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## DISTRIBUTION OF BUDDHISM IN THE WORLD AND IN CENTRAL ASIA

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**ANNOTATION.** The article describes the emergence of Buddhism, Buddhist mythology and written sources, four noble truths, the eightfold path, the most important categories of Buddhism, the main trends in Buddhism: Mahayana, Hinayana, Lamaism, the spread of Buddhism in the world and in Central Asia and regional features of Buddhism. The article analyzes the chain of causal occurrence of evil, the Buddha taught, consists of 12 members: the suffering of life is due to birth; birth - the pursuit of life; the pursuit of being - mental attachment to objects; attachment to objects - thirst, desire for things; thirst - by sensory perception; sensory experience - sensual contact with objects; sensual contact by the six organs of knowledge; six organs of knowledge - the embryonic period of development of an organism consisting of mind and body; the embryo cannot develop without the original consciousness; the original consciousness is conditioned by the impressions of the past life; these impressions are due to the twelfth link of the chain - ignorance of the truth. The article explores the noble eightfold path of the Buddha: Right views. Since ignorance and its consequences are the root cause of human suffering, for moral perfection one must first of all have the right views, i.e. to know the truth. The right views are the right understanding of the four noble truths; Proper determination. Knowledge of truths is useless without the determination to transform one's life in accordance with noble truths; Right speech. Proper determination should not remain just "religious desire", but should be translated into action; The correct behavior. The right determination not only produces the right speech, but is also embodied in the right action. The correct behavior is to refuse to destroy the living, to steal, from improper sense gratification; Correct lifestyle; The right direction of thought. A person must constantly remember what has already been learned. He should never think: "this is me" or "this is mine"; Proper concentration. A person who correctly conducts his life according to the indicated rules is freed from all passions and evil thoughts and goes through four stages of concentration that lead him to the cessation of suffering.

**BASIC EXPRESSIONS:** Buddhism, mainstream, Mahayana, Hinayana, Lamaism, mythology, written sources, ceremonies, distribution.

**INTRODUCTION.** Buddhism is the most ancient world religion that originated in India in the VI-V centuries BC. Translated from Sanskrit and Pali the word buddha (buddha) means



“enlightened”, “awakened”. This religion is one of the three major religions of modern China. Favorable conditions emerged for the emergence of Buddhism: by this time Indian culture had a written language, developed art forms, and a rich system of religious beliefs (Brahmanism, Vedism). A number of fundamental concepts and doctrines of Vedism absorbed Buddhism. This is the doctrine of karma, samsara, samskar, dharma, etc., as well as the Vedic symbolism, the worship of some plants and animals, the majority of family and domestic traditions [1:24].

The consecrated caste system with unchanged borders came into conflict with major changes in social relations associated with the redistribution of power (claims to kshatriya power from peripheral areas), the transition to large forms of slavery, the intensification of slave labor, all this led to the creation of powerful empire of Magadha – empire, but on the other hand exacerbated social contradictions. Most of the population of India felt that “life is suffering”. Later this fact will be formalized by the Buddha as the first noble truth. Such was the situation in the Shakya tribe in the North-East of India, where Prince Siddhartha Gautama, the founder of Buddhism, was born in the noble family of Gotama [6:12]. There is no exact information about the date of his birth. According to some archaeologists and the Southern Pali tradition, this happened in 623 BC. The celebration of the 2500th anniversary of the nirvana of the Buddha in 1956 was timed to this date. From this year is the Buddhist chronology. Northern Mahayana tradition considers otherwise, but most schools agree on the date 380 BC. or European researchers believe that the period 380-410 BC. is archaeologically and culturally and historically. more reasonable.

**PURPOSE OF RESEARCH.** Buddhist mythology tells us that the birth of a prince was not the first birth of a Buddha [2:34]. According to legend, the future Buddha was reborn a total of 550 times. 83 times he was holy, 58 times – tsar, 24 – monk, 18 – monkey, 13 – merchant, moreover, fish, rat, carpenter, hare, etc. last time in the kshatriya family and fulfill your mission, i.e. teach ways to achieve nirvana. That is why he was called Siddhartha (He who



achieved the goal). According to Buddhist mythology, a wandering ascetic astrologer predicted that a great future awaits Prince Siddhartha: either he will become a powerful ruler, able to establish a righteous order on earth, or he will be a great recluse. Shuddhodana's father wished his son to follow the first path he had predicted.

The father did everything possible to ensure that the prospect of becoming a hermit ascetic did not come true: he surrounded his son with unprecedented luxury so that he would never learn about the sufferings of the world. But the father's efforts were in vain. With the help of his servant, the prince secretly got out of the palace. Once there he met a patient and realized that there are diseases in the world. Then he saw an old man and realized that youth is not eternal. Later, Siddhartha observed a funeral procession and learned of death. Then he saw a hermit monk who was trying to escape from the suffering of this world, leading a solitary and contemplative life.

At 29, he decided to go the same way. After leaving the palace, family, Siddhartha became a wandering recluse (shramana). He quickly mastered the difficult ascetic practice of controlling breathing, feelings, the ability to endure hunger, heat and cold, learned to go into a trance, that is, reached a special state when he penetrated deeper into his sensations, became detached from the outside world. However, his feeling of dissatisfaction did not leave him, since all this did not help Siddhartha to find the answer to the question: how to stop suffering?

After six years of ascetic practice and another unsuccessful attempt to attain the highest insight through starvation, he became convinced that the path of self-torture would not lead to the truth. Then, having regained his strength, he found a lonely place under the tree (which from that time is called the Bodhi tree, i.e., the "Tree of Enlightenment") and plunged into contemplation. His own past lives, the past, future and present life of all living beings, passed before Siddhartha's inner eye, and then the ultimate truth was revealed. The Buddha realized that life immersed in desires, worldly pleasures, this life is low, useless. The



other extreme – life in self-torture. This life is also useless. The correct one is the middle path leading to peace, higher knowledge, enlightenment, nirvana. From that moment on, he became the Buddha, i.e. Enlightened or Awakened. Buddha decided to teach this path to people seeking relief from suffering [3:56]. *As a result, his doctrine of the four noble truths was formed:*

**1. About suffering.** The truth is that there is suffering. The whole existence of man is *dukkha*, i.e. suffering, dissatisfaction, disappointment. Birth is suffering, old age is suffering, illness is suffering, death is suffering. Connection with the unforgive – suffering. Separation with sweet – suffering. Lack of desire is suffering: a person wants life to be free from difficulties and suffer from the fact that it is not so. Constant rebirth multiplies this suffering.

**2. About the cause of suffering.** The cause of suffering from dissatisfaction with life, from the fact that it is impossible to get everything at once, that it is impossible to live forever, etc. – this is *tanha*, i.e. thirst for life, sensual pleasures, selfish attachment to something or someone. This thirst is limitless and insatiable. Evil is not in the desire itself as such, but in its selfish character.

**3. On the elimination of the cause of suffering.** Suffering can be destroyed. This is the destruction of thirst and passion through enlightenment, which makes it possible to get out of the circle of rebirths. Getting rid of such a selfish desire is overcoming it. To destroy the thirst for desire is to free oneself from his captivity and the sufferings associated with it.

4. *On the way to the cessation of suffering.* There is a path leading to the destruction of suffering. This is the way of self-deepening and approaching the main goal of liberation from the desire of everything, including from our own passions. This is a cure for self-discipline.

To achieve this goal, the Eightfold Path was developed:

1. The righteous knowledge of the four noble truths.
2. Righteous intentions to make a firm decision to learn self-discipline.



3. Righteous words. Words – a reflection of character. Righteous words are, above all, true words. Self-discipline dictates that you honestly admit to yourself: how often a person tells a lie and ponder why this is so. And also to make words more merciful, in every possible way to avoid lies, idle chatter, insults and tactlessness.

4. Righteous acts are those that are in accordance with the principle of not causing evil. In this case, Buddhist self-discipline prescribes to curb anger, which can lead to injury or killing of living beings; do not steal, because it harms the community of which everyone is a part; curb sexual attraction outside of marriage, which corrupts the soul; avoid lying. In Buddhism, any form of lies has no excuse. Refrain from intoxicating substances, as they do not allow you to fully control yourself mentally and physically.

5. *Righteous way of life* - compliance with the moral code in everyday life, in professional activities, in social life. Therefore, Buddhist studies are generally not related to the slave trade, the manufacture and trafficking of weapons, drugs, prostitution, or other forms of deviant behavior. Buddhist studies must be noble.

6. *Righteous efforts* mean a patient and persistent path to the intended goal, which requires great effort: self-education and self-control.

7. *Righteous attention*, that is, active attention vigilance. Buddhism has developed a system of exercises – concentration and meditation, teaching to focus on one subject as if nothing else exists.

8. Righteous contemplation consists in choosing the right methods of contemplation and meditation.

The Buddha also identifies ten great obstacles to Nirvana [4:26]: 1. The personality illusion. 2. Doubt. 3. Suffering. 4. Body passion. 5. Hate. 6. Attachment to life. 7. Desire for pleasure and tranquility. 8. Greed. 9. Self-satisfaction. Ignorance.

The most important categories of Buddhism are also concepts that are the three main characteristics of being (trilaksha) in Buddhism: suffering (dukkha), variability (anitya)



and the absence of unchanging soul (anatman) [5: 326]. The spirit was discussed in the first noble truth. In a changeable world there can be no changeable soul. It changes during life and after rebirth. In the context of Buddhism, man consists of dharma particles that make up the stream of consciousness. Conventionally, it is divided into five skandhas: body (rupa), sensations, feelings (vedana), recognition (sanjnia), karmic impulses [51] (sanskara) and consciousness (vijnana). After death, most of the skandh collapses. Buddhism teaches that the essence of man is unchanged; under the influence of his actions, only the being of a person and the perception of the world change. By doing badly, he reaps sickness, poverty, humiliation. Acting well, feels joy and peace. The main role in the formation of karma Buddhism assigns thoughts, since words and deeds are secondary to consciousness. Buddhists believe that every thought, every word and deed leaves its karmic mark that leads a person to the next incarnation.

Buddhist morality refers to the so-called. "10 dark deeds" and "10 light virtues" [7:76]. The 10 dark deeds include: murder, theft, adultery; lies, slander, insult in a word, frivolous speech; greed, ill will, ignorance.

In the first centuries of its existence, Buddhism was divided into 18 sects, the differences between them led at the beginning of our era to the division of Buddhism into two branches: Hinayana ("Small chariot") and Mahayana ("Big chariot"). Hinayana established itself mainly in the southeastern countries and received the name of southern Buddhism, and Mahayana – in the northern countries, receiving the name of northern Buddhism [8: 231].

Mahayana is more popular, it has more admirers, it is characterized as "a wide circle of salvation". It is more comprehensible and its rituals are simpler, it does not require asceticism and asceticism, the main attention is paid to listening to sermons, participation in public and state activities. Going beyond India, Mahayana spawned many currents. An important role in it is the cult of bodhisattvas. This is how they called outstanding



personalities who could enter nirvana and not be born again, but refused it in order to live and help those who wish to acquire nirvana. The cult of bodhisatvas somewhat complicated the ritual: new prayers, spells, sacrifices and lush rituals appeared. Consequently, the number of priests increased. Hinayana rejects the path of salvation for those who did not become a hermit monk. It is more closely associated with early Buddhism.

During his life, the Buddha taught various methods, but they were recorded only after the Buddha left. The life story of the Buddha is based on a number of Buddhist texts, including "Lalita vistara Sūtra" [8: 212]. The first texts mentioning the Buddha appeared 400 years after his death. The monks of each century increasingly embellished the biography of the Buddha, added unspecified information. The main source of Buddhism – "Tripitaka" (Three baskets) is also recorded much later. The origin of the name "Tripitaka" is traditionally explained by the fact that the scrolls of texts were stored in three baskets. But it is possible that even before the recording of all texts, the word "pitaka" was used in Sanskrit and fell in a figurative sense to designate a collection, a collection of something.

Different Buddhist texts were recorded in different languages and in different styles. The monks say that the Buddha himself advised him to keep his teachings in the language that is accepted in this society, taking into account the style inherent in this society. At the same time, special significance should be attached to the meaning; the text should not need additional interpretation.

Discrepancies in the interpretation of the main provisions of Buddhism led to the division of Hinayana into 18 schools [9:76]. The Theravada School, for example, once in Sri Lanka and Southeast Asia, kept its teachings in the Pali language, and the Sarvastivada School, which became popular in Central Asia, used Sanskrit. The Hinayana contains fundamental teachings, also recognized by the Mahayana. Namely, all the teachings of karma (the law of retribution, a causal relationship); all the rules of ethical self-discipline, including the rules of monastic discipline for monks and nuns; analysis of mental and



emotional spheres; instructions on how to develop the ability to concentrate, as well as how to achieve wisdom, to overcome delusions and see reality. The Hinayana teachings contain many theoretical questions, such as, for example, ways to develop feelings of love and compassion. Unlike monks, the lay people of the Mahayana offered a simple ethical code, which was as follows: 1. Refrain from killing. 2. Refrain from stealing. 3. Refrain from fornication. 4. Refrain from lying. 5. Avoid exciting drinks.

Buddhists believe that not all truth is useful. They explained this idea with the help of a comparison: as much as the bundle of leaves squeezed in a hand is the least amount of leaves in the forest, so much of the truth revealed by the Buddha to his disciples is less than the truth that he knew himself, but did not consider it necessary to reveal to people as it is useless to them. The monks say that the Buddha himself explained this thought with the following comparison: if a person wounded by a poisoned arrow, instead of being treated, asks about what enemy he was wounded for, what kind of tribe he is, caste, who is his father and mother, etc. ., he will die from the wound, not having time to consult a doctor. Consequently, the seeker of salvation from the sufferings of life should not ask useless questions about the essence of the world, its origin, etc., but follow the indicated path of virtue, bearing in mind the eightfold path [10:56].

By the XII-XIII centuries. Buddhism in India practically declines and moves to other regions of Asia, acquiring a local tint. So in Tibet and Mongolia in the XII-XV centuries on the basis of the Mahayana Lamaism was established. The ethics of Lamaism includes the universal norms of morality and the rights and commandments of most religions: do not kill, do not take someone else, do not lie, do not drink, do not commit adultery. As well as virtues: generosity, goodness, humility, etc. European religion since the second half of the twentieth century does not use the term Lamaism, preferring to call it Tibetan (Mongolian, Buryat) Buddhism.





The spread of Buddhism in Asia began even before the new era. C III. BC e. Buddhism appeared on the territory of Central Asia, from the 1st century BC. n e- in China, from the II. – in the Indochina Peninsula, from the IV c. – in Korea, from the VII century. – in Tibet, from the XII century. – in Mongolia. Using its main principle – not to violate the established cultural traditions of different countries and peoples and, if possible, to grow together with them, Buddhism quickly integrated into the local culture, acquired a national coloring.

In Japan, in the 8th century, the monk Saitte founded a school of tendai-shu. Separate dogmas of his teachings led to the emergence of new trends, for example, recognition of the exclusiveness of the Lotus Sutra gave rise to the Nitirenschool. The full name of the sutra is translated from Sanskrit as the White Lotus Sutra of the Good Law. It is one of the earliest and most authoritative Mahayana texts, written in verse and prose. The basis of the school of amidaism is belief in Buddha Amida (Amida — the Japanese name of Buddha Amitabha). A number of factors made amidaism very popular among the Japanese population, mostly rural. 1) The simplicity of the cult. Liberation can be achieved through constant chanting of the mantra: “NamuAmidaButsu” – (Glory to Amida Buddha). 2) simple and understandable dogma 3) refusal of celibacy of monks 4) attractive myths about Buddha Amida, whose name in Sanskrit means – Infinitely radiant Buddha. The school of Japanese Zen Buddhism pays great attention to meditation, emphasizes its role in achieving sudden insight and enlightenment. Zen Buddhism has gone far beyond Japan and is popular among the creative intelligentsia.

In Uzbekistan, during the reign of Kanishka, Buddhism was the state religion, and many Buddhist monasteries were built. One of the areas of Buddhism - Sarvastivad - spread to the inhabited lands in Bactria and Sogdiana. Bactria was located in the area between the Hindu Kush mountains in Afghanistan and the Oxus River (Amu-Darya) and included Afghan Turkestan and part of the territory of modern Turkmenistan. Sogdiana was located mainly in



the area between the rivers Oxus and Yaksartes (Syr-Darya) and covered some areas of modern Tajikistan, Uzbekistan and, probably, Kyrgyzstan. In the middle of 1 century. BC. it extended from Kashmir to the north to Khotan in the southern part of the Tarim River Basin in East Turkestan. At the end of 1 c. AD Most of these territories were part of the Kushan Empire, inhabited by the Central Asian peoples of Hun origin, who concentrated in the north-west of India. Kushan King Kanishka was the patron saint of Sarvastivada. During his reign, great cave Buddhist monasteries and scientific centers were built in Bamiyan in Central Afghanistan, as well as in Ajina-Tepa, Kara-Tepa and some other places in southern Tajikistan, near modern Termez. Also during the reign of Kanishka Sarvastivad from Kashmir she fell into Ladakh. The writing of Sarvastivada texts in Sanskrit was completed and work began on translating it into the Hotan language. However, in Central Asia, all Buddhist texts were recorded in Sanskrit.

Currently, Buddhism is spread all over the world. In 1950, the World Brotherhood of Buddhists (VBB) was created in Sri Lanka to bring together modern Buddhist schools and organizations. The headquarters of this organization is located in Bangkok (Thailand). According to the Charter, the Brotherhood promotes the cultural and educational mission of Buddhists in the world, and also recommends that monks give up political activities in order to preserve the purity of Buddhism.

**CONCLUSION.** In conclusion, Buddhism teaches that dark deeds leave a so-called karmic mark, that is, undesirable consequences in the next life. For example, the reward for greed is the non-fulfillment of desires in the next life, detractors will suffer deformities, numerous diseases, and an abominable character. Bright virtues: generosity, moral actions, meditation, reverence, helpfulness, attribution of his merit to another, ability to enjoy the success of others, following the correct teaching.



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