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Spiritualistic Approaches in Eastern Philosophy and Their Religious-Philosophical Essence

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ABSTRACT

The article discusses spiritualistic approaches in Eastern philosophy and their religious-philosophical essence. According to him, religious-philosophical and spiritualistic teachings prioritize divinity, while scientific-philosophical currents focus on humanity and humanism.

KEYWORDS: East, thought, personality, religion, humanity, theology, spiritualism, value, philosophy.

Although it has been noted since antiquity that the East is a historical and cultural entity different from Europe in its unique geographical space, country, traditions, views and way of life, its scientific study began in a new era. Geographical discoveries, especially the discovery of India and China by Europeans, led to the fact that the development of mankind, the formation of civilizations varied, the famous historian-philosopher As A.Toynby said, "local civilization in the measure of space has occurred" [1.44.]shows. The local formation of civilizations does not prevent the east from being viewed as a holistic space, a country, a conglomerate with its own historical and cultural paradigm. The scientific and technological progress of Europe brought not only the East and west closer, but also led to the fact that civilizations in them differed from each other, to view local progress as a "natural historical and cultural reality." [2.91.]Some researchers, for example, S.Huntington even described these differences as "a clash of cultures" [3.7.]it is believed to have caused. So, the view of the East as a holistic space, land, conglomerate has become a tradition today, in many studies Oriental morality, decency, culture, mentality are considered as a kind of reality, historical and cultural paradigm. However, it should also be recognized that within the East, historical and cultural paradigms, mentality, way of life, gnoseological experiences were formed, which differ from each other. A.Toynby notes in his work "understanding history" that more than a dozen civilizations appeared, developed and degraded in the East itself. [2.92.] Characteristic of them along with civilizations, "mimesis directed" [2.95.] there were social changes to the side, on the basis of which not only moral and spiritual views, norms, but also religions arose, one faith was replaced by another. For example, the stream of nestorianism and Monophysitism of Christianity appeared in the Urfa area of Mesopotamia, the Shiite stream of Islam in Northern Arabia, the Mahayana stream of Buddhism in the width of the Oks-Yaksart, and Early Buddhism appeared on the shores of the Middle Ganges.[4.41.] Many such examples can be cited.

However, our task is not to study the genesis of religion and religious currents (this topic is widely covered in special textbooks and manuals), but to study the spiritualistic interpretations of the issues of humanity and divinity in Eastern philosophy. Therefore, we believe that these issues can be investigated from the point of view of dao-Confucianism, Indo-Buddhism and Islam-mysticism, which turned Eastern philosophy into a kind of gnoseological doctrine, worldview and way of life. It is the study of these religious and philosophical schools, spiritualistic concepts about the problem in them that will help to fully cover the topic. "Spiritualism" is a Latin word that means "spirituality", "belonging to spirituality", "belonging" to spiritual life. Any religious-philosophical and theological views have a spiritualistic essence, they acquire social spiritualistic significance. Eastern philosophy and theological heritage, on the other hand, were in the spiritualistic nature of mudom.

Dao-Confucian land. it is a religious-philosophical and socio-moral doctrine that arose in ancient China in the previous 7-6 centuries. Its founder is land. the Chinese thinker who lived in the previous 7-6 centuries is Lao Szi. "Dao means the way. As long as the man lives, he is on a path of doom. But the true path is the path that a person has found the creator." [5.13.] As noted by the Indian philosopher Bhagavan Sri Radjnish, " Dao respects individuality, not sociality; Dao respects uniqueness, not gang. There is no tradition in the DAO. Dao-rebellion, the greatest rebellion within the existing possibilities".[5.13] but this "rebellion aims to realize the human personality, that it has unique properties, powers. In front of Dao, everyone is equal. All the inequality that is happening in society is from ignorance of Dao." [6.31.]

Philosophy of Dao "Dao-de szin" (er.avv.4-3 centuries) described in the tract. It notes that " even the Great Sky follows Dao. To understand the DAO, to follow it, to join it is the meaning and happiness of the purpose of life." [7.41.] Hence, the purpose of a person from living, the activity that he carries out while alive, the meaning of life is in joining the Dao, being one with him. Heaven and Earth, life and Dao, personality and path are social spiritualistic, inextricable realities.

Dao is strikingly different from other religious-philosophical spiritualist currents in the East; if Confucianism, Buddhism and Islam promote communist ideas, favoring serving social interests and desires, Taoism emphasizes individuality, free thinking of the individual, free living. He promotes solitary, ahad living. That is why L.S.Vasiliev assesses Taoism as a stream of passion, interest, so to speak, motivating tarkidunyolik to abandon what connects with this world. [8.310]

Taoism sees Man and his duty in finding Dao, reaching him. All qualities inherent in a person are aimed at understanding Dao. Doctor of philosophy V.Alimasov writes that " there is an early substation in Dao philosophy, but there is no God, there are godparents in it, but there is no dogma. The godliness in the DAO lies in the belief in the integrity of life, of being. No one has created the universe or man, and if someone has created them, there is a creation boom." [13.42.]

The absence of God is not yet a denial of the existence of the divine. In Taoism, dao is divine. The point is in this place in the name, not in words, but in essence. Dao Is Whole, Holistic, Inevitable. [7.43.] Dao said, " there is everywhere, in all things, and what there is in all things is above all things. Superiority is a sign of authority, because he creates things if he wants, does not create, even destroys if he does not want to." [13.48.] Such a feature makes Dao a total reality. There is also totality in Divinity, otherwise it cannot affect objective existence.

True, in Taoism there are speculative thoughts, ideas and approaches. In it, it is conspicuous to avoid real problems of being, to succumb to absolute subjectivism. However, it is important to remember that Taoism, as

an early religious and philosophical doctrine, is a philosophical-gnoseological search, experience of people who have not yet got rid of primitive imagination, traditions, understanding of the role and functions of a person in social existence is now beginning.

Confucius (Teacher Day, husband.avv. 551-479) expressed the political and moral requirements of his time; he "preferred not irrationality, not rationality, not abstract God, not state needs, not mysticism, but vitality.[8.286.] Indeed, in the work "Lun Yuy" ("conversations and reflections"), which reflects the Confucian heritage, such terms as "religion", "God", "God", "Spirit", "the other world" are not found, the thoughts of The Thinker are dominated by rationality, ideas aimed at morally exalting a person, making him live in unity, harmony and compromise with society and the state. Confucianism was consistently developed, the followers of the Master Day elevated it to the level of state religion. Therefore, not knowing Confucianism, it is impossible to fully understand both Chinese civilization and Eastern philosophy.

Although Confucius did not use the terms "God", "God", he refers to such categories as "Heaven", "great Heaven". Heaven, in his sight, has divine power, power, all phenomena under heaven or above the Earth, things happen because of the command of the Great Heaven, desire, the life, deeds of those are at the disposal of Heaven. Hence, the relationship of humanity and divinity can be defined through the relationship between man and Heaven. So what is reflected in this relationship?

First, Confucius considers the Will of Heaven to be omnipotent. "Only the sky is greater. Just imitated him!» [9.68.] True, some researchers interpret the sky in this place as the "spirit of the Supreme Emperor." [9.68.] However, Confucius's future thoughts on Heaven suggest that such an interpretation is narrow, even wrong.

Secondly, a person can be noble, perfect only if he himself is not perfect and mature, but only the one who is supported by Heaven, who follows the path of Heaven (dao) and obeys the commandment of Heaven. [10.156.]

Thirdly, the concept of "Lee" – "management of society, order of images and things", put forward by Confucius, is essentially living in accordance with the rules, norms and procedures established by Heaven. The concept of "Lee", - indicates doctor of philosophy F.Musayev, – Heaven - Earth – Man, monarch – noble people – people, management – humanity – justice includes leap-systems. Each system has higher, middle and lower parts. Their combination with each other creates the possibility of targeted management of the state and society. Heaven, monarch and governance are the Supreme parts of these parts. That is why the rest of the parts obey them and are in service." [11.17.]

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