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BUDDHISM IN MORAL-ETHICAL VALUES SYSTEM OF MONGOLIAN PEOPLES IN CONTEXT OF GLOBALIZATION

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Abstract

The influence of Buddhist religious, philosophical, cultural and ethical values on the attitude and Outlook of the peoples of the East cannot be overestimated. The spiritual values of the Buddhist tradition, humanistic in its essence, and today attract the attention of scientists and Buddhist, philosophers and public figures of different ideological and philosophical orientations. Interest in the humanistic values of Mongolian ethnic groups is constantly increasing. Buddhism is one of the determining factors of optimization of the further development of peoples and is one of the forms of theoretical justification of the internal unity and integrity of the creative activities of people. The teaching of the Buddha has boundless kindness and compassion for all beings, even those who have caused great harm. Buddhism is the doctrine that teaches “awakening from ignorance” and its main goal is to achieve liberation from suffering. Religion of any people is the main outcome and yet the ongoing actual process of his creative activities, adaptation to the social environment, centuries of experience, objectified in the objects of work and life, norms, etc. Buddhist culture embodies intellectual, moral, aesthetic and other humanistic values. Humanism in the broadest sense is the philosophical basis, the essence of the Buddhist teachings. The history of the spread of Buddhism among the Mongolian peoples is reflected in the scientific literature, scientists and Buddhist. Extensive literature is based on the surviving written sources from history of formation and non-theistic religions and ancient Indian and Tibetan tradition.

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Keywords: Buddhism, Mongolian peoples, globalism, moral values.



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1. Introduction

In modern conditions of global crises become more regular. Many acute socio-political, environmental, moral and other problems of humanity. They cover the whole world and demand for their solution the combined efforts of all mankind. Increasing globalization forces us to interpret them in the context of a changing world order, new contradictions and challenges, in particular in the context of the confrontation of the globalization processes, on the one hand, and on the other – ethnic or state of ethnicity.

Buddhism is one of the determining factors of optimization of the further development of peoples and is one of the forms of theoretical justification of the internal unity and integrity of the creative activities of people in the development world in the process of historical development of human society.

Religion of any people is the main outcome and yet the ongoing actual process of his creative activities, adaptation to the social environment, centuries of experience, objectified in the objects of work and life, norms, language, traditions, customs.

Buddhist culture embodies intellectual, moral, aesthetic and other humanistic values. Humanism in the broadest sense, as the cultivation of human values in all spheres of life and consciousness, is the philosophical basis, the essence of the Buddhist teachings.

In diverse activities to preserve and spread moral and ethical values of the Buddhism of the Mongolian ethnic peoples realize themselves as subjects of historical creativity.

The twenty-first century continues to create the most favorable conditions Buddhism for development and its spread in the civilized world space. Buddhism has already gone beyond the Eastern religions. This is evidenced by the process of evolutionary change in the system of knowledge of Buddhism.

Philosophical tradition of Buddhism is an important methodological basis for the understanding of the socio-political, ideological, ethical and cultural processes of Oriental civilizations.

Buddhism contributed to the formation of the Mongolian-speaking ethnic groups (the Mongols, the Kalmyks, the Buryats) features a new type of person. These are the features which characterize a new ethnic type: kindness, tolerance, gentleness, etc., with unfailing dignity.

Buddhism is the embodiment of religious-philosophical spirit of history and acts as a form of consciousness of the peoples themselves on the highest semantic level of the ultimate (metaphysical) grounds. This is a new paradigm thinking and social work, a certain cultural-historical level of development of Mongolian ethnic groups, one of the forms of theoretical justification of the internal unity and integrity of the creative activities of ethnic communities in all spheres of life and consciousness in civilizational system (Androsov, 2000).

Philosophical tradition of Buddhism is an important methodological basis for the understanding of the socio-political, ideological, moral, ethical and cultural Mongolian civilizations.

The separation of the two truths – absolute and relative – essential themes of Buddhist philosophical doctrine. Relative truth in Buddhism is how things are manifested, the absolute truth is what they really are. Thus, in the Buddhist tradition, all things or phenomena can be correlated with the relevant types of perception of reality – misguided and enlightened, or cleaned from errors.

Buddhist thinkers of the past, according to the Dalai Lama, diverge in their rationale of the division into the two truths. Some acknowledge that the basis of division of the two truths is the relative level of perception of the world. Others take as a basis for such division the truth in its entirety, and therefore see

the two truths are two aspects. We are more like the point of view of the third group of scientists-Buddhist researchers. They are based on knowable objects, which are divided into two aspects, relative and absolute truth.

The multiplicity of ethical cultures from Mongolian peoples creates a mosaic picture of their cultural life. The purpose of the article, to try to recreate their diversity, to identify the dynamics of the basis of consolidation, to determine the cause of the crystallization in them of the new humanistic values.

All religions of the world are divided into two groups: theistic religions and non-theistic. Buddhism, Jainism and one of the branches of the ancient Indian tradition called Samkhya, are examples of non-theistic religions. These religions unlike theistic (Christianity, Judaism, Islam and Hinduism), deny the existence of the Creator.

All world religions are rich source base. But in this case, we are interested in the literature only on a Buddhist theme. For example, the largest piece of the Mahayana bodhisattva way (“Bodhicharyaavataara”), written by an outstanding Indian philosopher Shantideva VIII century ; a record of the oral teachings of His Holiness the Dalai Lama to inspired prayer of the First Panchen Lama “The hero who saves from fear”; on “Eight strophes about mind transformation”, a Tibetan mentor V. Geshe Langri Tanpa, a treatise in three parts “Stages of contemplation” (“Bhavanakrama”) of Indian philosopher Kamalashila (Tibet, VIII).

When developing a given problem, we referred to the following works by His Holiness the Dalai Lama: “Steps of contemplation. Comment on the treatise of Kalamassery “Bhavanakrama”; “Perfect wisdom. The commentary to the ninth chapter of the Bodhicaryavataara of Shantideva”; “Transforming the mind. Commentary on the eight stanzas on the transformation of the mind by Geshe Langri Tangpa”; “Sutra of the heart: teachings on Prajnaparamita”; “Healing from anger. The commentary to the sixth Chapter of the “bodhicaryavataara” of Shantideva”; “Mind of the clear light. Commentary on the prayer *Hero who saves the First Panchen Lama from fear*”, etc.

2. Problem Statement

In modern conditions of global crises become more regular. Many acute socio-political, environmental, moral and other problems of humanity. They cover the whole world and demand for their solution the combined efforts of all mankind. Increasing globalization forces us to interpret them in the context of a changing world order, new contradictions and challenges, in particular in the context of the confrontation of the globalization processes, on the one hand, and on the other – ethnic or state of ethnicity.

3. Research Questions

Buddhism is an ancient religion, the origins of which date back to the activities of the Indian sage Sakyamuni Buddha (about V-VI centuries BC) (Oldenburg, Vladimirov, Shcherbatskii, & Rosenberg, 2010).

Now there is no continent where there would be no followers of this truly “*the precious necklace*”(Kenchog Chzhigme Vanpo), “*precious garland*” (Nagarjuna, the second Buddha), “*precious steps*”, “*stairs, adorned with jewels*” (Wangyal, 2013), “*the diamond chariot*”, the “*diamond path*”

(Vajrayana) – the third direction in Buddhism, filled with humanistic content of the world's oldest religious and philosophical teachings (Wangyal, 2013; Dalai Lama, 2015a).

The Buddha proposed his Law (*Dharma*) and the Path of salvation from suffering in communal brotherhood. This is a mandatory rule for Buddhists was passed down from generation to generation. It has spread not only in the civilized Eastern peoples, but in the XX century - North America, Europe, and Russia. In Russia Buddhism is traditionally practiced by the Buryats, Kalmyks and Tuvinians.

This is because the Buddha - a being that overcame the *ignorance*: the revival itself, i.e. a distorted understanding of reality attributed to the existence of what exists: this is a secondary mind to comprehend the absolute opposite of the nature of phenomena (Geshe Dzhampa Tinglei, 2013). Buddha - Enlightenment (*bodhn*) and peace (*nirvana*), which determine the final Liberation (*moksha*) and means achieving the highest goal of spiritual striving in Eastern cultures (Osho, 2011).

In the Dharma, which is one of the Three Jewels, the refuge has two facets: a set of spiritual teachings and spiritual achievements gained through the practical implementation of these teachings. Dharma in Buddhism is the law of the Universe discovered by the Buddha and his Teachings, the second Jewel of the Buddhist triad (His Holiness the Dalai Lama, 2001).

In recent years a significant revival of spiritual traditions in the Mongolian peoples. This contributes to a better comprehension of the essence of Buddha's Teachings presented in the writings of the philosophers of this ancient Center of Buddhist culture and education, as well as works of well-known Indian and Tibetan teachers, revealing the essence of the Buddhist philosophical tradition.

The largest piece of Mahayana Buddhism distinguished thinker of the VIII century by Shantideva “Bodhicharya avatars” [Perfect wisdom] has made a significant contribution to the development of Buddhist thought. The work of Shantideva has acquired the status of classic works of Mahayana Buddhism. For practitioners of Mahayana Buddhism became an important guide outlining the main practices of the path to enlightenment (Dalai Lama, 2015b).

The pervasive influence of the work of Shantideva can be traced in the teachings of all four major schools of Tibetan Buddhism (Nyingma, Sakya, Kagyu and Gelug).

“The eight verses on transforming the mind” Tibetan mentor IX Geshe Langres Tangy is one of the most significant poetry tradition, “lojong”, the set of spiritual practices aimed at the transformation of consciousness. It describes the spiritual practices of compassion, a zealous attitude towards themselves and others, positive ways of thinking and transforming adverse situations into conditions conducive to spiritual growth (Dalai Lama, 2015c).

Dala Lama XIV – spiritual leader of the people of Tibet, China, Mongolia, Kalmykia and other Mongolian peoples. His works are very popular not only among adherents of the Buddhist tradition, but also among the public, representatives of religious and philosophical views and cultural traditions of other world, so-called theistic religions.

In his writings, the Dalai Lama examines the problems of compassion and personality; the practices of Tibetan Buddhism, from the four noble truths to the Tantra of higher yoga); the problems of the modern world and the search for human happiness.

The main theme among the problems considered in the works of the Dalai Lama is the theme of the perfection of wisdom, which consists in the deep penetration of emptiness as a philosophical category of

Buddhism. But it reveals the successive stages of spiritual development, reaching its highest point in the attainment of full enlightenment. In other words, the Central theme of the Prajnaparamint sutras is the acquisition of a deep unity of wisdom and compassion (Dalai Lama, 2015a, 2015b) and other problems of Buddhism.

The system of worldview of Buddhism is a set of views, assessments, beliefs about the world, the diversity of phenomena of the believer, its purpose, norms of behavior, relationships with other people and with society as a whole.

Speaking about the social essence of Buddhism, it should be emphasized its rejection of the doctrine of divinity caste-class system and its exclusive focus on secular tsarist power. Buddhism opposed the idea of a king ruling on the basis of Dharma, the principles of Buddhist teaching (Dharma Raja), to the Brahman idea of a “divine king” (Deva Raja).

Religious philosophical and ethical system of knowledge of Buddhism contributed to the change of the type of Indian religiosity and culture in General, which significantly influenced the spiritual and moral development of other peoples of the East and European countries. So, in many ways under the influence of Buddhism in the center of the Orthodox tradition were not Vedic rituals, and yogic practice of self-knowledge and self-improvement (Paul, 1981).

The heuristic value of the Buddhist tradition lies in the fact that it expands our philosophical knowledge, thereby helping the productive search for non-traditional solutions to the problems facing the civilized world.

Buddhist religion has become an essential and determining means of self-identification of ethnic groups. Buddhism played a huge role in the preservation of ethnic and cultural identity. “If religious dependence on Tibet, kinship with Dzungaria and their own writing did not support the national character, - wrote the famous 19th century mongolologist Popov (1839, p. 23) about Kalmyks, - then, perhaps, they would be completely lost between their neighbors”.

Modern science is in search of a new way of understanding Buddhist religious and philosophical schools and systems, concepts, ideas, as well as the reasons for their amazing originality and originality, not only in the civilized world of cultures of the Mongolian peoples, but also in the system of Indian and other religions.

There is a rethinking and refinement of scientific material, its practical implementation in connection with new searches and studies.

Getting acquainted with the works of art, literature and philosophy of Buddhism, joining the truly immense “precious” tradition, you penetrate the wonderful world of images, deep experiences and thoughts about man and his calling, about the meaning of life.

4. Purpose of the Study

The purpose of the study is to identify the semantic contours and the formulation of a separate philosophical and cultural and religious approaches to the problem of the influence of Buddhism in the world on the attitude of the peoples of the East.

5. Research Methods

Buddhism is the embodiment of religious-philosophical spirit of history and humanistic (ethical) constants of history and acts as a form of recognition by people themselves at the level of higher meanings and ultimate (metaphysical) grounds.

It is not only a new paradigm of thinking and social activities, but spiritual tradition, i.e. a certain cultural and historical level of development of creative forces of the world community.

In our research, we proceed from the premise that the Foundation of the philosophical traditions of Buddhism – phenomena (objects of valid cognition) are included in the relative and absolute truth (Thich, 2001).

The Buddhist tradition is a complex concept and one of the forms of theoretical justification of its internal unity and integrity, creative activities of Mongolian ethnic groups in all spheres of society, which is manifested in consciousness, behavior and way of life.

This complex phenomenon cannot be studied with a proper and fully comprehensive with only a single method, no matter how universal he was not.

The choice of methods (methodological approaches) knowledge of the Buddhist teachings, we believe raised in the article purposes with the obligatory account of the nature of Buddhism Mongolian peoples.

We are convinced that it is a scientific approach based on the dialectical vision of worldview and moral-ethical cultures, Buddhists and cognition, reveals their essence and importance in modern conditions of globalization in an internally contradictory wholeness in relationships and in interaction with the basic realities of modern society.

Dialectical methodology with comparative-historical, axiologically and epistemological methods allows you to learn essential content of humanistic values of Buddhist culture in the world of Mongolian peoples in a dialectical interdependence, given their systemic nature, and in the mapping, comparing their development in a historical perspective.

6. Findings

Heuristic value the Buddhist tradition is that it extends our philosophical knowledge, thereby helping productive to develop innovative solutions arising before the civilized world problems.

The Buddhist religion was important and decisive means of self-identification of ethnic groups. Buddhism played a huge role in preserving ethnic and cultural identity.

Getting acquainted with art, literature and philosophy of Buddhism, an introduction to the truly vast "precious" traditions, to penetrate the amazing world of images, deep feelings and thoughts about man and his vocation, about the meaning of life.

7. Conclusion

Buddhism contributed to the ascent of the Mongol-speaking peoples to a higher level of social and civilizational development from the communal-tribal to the feudal society. This process was inevitably associated with the breaking and spiritual foundations of tribal Mongol-speaking societies.

The philosophical worldview of Buddhism and the system of its humanistic moral and ethical values purposefully destroyed the dogmatic framework of tribal and tribal consolidation.

The spread of Buddhism as a world religion has become an extremely important event in the history of Mongolian-speaking ethnic groups. Buddhism became so widespread among Mongolian-speaking ethnic groups because it was close to their mentality.

Interest in the humanistic values of the Mongolian ethnic groups is constantly increasing.

Buddhism is the embodiment of the religious and ideological spirit of history and acts as a form of awareness of peoples themselves at the level of the highest semantic limit (metaphysical) grounds. This is a new paradigm of thinking and social activity, a certain cultural and historical level of development of the Mongolian peoples, one of the forms of theoretical justification of internal unity and integrity of creative activity of ethnic societies in all spheres of life and consciousness in the civilizational system.

The social essence of Buddhism is its rejection of the doctrine of divinity of the caste-class system and its exclusive orientation to secular tsarist power. Buddhism is opposed to the Brahmanical idea of a "divine king" - the idea of a king ruling based on Dharma, the principles of Buddhist teaching (Strong, 1974).

Buddhism contributed to the formation of a new type of personality in the Mongolian ethnic groups. They began to develop features that characterize a new ethnic type.

All these and other humanistic (moral and ethical) qualities, acquired by representatives of Buddhism and created by the spiritual traditions of other world religions, contributed to the establishment of good-neighborly relations with peoples professing other religious and ideological, cultural and ethical values.

In the ethics of Buddhism contributed to the replacement of the principles of ritual purity and sacred actions, the status of certain norms, principles of personal morality based on the norms of non-violence and compassion for all living things. Moral behavior is included in the context of the original meaning of life.

Especially relevant today is the statement of the famous Buddhist scientist, academician Vladimirtsov that "Buddhism... remains a living faith of many millions of people, still fascinates the mind and heart of man..." (Oldenburg et al., 2010, p. 72).

Buddhism has become a new reference point for the entire system of humanistic values of the Mongolian peoples, which began to form literature, art, education, law, political ideology, etc.

Dalai Lama XIV believes that "Buddhist wisdom provides the wisdom on which our world can better cope with the problems that divide us."

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