



WEST AND EAST DIALOGUE ABOUT HUMAN INSIDE

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ANNOTATION: *The article analyzes the work of Arthur Schopenhauer, the theoretical ideas that motivated the formation of his worldview based on various sources. It reveals life factors that influenced the worldview of the thinker, the interaction between Arthur Schopenhauer's creative activity in his practical life. In the philosophical views of the thinker, the issue of existence, his ideas about human will are analyzed, Schopenhauer's doctrine of morality and attitude to religion are thoroughly covered.*

Schopenhauer's philosophical system can be superficially compared to the «Four Noble Truths» of Buddhism. According to Schopenhauer, there is no doubt that the whole world, the whole life consists of pain and suffering. The cause of suffering lies in the mindless, wandering, disordered-chaotic will, which voluntarily and freely creates and destroys human life, does not give it any meaning. But suffering can be stopped: life can have meaning, if the mind refuses to serve the will, if it makes «Nothing» its goal, if it becomes absorbed in «Nothing». Schopenhauer suggests a way to escape suffering and reach Nothingness: suffering and asceticism. Looking at liberation in the context of Buddhist teachings, it can be said that Schopenhauer's philosophy is a European version of nirvana. Schopenhauer promotes Buddhism and calls Indian terms synonymous with his own terms.

As we will see below, the negation of «I» in Schopenhauer is based on a Brahmanic script, not a Buddhist one. Behind the immanent individuality is the groundless, substantial will, the «thing-in-itself» that «carries infinite individual possibilities.» In Buddhism, the «I» is disintegrated into a stream of ever-changing elements that appear and disappear every second.

Indeed, in «Aphorisms of Life Wisdom» Schopenhauer does not reflect on human compassion and asceticism. In this treatise, the reader is offered a compromise: Schopenhauer forgets about the high moral and metaphysical point of view, and argues that it is possible to live happily from an everyday, empirical position. In his metaphysics, such a possibility turns out to be a lie and a mistake, so Schopenhauer agrees that the value of the «Aphorism ...» is conditional and nevertheless puts forward his advice.

Schopenhauer's idea that "will is the sign of totality" emerged as an analysis of the works of Kant and Fichte. He acquired the idea of the primacy of ideas or phenomena of will from Plato; the overall pessimistic outlook and the idea of abandonment of will in his works are acquired from Buddhism. The life ideal of the philosophers is the ascetism in Buddhist fashion. Despite fact that the worldview of Schopenhauer is heavily influenced by Eastern philosophical traditions, he insists on the independent emergence of his own philosophical system.

KEY WORDS: *Intention, free will, «The world as will and representation», Buddhism, Hinduism.*

INTRODUCTION

It is widely believed in Western social thought that Indian philosophy and religion strongly influenced the views of Arthur Schopenhauer. Schopenhauer himself writes in his book «The World as Will and Representation» that he is familiar with ancient Indian wisdom. This is one of the conditions for understanding his views, while the philosophy of Immanuel Kant and Plato is the second condition for understanding Schopenhauer. Schopenhauer makes several references to the Vedas, Upanishads, Brahmanism and Buddhism, that is, he freely uses Indian terms in his metaphysics. In fact, Schopenhauer knew the Upanishads, the Puranas, and the Bhagavatgita, and was educated in Sankhya, Vedanta, and Buddhism. But this information does not fully satisfy him. At the end of the 18th century and the beginning of the 19th century, in a period when Europe was discovering the mythology, literature, philosophy, and religion of ancient India for itself, the first imperfect translations began to appear. Therefore, Schopenhauer's attitude towards ancient Indian thoughts was formed on the basis of these translations. But it was entirely impossible to master it.

LITERATURE REVIEW

Particularly, the Russian thinkers I.S. Narskyi [1], P.S. Gurevich [2], A.N. Kochetov [3, 54], F.I. Sherbatskoi [4], V.I. Rudoi [5], A.F. Zotov [6], V. Windelband, who shed light on the works of A. Schopenhauer [7], A. Schweizer [8] and others, as examples of their works, researches, pamphlets, and articles. These studies reflect the great thinker's worldview, philosophy of existence, doctrine about man, social and moral heritage. For example, in A.F. Zotov's treatise dedicated to Arthur Schopenhauer, attention is paid to the philosopher's life, work, and moral reflections in the depressed psyche.

METHODOLOGY

Scientific and philosophical principles such as structural, theoretical-deductive reasoning, analysis and synthesis, historical and logical, comparative analysis were used during the research.

RESULTS

Schopenhauer hardly sees the difference between Buddhism and Brahmanism, he brings them closer to Christianity [9, 150]. All this is necessary for the thinker to confirm his main idea: that is, to free man and humanity from this imagined mortal world, to deny the will of life underlying it. In Eastern religions, according to Schopenhauer, this was done step by step: the denial of the will to live - «among many Christians, the life of holy vales is coveted, among Hindus and Buddhists ... the denial of the will to pursue life is more common, which means information is given in Sanskrit sources» [10, 355-359].

Schopenhauer recognizes the practice of piety as the solution to the problem. The pious way of life in ancient India was a direct proof of his teachings: «to follow this life for a long time in spite of difficulties in a nation of many millions is not a product of free imagination, but of the essence of humanity. took place» [10, 360]. In this regard, the promotion of Christianity in present-day India is unnecessary, and even harmful. «In India, our religion cannot find its foundation,» writes Schopenhauer, «ancient wisdom cannot be supplanted by the phenomena of Galileo.» On the contrary, Indian culture is moving towards Europe. It is making a fundamental revolution in our mind and thinking» [10, 334]. Schopenhauer distinguishes Buddhism from Brahmanism through its attitude to piety. According to him, the full realization of moral virtues leads to poverty. It leads to self-restraint and the renunciation of all kinds of sufferings and excesses. «Haqqaniyyah is a strict rule that teaches constant suf-

fering, philanthropy, self-restraint, and constant fasting. It is for this reason that Buddhism plays a central role in Brahmanism, without its exaggerated richness. In other words, purposefully free from self-torture. He is satisfied with celibacy, lives a poor life, accepts submissive monasticism, does not eat animal flesh, renounces worldly pleasures» [9, 153].

According to Schopenhauer, a person who follows one of the Eastern religions has one advantage, that is, he looks at death calmly. The thought of poverty should not frighten us. Because when we think about death, we should think about the time that passed before we came into the world. The recognition of pre-natal life by the Indians is their great achievement. If Christians applied life after death to life before birth, there would be great light upon light.

The process of death, according to Schopenhauer, is similar to reawakening after escaping a terrible horror. That's why Hindus gave Yama, the god of death, two faces, one is scary and terrible, and the other is kind and noble. Schopenhauer finds the idea of the insignificance of life and death of the individual in the Bhagavad Gita. Death, flying on the wings of time, reveals that it is a deceptive mirage, unable to rule from the «office of the objectified will.» Because it is the empty cloak of the present and the future Maya, which must exist, it is not afraid of death, just as the sun is not afraid of darkness. «It is on this ground,» writes Schopenhauer, «that Krishna places the questioner Arjun in the Bhagavatgita» [10, 276].

Maya and nirvana are the two concepts of Hindu philosophy, similarly the phrase «Tat tvam asi» (This is You) in the Upanishads is used a lot by Schopenhauer. From the first lines of «The world as a will...», the scientist turns to Indian wisdom. According to him, the world of events does not exist unconditionally, it depends on the subject, it is similar to imagination in essence. «The ancient wisdom of the Indians,» writes Schopenhauer, «is that the false veil of Maya covers the eyes of those condemned to death and leads them to an invisible world, one cannot know whether it exists or not; because it is like a dream, like sunlight on a grain of sand, which a traveler thinks is water or a discarded rope is a snake» [10, 8]. Because of the veil of maya, the thing in itself appears to the individual as an imaginary phenomenon. Initially, at the beginning of the treatise, Schopenhauer refers to the Indians, but later he appropriates these concepts as his own.

The concept of «Maya» is widely used in ancient Indian philosophy. But the concept of «nirvana» was used as a synonym for a state that denies the will to live. This gave Windelband an impression of Schopenhauer as «a preacher of atheistic Buddhism.» Is Windelband right, who put Schopenhauer's teachings on one side and

Buddhism on the other? At first glance, Schopenhauer's philosophy appears in the Buddha's «four noble truths» as an analogue of Buddhism. F. I. Sherbatskoy expresses it in the work «Buddhist concept of nirvana» as follows: 1) existence of phenomenal existence (duhkha); 2) the power that awakens it (samudaya); 3) final extinction (nirodha); 4) there is a way to get rid of it (marga) [4, 215]. In fact, the four noble truths are given as follows: suffering exists, suffering has a cause, suffering can be stopped, and suffering has a way.

In his works, Schopenhauer attaches great importance to justifying the situation that «life consists of suffering». Of course, after all, he is considered «the founder of pessimism (philosophy of depression) in Europe», that's why he talks about suffering. «Every pleasure and happiness has a negative aspect, and suffering is positive by its nature» [9, 65], Schopenhauer insists. When we satisfy some of our needs, we enjoy and become happy, that is, happiness finds a place in need, so lack of need leads to suffering. But the satisfaction of the need extinguishes the desire, and at the same time - the pleasure. We are always given a direct need, which is manifested in suffering. Each achieved goal is the beginning of the next aspiration, this event continues forever. In the words of Schopenhauer, we must be unhappy, and we are.

Why should it be? What is the cause of suffering? According to Schopenhauer, life depends on the will - it is hidden in the essence of the universe, it cannot be known. The will is primary, groundless and uncaused («it lies outside the realm of fundamental law and all its forms»), free from reproduction (it exists as a singularity outside of space and time), without purpose. «The will must destroy itself, there is nothing else, because it is a hungry will. This is where worries, sufferings and regrets come from» [10, 174]. In man, will is primary, not thinking. But a person is not a will in itself, but a phenomenon of will. That is why, like other phenomena, it is conditioned by the law of foundation and subordinated to it. Schopenhauer repeats again and again that people think that they are free in their actions and that they can choose another life path at any time, but in reality they play the role that they have chosen once and for all.

Man is like a set clockwork, he does not even know why he is walking. «From sperm to birth, human time starts working. Note after note, mile after mile, repeats, with imperceptible variations, the melody of shame, which he has played again and again before.' These words of Schopenhauer remind us of the cycle of death and life (samsara), which is constantly rotating without stopping. «Each individual, each face and path of life,» continues Schopenhauer, «is a fleeting dream of the infinite spirit of nature, another fleeting embodiment of the infinite will to live.» The soul plays with it, brings it down to the

canvas of infinite space and time, preserves it until the end, and then creates new symbols. That's when the terrible side of life appears. For every passing image, for every miracle, life pays with its infinite suffering with its will to live, and in the end, bitter death meets it again» [10, 306].

The tragic situation of man in this world is due to the fact that the universe consists of will. But life laughs at him too. According to Schopenhauer, instead of protecting the tragic honor of the character, it turns it into a pointless comedy. Because the will prevails over the mind, he is afraid of death. The mind knows the true value of life, so it is not saddened by death. But knowing one's identity means separation (objectification) of the will from itself and serves it. Therefore, «the fear of death ... is the back of the will to live, from which we are formed» [9, 83]. Blind will, knowledge reveals the essence of the phenomenon of isolation. From this comes the mirage of the will, as if with this event, with this individual, he also dies. In fact, things retain their timelessness.

Selfishness, striving to satisfy one's desires by any means, comes from the primacy of the will. Alienation from others, striving for life at an instinctive level, under any circumstances, appears as the main source of suffering in the whole universe. Schopenhauer always states that «man is such a being that his life consists of fate and repentance... After all, nothing can be compared to the fact that life is a mistake and the consequences of wrong actions» [9, 71].

Everyone wants to get rid of this situation. Because suffering is directly related to the will, the only way to get rid of it is to give up all desires and wishes. Renunciation of the will leads to its denial. «Individuality,» writes Schopenhauer, «is a kind of error and short-sightedness. Renunciation of it constitutes the purpose of life» [9, 113]. Only after realizing that the will is free from any phenomenon, after knowing that it is free from multiplicity, a person understands that he is one with the world. «The immensity of the world used to make us happy, but now it is in our hearts: our dependence on it and its dependence on us disappear» [10, 214]. According to Schopenhauer, the state of transcendence is beautifully expressed in the Upanishads in the formula «tat tvam asi». The one who «can speak with a clear mind and determination to every creature he encounters as if he is an equal, he will achieve goodness and truthfulness, he will have chosen the path of Redemption» [10, 348].

Thus, the goal of life is manifested in the renunciation of the will. How to get there? A person who is at peace with the world goes to the path of suffering, in which the feeling of love for his neighbor awakens in the full sense. «Whoever performs heroic deeds in the path of love, the veil of maya weakens, he gets rid of the mirage of isolation. He sees himself in every person, even in his

opponent, recognizes his personality, understands his will» [10, 347]. But moral goodness is not an end in itself, and suffering is the first step towards the realization of a higher goal.

The next step is the transition from virtue to asceticism. A person is no longer satisfied only with love, but what he does to himself, he also does to others. Aversion to the will to life appears in it, a separation of the essence from its phenomenon occurs. Asceticism, according to Schopenhauer's understanding, consists in the voluntary renunciation of the will to pleasure and the conscious choice of a life of hardship and subjugation.

According to Schopenhauer, step-by-step relinquishment of the will is fully reflected in Indian morality. In it, «renunciation of selfishness through love for one's neighbors, general love directed not only to humanity, but to all beings, good deeds, daily alms distribution ... unlimited tolerance towards the needy, towards all evil, how terrible to respond with kindness in spite of ... abstaining from eating animal flesh, abstaining from all passionate pursuits, renouncing all possessions, home and children, going into deep and absolute bliss, by slowly torturing the body, voluntarily to bring to death...» [10, 359-360] is mentioned. Choosing voluntary death, according to Schopenhauer, does not imply suicide, but is a different form of will. That's when the art of Maya emerges, the conflict of will is clearly visible. On the contrary, voluntary death in such a case destroys not the event, but the essence of the world, the will.

Therefore, the realization of the highest goal passes through two stages: noble suffering and asceticism. The need for these paths can be understood in two ways: the more common one is complete salvation through personal suffering, «the will must be broken through terrible personal suffering before it is completely denied» [10, 363], since without suffering, even by knowing it one can renounce the will.

The culmination and culmination of a philosophical system is complete freedom from the world. According to Schopenhauer, the whole of existence is manifested as suffering, empty into «nothing». Acknowledging future objections, Schopenhauer speaks not about absolute emptiness, but about relative emptiness. Since we are at the limit of the world as a will, we cannot talk about its destruction in a negative way. «According to the opposite point of view, if it were some kind of sign or essence, for us it would not be «nothing» but «nothing-being» [10, 376].

According to Schopenhauer, the condition that leads to the complete negation of the will cannot be called knowledge, because it is not in the form of a subject and an object, but it can be called a unique personal experience of each person. This is where Schopenhauer's philosophy ends and his mysticism begins. A scientist,

on the other hand, wants to stay within the realm of philosophy. Schopenhauer's concept of «nirvana» remained unchanged. If, in the first volume of «The World as Will and Imagination», he accuses the Hindu sages of the doctrine of emptiness, he admits that in his philosophy he clearly interprets «nothing». In the second volume of his work, «The World as Will and Imagination», this opinion changes completely. He acknowledges that Buddhist ideas about emptiness are in harmony with his views. «Buddhism calls this «nothingness» *nairvana*» [9, 132].

Striving to reveal the etymology of the concept of «Nirvana», Schopenhauer comes to the following conclusion. Buddhism talks about the state of total freedom and expresses it in negative terms, «nirvana» means renunciation of this world, *samsara*. If the concept of «nirvana» refers to their «nothingness», then *samsara* is not composed of any element that defines or indicates the structure of nirvana. So, according to Schopenhauer, «nirvana» is synonymous with «nothing».

How correct such an interpretation can be, we will approach it from the other side, that is, from the point of view of Buddhism and its philosophy. F. I. Sherbatskoi offers his above-mentioned view of the «four noble truths» and adds: «These four truths in their general form are accepted equally by all Indian systems, in which no additional or 'q'. These truths change depending on what meaning is attached to the phenomenon of life (*duhkha*) and extinction (*nirvana*)» [4, 207].

Thus, at first it is necessary to compare Schopenhauer's concept of «suffering» with a similar concept in Buddhism. What is the meaning of the concept of «*duhkha*» in Buddhism, which is translated as «suffering» in European language? We refer to the latest jobs in this field. «*Duhkha*» ideology does not have a meaningful opposition at the concept level, - writes V.I. Rudoy, - happiness (*sukha*) is a specific fixation-settlement of the psychological life of an individual, but this evidence is based on its non-permanence, (*duhkha*) influence lies within its borders, it is subject to the principle of broad outlook» [5, 19]. Such an understanding of «*duhkha*» is consistent with Schopenhauer's idea of suffering - «any state of pleasure or so-called happiness, in essence, has a negative, not a positive, character» - it confirms the infinity of suffering and the transience of happiness.

How fundamental is the comparative relationship between the concept of «*duhkha*» and the term «suffering» in Buddhism, as it is in the Judeo-Christian tradition. Suffering was interpreted in the ancient Torah as God's punishment and curse for sin. In the New Torah, on the contrary, suffering is interpreted as an opportunity for salvation. This led medieval mystics to see God's love for man in suffering. These divine interpretations were reflected in religious systems and characterized the «God-human individual» interaction. In the Buddhist

tradition, «*duhkha*» has a non-divine basis, which is manifested through the essence of the worldview in the analysis of the field of empirical existence. In particular, «suffering plays a different role in the Judeo-Christian tradition from a functional point of view compared to «*duhkha*» in Buddhism» [5, 19]. In this regard, Buddhists demand a different interpretation of «*duhkha*» or ask to abandon this term altogether.

Even though Schopenhauer's proposal of a form of «religious behavior without belief in God» is close to Buddhist views, according to Windelband, the interpretation of «suffering» is not free from Christian traditions. On the contrary, it is possible to observe the direct reference to it. According to him, the upbeat-optimistic spirit of the Old Torah is denied, and in relation to man, in relation to his existence, «his life is given as a punishment for sins and to wash them away.» And Schopenhauer sees the possibility of salvation in suffering. «It is more correct,» Schopenhauer continues, contrasting the New Torah with the Old Torah, «if we see the purpose of our life in labor, limitations, need, sorrow, death (these (also observed in Buddhism, Brahmanism and true Christianity), these are the ones that call us to give up the will to pursue life» [9, 76]. After all, we can see that Schopenhauer went in the direction of Western traditions in this matter.

In Buddhism, the interpretation of the concept of «*duhkha*» is based on the emergence of the concept of causality. Denying the concept of the «I» of the individual as a substantial whole, Buddhism proposes to view the individual as a systematic system. This system includes five sub-systems that encompass his entire psychophysical existence. «The dharmas conditioned by this cause form the aggregate of matter, the aggregate of feelings, the aggregate of concepts, the aggregate of formative factors, and the aggregate of consciousness,» writes Vasubandhu in his treatise «*Abhidharmakosha*» [4, 49]. The person, the soul is actually a collection of elements, «stream of consciousness», they do not have stability and substantiality. These elements are connected to each other through the law of special interdependence. There is individual subjectivity, thus an irreversible chain of principles in time, causally conditioned by nature. «*Duhkha*» is the flow of conditions conditioned by reason, since in the field of causal action the «subject» is interpreted as the absolute sufferer. The patient state of individual existence is interpreted in Buddhism as *samsara*, the endless cycle of existence, the essential existential characteristic of *dukkha*.

A parallel line can be drawn between Schopenhauer's philosophy and Buddhism, and in the thinker's teaching, suffering is connected with a desire for a world subject to the fundamental law. Going beyond its limits, according to Schopenhauer, leads to seeing our individuality (uniqueness) from a different angle. There

is great ambiguity in the term «I». «My individual existence appears only as a barrier,» writes the scientist, «this barrier passes between me and the real circle of knowledge of my existence.» Such an obstacle exists in the cognitive activity of every individual, it is the self (individuation) that confuses the desire for life with its own existence: this is Maya in Brahmanism» [9, 148].

Thirst, thirst for sensory experience, desire for pleasure, and avoidance of unpleasantness are the causes of dukkha suffering, born of the egocentric habituation (skill) of the individual. Schopenhauer's position is consistent with this. But at the logical discursive level, thirst in Buddhism is linked to the fact that dharmas cause an affective flow. «It is the affects that make living beings wander in the ocean of samsara» [4, 46], says Vasubandhu. Schopenhauer, of course, does not engage in such an analysis of affects, because he does not divide the person into structures.

In Buddhism, the cessation of suffering, i.e., the cessation of the influence of causal factors, does not lead to a radical transformation of the initial state of samsara. In order for it to pass, there must be a certain basis in the individual psychophysical structure. The dharmas that are free from the flow of affectivity appear as such a basis - «the path of truth and the three paths of non-conditioning» [4, 48]. Their presence is equally characteristic of the empirical state of the psyche and the state of pure wisdom. All dharmas with the «set of affects» are conditioned by reason, but the dharma of the «path of truth» («the path to the cessation of suffering») is conditioned by reason and is not bound by the flow of affectivity. Vasubandhu explains that even though the path manifests itself as an object of desire, even though the affect is born because of it, they do not «stick» to the dharma because they do not find it empowering. The existence of a way out of suffering frees the savior from egocentric goal-setting. The fourth «noble truth» thus appears as a driving force to change the state of consciousness.

Vasubandhu understands the three types of unconditioned as «akasha» and the two types of loss» [4, 48]. As a type of non-conditioning, Akasha constitutes a unique space, a «space of psychic experience» freed from subjectivity. The content of two types of loss is «loss caused by knowledge» and «loss not caused by knowledge». The first one, by multiplying the four truths, leads to a change in the basic life attitude of the individual, the closed individual «I» direction turns into an impersonal existence attitude. The second type of loss is accomplished by not letting the dharmas spread with the flow of affectivity. This is pure psychotechnics, eliminating the foundations of the affective state.

Thus, Buddhism has an ontological basis for freedom from suffering, while Schopenhauer's philosophy is an

exception. «There is a paradox here, the will must lose itself as a kind of immortality, the primary basis of all existence. But despite this, the task is set: the negation of the will appears as a deep ontological factor. It affects the life fate of a person in a decisive and radical way» [11, 141]. This aspect is Schopenhauer's most doubtful point. «Loss should not be related to the objectification of the will, but should belong to itself» [7, 282], but is it possible to lose this «thing itself»? Schopenhauer does not ask such a question, but it is enough to indicate that it is a necessity.

The difference in views is obvious: the realization of similar goals (to nirvana in Buddhism, to «nothing» in Schopenhauer) is based in one case, and in the other case it is only mentioned. Schopenhauer's likening of nothingness to nirvana is, in a sense, pervasive. The reason for this is that in both cases it cannot be adequately expressed in language. But Buddhism offers a wide opportunity, because it is a polymorphic structure, its three levels (doctrinal, logical-discursive and psychotechnical) are realized as complementary to each other. Inexpressibility in language does not mean that it is unattainable, and Schopenhauer limits himself to the limit of metaphysics: «At the moment of death, it is decided whether a person throws himself into the bosom of nature or does not belong to it .. But we don't have symbols, concepts, and words for the opposite situation - because these are exactly what we got from objectification, so they don't serve the absolute opposite situation» [9, 155]. Philosophy must avoid mysticism; its task is limited to the world.

Schopenhauer confirms this situation to anyone: «... A philosopher does not have to be a philosopher, a philosopher does not have to be a philosopher» [10, 356]. In this way, he mitigates the accusation of not following the direction he proposed, and sometimes such accusations take a sharp turn. According to A. Schweizer, «Schopenhauer appears as a European skeptic» in relation to Indian sages, «he cannot live in the worldview he created, he does not strive for life, he values gastronomic delights more than the pain of love.» , instead of showing mercy to people, they show their hatred more strongly» [8, 182].

Schweizer sees in this conflict that the development of the world and the idea of vital negation cannot be realized step by step. Because Schopenhauer «does not try to connect theory and practice, he refers to doubtful ideas» [8, 162]. According to Windelband, «the separation between will and thinking affects the doctrine, which is reflected both in his personality and in his life» [7, 294]. And Schopenhauer does not seriously pay attention to the conflict between morality in his works and «the intellect that wants to get rid of the will, the will that imposes its «Aphorisms...» on the intellect.» The goal

of philosophy is «to express the essence of the whole world in concepts in an abstract, general and concrete form, thinking offers a picture of this perception in stable, existing concepts» [10, 366].

At this point, we see the difference between Schopenhauer's views and Buddhist philosophy. Buddhist philosophy is closely related to religious practices, psycho-technics, and yogic methods. The value of philosophical truth is characterized, on the one hand, by the result of directly experiencing it, on the other hand, by how much it can lead to a higher state, that is, it should be ready for psychotechnics, meditation and religious doctrine. In general, such a practical direction is characteristic of Indian metaphysics. The disconnection between thought and action is characteristic not only of Schopenhauer, but also of the entire Western philosophical tradition.

Schopenhauer avoided extreme hedonism and extreme asceticism in behavior, in this sense his life corresponds to middle Buddhist behavior, but here the sage-stoic appears as his ideal. After all, the other side of Schopenhauer cannot give up extreme pessimism. According to Schopenhauer, Stoic ethics «can be used for the purpose of liberation - thinking, which is a great ability of a person worthy of respect and valuable, it frees a person from suffering» [10, 125]. After all, even if it is not possible to get rid of all troubles with its help (in this sense, Schopenhauer puts the mind lower than Indian wisdom and the image of Christian Redemption), it is possible to rely on its help in everyday life.

Windelband recognizes the great writing of the thinker, «he had the ability to translate from the school language, the principles that he had not discovered with mastery and high skill» [7, 265]. However, Nietzsche's ideas are more valuable. In his Schopenhauer as Educator, Nietzsche writes: «Later, what he learned from life, books, and various branches of science served as more vivid means of expression; even Kantian philosophy became a rhetorical tool to make the image clear and concise, and Buddhist and Christian mythology also served this purpose. For him there was only one problem, but thousands of solutions were mobilized to solve this single problem» [12, 808].

CONCLUSION

To sum up, in Schopenhauer's thought, Buddhism is the reevaluation tool for the European metaphysical tradition. He wants to withdraw from strict rationality and present the new content of his metaphysics by mixing it with the wonderful forms of Eastern wisdom. For that, he uses Hindu and Buddhist terminology very plentifully. But this should not mean that Schopenhauer completely abandoned European traditions and accepted Buddhism. The compatibility of Schopenhauer's teaching with Buddhism must not be understood as overlapping of the two. Also, these similarities must not be taken to mean identity.

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