing practices. In *Yoga: Freedom and Immortality*, he explored yoga in connection with the difficulties of the twentieth century posed by existential philosophy (Делёз, 2011, p. 382).

Conclusions. In general, all works of literature of the Buddhist and Taoist regions and all their artistic culture can be considered as an endless hermeneutic process or as an endless hermeneutic game in which artistic images and philosophical categories form a continuous

link between doctrine and everyday life, melting both into something the only thing.

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ГЕРМЕНЕВТИКА БУДДІЙСЬКОЇ І ДАОСЬКОЇ ФІЛОСОФІЇ

Стаття присвячена оглядовому вивченню історії дослідження буддійського і даоського філософського дискурсу в логіці герменевтики. Метою дослідження виступає короткий огляд етапів історичного розвитку системи герменевтичних уявлень про сутність буддизму і даосизму. В якості основних методів дослідження були використані контент-аналіз та метод концептуалізації. В якості матеріалів для дослідження були використані роботи таких видатних філософів і мислителів, як М. Вебер, П. Сорокін, Е. Фромм, М. Еліаде та ін., праці мислителів від найдавніших часів по сьогоднішній день. В результаті проведеного дослідження можна зробити висновок, що в процесі вивчення герменевтики буддійського і даоського дискурсу мислителі проводять паралелі між «східною» і «західною» філософською традицією, виявляючи в тому числі взаємозв'язки між східними філософськими підходами і західним психоаналізом, між буддистськими практиками і екзистенціальною, езотеричною філософією і т. д. Хотілося б відзначити, що в окремий напрямок роботи виділяється вивчення «відгомонів» впливу східних філософських систем на особливості життєдіяльності сучасного українського і європейського суспільства.

В цілому, результати проведеного дослідження дозволяють зробити висновок, що філософське вивчення творів буддизму і даосизму можна розглядати як нескінченний герменевтичний процес, нескінченну герменевтичну гру, в якій художні образи, метафори і філософські категорії формують тісні взаємозв'язки доктрини, науки і повсякденності, які поступово перетікають одне в одне, формуючи синергетичну цілісність, нерозривну єдність.

Ключові слова: герменевтика, буддизм, даосизм, герменевтика буддизму, герменевтика даосизму

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**ГЕРМЕНЕВТИКА БУДДИЙСКОЙ И ДАОССКОЙ
ФИЛОСОФИИ**

Статья посвящена обзорному изучению истории исследования буддийского и даосского философского дискурса в логике герменевтики. Целью исследования выступает краткий обзор этапов исторических этапов развития системы герменевтических представлений о сущности буддизма и даосизма. В качестве основного метода исследования был использован контент-анализ, метод концептуализации. В качестве материала изучения были использованы работы таких выдающихся философов и мыслителей, как М. Вебер, П. Сорокин, Э. Фромм, М. Элиаде и др., труды мыслителей от древнейших времен по сегодняшний день. В результате проведенного исследования можно сделать вывод, что в процессе изучения герменевтики буддийского и даосского дискурса мыслители проводят параллели между «восточной» и

«западной» философской традицией, выявляя в том числе взаимосвязи между восточными учениями и западным психоанализом, между буддистскими практиками и экзистенциальной, эзотерической философией и т. д. Хотелось бы отметить, что в отдельное направление работы выделяется изучение «отголосков» влияния восточных философских систем на особенности жизнедеятельности современного украинского и европейского общества.

В целом, результаты проведенного исследования позволяют сделать вывод, что философское изучение произведений буддизма и даосизма можно рассматривать как бесконечный герменевтический процесс, бесконечную герменевтическую игру, в которой художественные образы, метафоры и философские категории формируют тесные взаимосвязи доктрины, науки и повседневности, которые постепенно перетекают друг в друга, формируя синергетическую целостность, неразрывное единство.

Ключевые слова: герменевтика, буддизм, даосизм, герменевтика буддизма, герменевтика даосизма

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