

BUDDHIST IMPACT ON THE INDIVIDUAL'S ETHICAL CULTURE

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Introduction

Since its birth Buddhism has been and is practicing an impact in the human mind. The majority of an ancient Mongolian people accepted a blind faith in religion, because they were illiterate and unable to get an education, but today the attitude of Mongolians has changed completely. This is linked with the awareness of Buddhist philosophical thinking on one hand, and with the social progress, level of education and advanced capacity of Mongolian thinking. This means that it became easy to implant Buddhist philosophical role and importance in forming humane ethics.

As the result of the reform which surged up in Mongolia. The national culture, traditions and customs are reviving, due to this religion's freedom is heightened. The aim of Buddhist philosophy is to use human's inner thinking capacity as much as possible and to sanctify one's inner world and attain to the Buddha mind. If I speak in detail Buddhist doctrine is to develop and sanctify one's own inner mind. As the result of these, body, mind and speech can attain to the level of compassion.

This paper endeavors to present the Buddhist philosophic impact and worthiness in individual ethics because forming individual ethical culture is played an important role in the perfection of the social relations.

The methods to form individual ethical culture in the reality or empirical level. Buddhism deals with all living beings at the same level. Among these, there is a particular attention to the human cultural relations and ethical worthiness. Buddhism spread over Mongolia in many centuries ago and introduced its spirit with the minds of human population. This became a principle of human behavior and manner and practice. It is also, played an important role in forming individual being's ethics.

The concept of method and wisdom in the Madhyamika philosophy is employed in human bringing and human relations. In another word, there is a specific notion of endearing brotherhood and sisterhood (elder or young hood). They are linked with the method and wisdom notion. The notion of brotherhood and sisterhood is that they respect each other including family members as well as their parents, uncles and aunts and community people and define their proper position among the relations and community and whole society.

That is why Mongolians say a gown has a collar, humans have seniority 'senior teaches', 'junior obeys'. These sayings are employed to bring children up. So brotherhood and sisterhood or (seniors or juniors) are very important basis for Mongolian life and social relations. These are described by our scholars as a comparison of the Buddhist concept of method and wisdom with

the parents. We like our fathers as sun or fire and consider them as patrons. We like our mothers as moon or water and consider them as sustaining or life sustainers. This means that father is fire and mother is water.

The child is the fruit of parental seed according to the Buddhist philosophy¹⁵⁶. If fathers indulge their children too much, it can spoil child just like a fire which destroys anything when it starts. If mothers indulge their children too much, it can spoil one's child just like something sinks down in water.

Then madhyamika principle can be futile. If you separate yourself from one's father in person and mind, it can be like complete lack of fire and to be frozen. If you separate from one's mother person and mind, it can be like complete lack of water or to be thirsty and die. This is the explanation in the sutra. These display us that the result of individual education is the combination of upbringing, wisdom and mind.

The give and take of ideas in Mongolian individual education is the notion of virtue and evil. The notion of Buddhist virtue and evil is many faceted and very broad one and becomes a proper for forming ethics or morality. From the moral point of view, the notions of virtue and evil are both the combination of human good and bad deeds, and actions of tongue, consciousness and mind.

The notion of evil is the various misdeeds, which included ethical plans and contrary to the human dignity. This notion of misdeed was basis method of Mongolian upbringing. It is linked with the various prohibitions or taboos. In another word, any bad action is considered as evil or sin. Any good action is considered as virtue or benevolence.

If you abstain from bad action it means humanism. If you feel pity for somebody is it means compassion. Therefore, if you infringe upon the ethical level, it can be called as evil or sin. How much you do wholesomeness it is called as right way of life. The notion of wholesomeness played important role in the behavior and ethics of the performances of body, speech and mind.

Through virtue and evil notions the right way of life is conducted by body-example, speech pursuits, exemplified thinking¹⁵⁷. The body example means self behavior or others exemplified behavior. The speech persuades means not to say swearing or abuse or bad language including gossip. This method was an important method to distinguish right and wrong.

The exemplified thinking means not perpetuate three bad actions of body, speech and mind to display equal attitude to every child, every old man or women, the rich and the poor with compassion and humanism. In another word, good will is benevolence, spite or to ill will is evil or sin.

The main sin or evil is a passion. So it is necessary to prevent from every passion. Passion breeds avidity, anger ignorance, rage, jealousy and spite. These bad qualities can bring humanity to the in humanism. So avidity should be restrained, anger and rage should be

¹⁵⁶ Ж.Лувсандорж. Монгол ардын сурган хүмүүжүүлэхүйн нэгэн зарчим. СХ сэтгүүл. 1970 он. №2.

¹⁵⁷ Д.Тунгалаг. Гэр бүлийн ёс суртахуун УБ. 2000 70-71 дэх тал

suppressed. It is inevitable to get rid of ignorance and enlighten one's mind. To be apart from jealousy and spite is the right way of life. In order to prevent from ignorance, folklore, proverbs, and old sayings were employed in the speeches to expand thinking mind. To be apart from avidity, there is a preference to not wear clothes adorned with gold and silver and expensive jeweler. In order to suppress an anger and rage, there is a preference to be tolerant, calm and gentle. These were very good traditions to bring our young generation up. This distinctions of virtue and evil or good and bad deeds became clear and served as good example for behavior and constituted convention. In the process of long years development it practiced as customs and life principle.

The influence of the Mongolian thinkers in forming individual people's ethics. The Mongolian thinkers developed the social ethics through the forming of individual man. One of the examples of this is the ethical criticism in their didactic teachings.

MR To van or Togtokhtor, one of the thinkers of the XYIII century said 'the human preference in this life is to endeavor to live by maintaining order and to practice Buddhism by thinking of the next life' to maintain an older is linked to the notion of virtue and evil to respect elders and obey their instructions is a virtue, but if you do not listen to the elders it means an evil. If you abide by the order, your longevity and virtue can be increased your endearment of the seniors can increase your ten white deeds. If you insult elders, there can be an accumulation of wrong doings. The spirit of MR. To van influenced upon the successors actions. It served as basis for pursuing a state policy¹⁵⁸.

It was significant for form the social ethics for instance Mr.M.Purevjav, banner zasag noyon of the Khalkha Tsetsen Khan composed an appeal in 1885, 'to strive for bad deeds and to get rid of good deeds, to utter quarrel some words, to brawl to steal, to perish oneself' can bring to turmoil and unbalance good behavior and general principle; the said¹⁵⁹ further more that it is essential to prevent the infringement of law and order of established rules and regulations. So, officials Khishigt and common people should abide by a general principle and main tenets, good behavior, fairness and good will which were introduced by our forefathers and mothers.

All people should study state solemnity and didactic teachings composed by the learned or sagacious people including the great savants in Buddhism and history. It is necessary to spread a good tenets sayings exemplified behavior and solemnity among the common people.

These are said in the appeal. D.Danzanravjaa is one of the great men of the Mongolian philosophic and socio political thinkers. The main principle of his socio political thinking is the socio ethics. He wanted to improve the people's morality that lived in his surrounding areas. He criticized the moral plan of some people and tried to care the social illness.

He considered making people's morality perfect. Another word is that he considers that the improvement of individual morality is the basis for perfect society. So, his poems and didactic teachings are mostly critical about bad behavior and bad human relations among the public. He advised those who behaved bad to get rid of their bad habits. His poems intend to

¹⁵⁸ Ш.Нацагдорж. То вангийн сургаалиуд. УБ., 1968. 21 дэх тал

¹⁵⁹ Харъяат хошууны дотор дагаж явуулахаар тогтоон тушаасан ухуулах бичгийн эх. ЭШХ. УБ. 1960 он. 69-70 дахь тал

educate young generation with humanism and optimistic feelings and get them out of bad habit and abide by the good behavior.

For instance, in his poem mind appeaser he says. Even though family is large if they are not friendly among the family members, they can be ridiculed by an orphaned boy or girl. If they are friendly among each other one member of family can be helper. If you lose your good relation, but bad reputation can remain forever. In his poem 'a word devoted to the little he said: there are abstemiousness's of body, mind, view, speech, and behavior, bond of friends, birthplace and food. There are preferences of mind effects, alive effort and times, abstain from keeping company with bad people, chatting and to be two' foppish.

He told¹⁶⁰ to get rid of jealousy, spite, ignorance, anger and miseries check your body and speech, keep apart from the people who are avid and spiteful, totally abstain from the various alcoholic beverages and tasteful foods which are attractive but harmful and stale tobaccos. The importance of his instructions is still valid at the moment when the violence is prevalent amorality is advancing and humanism is at very low stage.

Doctor J.Tseveen one of the Mongolian thinkers in the XIX century. He got education in the tsarist Russia. He tried to introduce a new trend of education into Mongolia as a new democracy. He is one of the intellectuals who considered Buddhism is not contrary to science. J.Tseveen¹⁶¹ wanted to adapt Buddhism to the new conditions and made an appeal to do this job. In his appeal he said that the teaching of Sakyamuni is very well arranged philosophic system. If you study it in a detail it is not contrary to science but it can be in harmony with the science. He advised to study Buddhism in a detail and to distinguish the right and wrong of this religion.

At the end of the paper. The ethical teaching based on the Buddhist philosophical knowledge influenced upon the individual ethic culture favorably, but it is reflected in the Mongolian way of life, habit and ecological relations and social life.

The cognizance through Buddhism is to not only for few individuals, but also for the whole society. This becomes specific scientific knowledge and practice. Today human development, particular human ethic culture serves as a faction for developing society, especially traditional knowledge. The role of Buddhism in society should be defined. It is very significant. At present there is a remarkable deterioration of some people's morality. The gentleness is lost on many occasions. There is a great avidity, outrage is fanning, ignorance is advancing, and jealousy is surging up.

If I say these in a modern term, there is a great deal of ethical plan. If I say in a philosophical term, there is an outrageous passion. These changes of disposition influence upon the social relations and success of work unfavorably, also influence badly upon social relations in a society. Therefore, it is necessary to improve human disposition, ethic culture. Buddhism can serve for this purpose well.

¹⁶⁰ Д.Данзанравжаа. Үлэмжийн чанар. УБ. 1991 он. 185 дахь тал

¹⁶¹ Л.Бат-Очир. Профессор Жамсрангийн Цэвээн. Үнэн сонин. 1990 он. № 220

Abstract

Individual's ethical culture can play very important role in the development and prosperity, independence and political stability. The ethical culture is an important component of the mental culture. If we look back at our tradition, the basis of the social ethics is, therefore, dependent upon the individual's ethics many factors have constantly played important role in forming an individual's ethical culture.

The importance of it is still valid today. This paper has dealt with the Buddhist philosophical impacts in forming of the individual's ethical culture. The purpose of this paper is to define the impact in the social consciousness empirical level on the one hand and also to define. The impact in the Mongolian thinkers' spiritual culture is in the frame-work of individual mentality.

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