

Contemporary possibilities of Buddhist philosophical thought prosper in Mongolia

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Buddhism is one of important phenomenon that characterizes internal logic of Mongolian culture or Mongolian society psychology. So main Religion Studies in Mongolia, which are responsibility by Department of Religion Studies of NUM direct to the Mongolian Buddhist Studies, particularly to the Philosophical Studies of Buddhism as a fundamental research of Buddhist studies in general. The four volumes of History of Mongolian Buddhist philosophy published in 2000-2003 years. The professors of the Department wrote most chapters of these volumes.

In the second, third, fourth volumes of the "History..." more attention given to the Mongolian Buddhist Philosophy Studies and authors of the History consider that Buddhist Philosophy began to penetrate into Mongolian philosophical thought in wide sphere from the time of Pagva Lama Lodoijaltsan or Khubilai khan. In these volumes professors of the Department of Religion Studies of NUM had studied the social and political views in such sources as Secret History of Mongols, White History, and some historical sources of XV-XVII centuries, and the philosophical views of such Buddhist thinkers as Choj-Odser, Guushi Tsorji, and the development of gDum-tha literature of Buddhist philosophy in Mongolia.

All Buddhist countries united on the basic Buddhist philosophical idea and morality. We study this specific on the Indian, Tibetan and Mongolian mode of Buddhism from the 17th century. We consider that

Buddhist doctrine is the basic of Buddhist civilization in whole. Buddhist philosophical doctrine takes main place in the history of Mongolian philosophical and social political thought. Therefore, we are trying to find possibilities to teach Buddhist philosophical thought method as a social and humanitarian study in graduate and undergraduate education of all profession.

Mongolian Buddhist thinkers translated works in various fields of knowledge from Sanskrit and Tibetan, and they created an increasing number of works of their own in Tibetan and Mongolian. One of important academic purpose of the department is to translate, publicate and study the Mongolian Buddhist Philosophical sources.

One of important academic objective researching by scholars in Religion Studies, particularly by members of the Department of Religion Studies of NUM is Publication of Buddhist Literary works in Mongolian Cyrillic language. There are amount of Buddhist literary heritage in Mongolia. After 1990th main purpose of Mongolian Buddhist Study is to inherit Buddhist cultural heritage, to enhance the knowledge of Buddhist literary among the new generation in Mongolia, to undertake research in the rich cultural and spiritual heritage of Buddhism, to exchange literary and research work of recent origin so that the ancient heritage could be further enriched etc.

Buddhism as an Oriental culture divides into several part of Studies such as religious system, knowledge system and philosophical Doctrine, most basic part of which is Buddhist Philosophy. Academic research interest of Mongolian scholars lies in the studying of Buddhist philosophy and social-political thoughts of Mongolian society. After 1990th. our scholars had studied philosophical views of main Mongolian Buddhist thinkers. For example, professor G.Lkhagvasuren had studied the philosophical teachings of Danzanravjaa Dulduit - famous Buddhist philosopher and poet of the 19th century Mongolia, professor T.Sodnomdargia had studied Agbaandandars Buddhist logic works,

science doctor L.Terbish had studied Damtsagdorji world views, Prof. G.Lodoi had studied Agbaankhaidav social political doctrines, Doctor B.Bold had studied Sumbe khambo Ishibaljor philosophical views, Science doctor D.Dagvadorj had comparatively analyzed the philosophical concepts of main Indian Buddhist philosophers such as Nagarjuna, Aryadeva, Asanga, Vasubandhu and also Tibetan thinkers Atisha, Zonkhava and etc. Doctor D.Dembereldorji in his work argued that zay bandita Lubsanperenlei was a religious reformist in a way he appealed to the society that Buddhism should be kept in line with its divine principles and, reform is to conform them to and harmonizing them with new social conditions at the time. Doctor S.Yanjinsuren had studied the philosophical contents of the principal doctrines of Zava Damdins works.

Abhidharma and Prajna-paramita Doctrines are most ancient parts of the Buddhist Philosophy. I am studying some ancient Indian, Tibetan and Mongolian Abhidharma and Prajna-paramita sources. In my consideration, Abhidharma and Prajna-paramita doctrines give more psychological ideas than onthological. So, first time of my research work I has been give more attention to onthological aspect of these doctrines. But now I am studieng psichological aspects of Abhidharma and Prajna-paramita doctrines. I consider that the Abhidharma system as a Theravada doctrine classifies consciousness into a variety of types, specifies the factors and functions of each type, analyses and codifies the mind, give basic Buddhist psychological teachings on the mind and consciousness. But this psychological doctrine was developed by the Prajna-Paramita doctrine into Mahayana system. So my purpose of the Prajna-Paramita study is to analize the spesifics of Mahayana psychological aspects within Prajna-Paramita doctrine.

The problems of fundamental principles and theory of the Madhyamaka School scrutinized in the works and writings of my tutor -

academician G.Lubsantseren who made inferred conclusions and explain the present-day significance whereof. He has extensively engaged in Buddhist philosophy with particular reference to Madhyamaka (the Middle View). In effect, he worked on the philosophy of the well-known ancient Indian thinker Nagarjuna.

The writings by Academician G. Lubsantseren include: Philosophical Views of Nagarjuna (1981); On Madhyamaka Philosophy (in collective work Short History of Buddhist Philosophy (1989); Middle Way and Policy of Harmony (1993), The theoretical Foundations of Madhyamaka Philosophy (2006) in Mongolian language and numerous articles as well. By his supervision-edited volumes of serial "Monumenta Buddhica" on the sources of Buddhist thought. It includes theoretical basic treatises of Indian famous thinkers such as, Nagarjuna, Asanga, and Vasubandhu etc.

Our scholars have shown that how the Buddhist philosophy was developed in Mongolia and they have exemplified creations and tracts of tsorj gavj Agvaanbaldan, sumbo khambo Ishibaljor, bragri yonzon Damsagdorj, zhanzhaa khutugtu Rolbidorj and noyon khutugtu Danzanravjaa.

The NUM the Chair of Buddhist & Sanskrit Studies at the School of Social Sciences in 2005. The Chair is responsible for classes and studies on Sanskrit language and Buddhist Sanskrit Literature at the NUM. The the Chair on Buddhist and Sanskrit studies of NUM is planning the research project of the Mongolian-Tibetan-Sanskrit-English Buddhist Philosophical Dictionary. Mongolian Buddhist translators created the famous Mongolian and Tibetan Buddhist encyclopedia named "The country where birth Scholars" in 18th century. Our plan is to do a guide to the essential features of Buddhist philosophical terms. In this dictionary, we will collect the interpretations of Buddhist terms from a variety of Buddhist sources. We will use mostly Buddhist original texts in Mongolia. In addition, the selection of the terms in the dictionary will be

in response to the suggestions of scholars and researchers in Buddhist Studies from many other countries.

As a conclusion of my report, I would like to call participants of the conference to give more attention on Buddhist Philosophy Study, particularly on the project of Buddhist Philosophy Dictionary.