

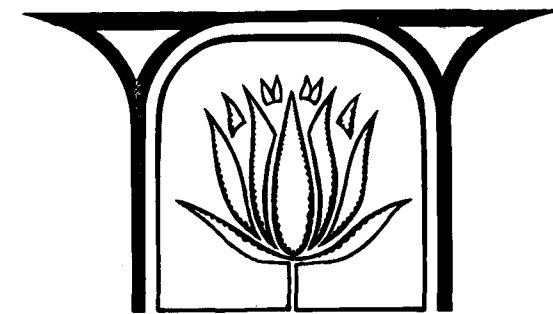
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Ермакова Т. В. (отв. секретарь), Ермаков М. Е.,
Островская Е. П., Рудой В. И. (председатель),
Старынин А. В., Торчинов Е. А.

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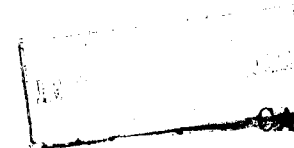
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„АНДРЕЕВ И СЫНОВЬЯ“

1994

В книге представлен третий раздел трактата Васубандху «Абхидхармакоша» («Энциклопедия Абхидхармы», V в. н. э.), фундаментального источника для изучения классической буддийской философской мысли. Полный перевод памятника с санскритского оригинала выполняется впервые. В данном разделе излагается учение о мироздании и месте человека в нем, включены также сведения по вопросам буддийской йоги, различным аспектам раннесредневековой культуры Индии.

Управляющий издательством *А. В. Старынин*

Редактор *Л. Ш. Фридман*

Художник *В. В. Морозов*

СОДЕРЖАНИЕ

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SUMMARY

The Teaching of the World (Loka-nirdeśa) is the third part of a giant treatise, *The Encyclopaedia of Abhidharma* (Abhidharmakośa), by Vasubandhu (5th century A. D.), who is known as a foremost theorist of the Buddhist Hānayāna schools of Vaibhāṣika (Sarvāstivāda) and Sautrantika.

Loka-nirdeśa brings together in a logically consistent form canonical data of the universe, the rise and collapse of the worlds, man's place among the other living creatures of the Buddhist cosmos, the origins of human society, royal power, classes (varṇas), and the roots of social evil. Typologically the treatise may thus be considered a Buddhist variant of cosmology.

The book's ideological core is a religious doctrine of interdependent origination, with Vasubandhu taking great pains with its philosophical interpretation. The treatise has extensive material making it possible to reconstruct a pre-Buddhist stratum of mythological conceptions as well as universals of cross-cultural evolution.

This volume possesses an introductory study, a translation of the third section of the Encyclopaedia, a commentary, an index-verborum, and a bibliography. The introduction article deals with three areas: firstly, it provides a general survey of the material, in line with the arrangement of the original, to specify problems relevant to studying Buddhist cosmology; secondly, it considers the normative conception of royal power, sociogenesis, and the nature of social anomy. This section considers the religious conditionality of social conceptions enshrined in Buddhist cultural tradition. The Abhidharmists did not accept social conflict as an instrument of harmonizing social relations because social evils are rooted in an individual psyche, affects, and fallacies. Thus the only way to improve society was to follow Buddha's teaching, replacing untoward individual attitude first by the positive and next the neutral.

Finally the Introduction tackles the concept of temporality, treating of time as a frame of reference for Buddhist historiosophic ideas. Within the cosmic time cycles Vasubandhu delimits periods

Приложения

of successive diminution, from infinity down to a decade, of people's lives, and their accretion. In accordance with the dominant lifespans within particular periods of time there are periods auspicious for the emergence of buddhas and pratyekabuddhas, the rulers of the universe (Chakravartins), as well as periods of degradation preceding the collapse of the universe.

A distinguished researcher of ancient concepts of temporality M. Eliade notes a basic pessimistic bent of Buddhist cosmological conceptions. This idea was suggested to him by translations of two Chinese and Tibetan versions of the Abhidharmakośa by L. de la Vallée Poussin. An analysis of the Sanskrit original, however, does not provide the ground for such a conclusion. The cyclical collapse of the world, Vasubandhu asserted, brings the nirvāna to the living creatures who are prepared to become enlightened; the Buddhist eschatological conception thus assumes an optimistic orientation ruling out any gloomy predicament.

The translation is the first yet to have been done from the Sanskrit original. The translators aimed to reproduce the syntax of the original as accurately as is possible in the Russian version. This is vital in translating religio-philosophical treatises in order to adequately reconstruct the style of philosophical argumentation and the logical structure of thinking in the original.

Wherever additional material was provided in brackets for reasons of clarity, it derived from the Yaśomitra commentary (9th century A. D.), and all such cases are listed in the Commentary, which also possesses the most important original technical terms and composites typical of abhidharmist philosophy.