

The Holiday „Tzaghan“

The holiday Tzaghan means a White Holiday. It is celebrated by all the people of Buddhist belief with great solemnity and joy together with profound reconciliation and humility of soul. On this day the great Teacher as well as his doctrine is being particularly glorified, and the people overwhelmed by the feeling of immense joy forgive each other all offences and release themselves from all bad and evil emotions.

This holiday is relative to the triumph of the Buddha doctrine, which is fully seized by the idea of the constant self-improvement of the man by means of renouncing all temptations and negative attractions of the material world and through applying of unlimited mercy not only toward other men but also to all living creatures.

2908 years ago the son of the Indian prince Sudgad-Chan was born who was given the name of SYDDARTA. When he reached his 29th year of age he left his family, refused his right of throne inheritance and stayed for 6 years in ravines on the bank of a stormy, mountainous river Nira-Sane, where he spent all his time in contemplation and thoughts trying to solve the question of human existence. During these years the bad spirits, fearing that Syddarta would open the way of Truth, did everything they could to lead him away from the course he chose; they made attempts on his life, tempted him with various goods of life, attracted him with beautiful women. But Syddarta due to his mighty spirit succeeded in overcoming all the obstacles and at last found the "Four Wisdoms" that consist of the following:

1. Life is a suffering (Sovlong-unen)
2. The causes of this suffering (Boken garh unen)
3. Means of overcoming this suffering (Tortche unen)

4. The way leading to the Truth (Mor unen).

Upon finding these wisdoms Syddarta in the 35th year of his age began to preach his religious and philosophic teaching.

His preacher activity was a hard task for him. There were many active opponents of his doctrine, as the dark and inert mass was irreceptive to it. Nevertheless, the preachings of Syddarta-Buddha that lasted for more than 20 years brought their results: His doctrine extended more and more. At last in the 56th year of his life, from the 1st till the 15th of this month ("Tzaghan-Sar"-White Month) Buddha held a daily dispute of both religious and philosophic nature in presence of emperors and princes, heads of then existed religious groups and educated representatives of nations. That is the reason why during these days all the followers of Buddha devote themselves to praying and fasting thus wanting to help their Teacher to gain his victory. These disputes had been the decisive and concluding phase of Buddha's preacher-activity, as they resulted in the full acknowledgment of his doctrine by all the leaders of other religious groups.

That is the religious meaning of this holiday. It is a celebration of the triumph of Buddhist doctrine.

This holiday has also another meaning, and namely of a social and moral kind, the origin of which goes far back to the mythological past . . .

There are two powers fighting against one another — the Good and the Evil. Long, long time ago there had to appear on the Earth the Evil in a person of the son of the mighty Chan Mangas, in order to fight all the good and light principles, to exterminate them and to sow among the people bad thoughts and destructive ideas . . . The great Gods decided to suppress this coming evil in its embryo. For this

purpose they sent the Goddess Okon-Tengri in appearance of a beautiful girl, who became the wife of Chan Mangas. When she got pregnant she escaped from his residence bearing the child-evil in her womb, and returned luckily on the dawn of the next day. That is why during that night all people ahead with clergymen pray for the vanishing of Evil and coming of Good and in the sunrise they solemnly and joyfully greet the heraldess of this event.

This holiday, in particular, and the ideas that brought it to existence compose the "school" where the psychology and world outlook of the Kalmyck was being formed during several centuries. The basic emphatical imperatives of it are marked as follows:

Not hatred, evil and enmity among people will lead humanity to happiness, goodness and justice; not through the extermination of all other social classes by one the common social life can be established, but only through merging of all people into a single family that aspires truthful social relations; through creation of such classes and national units that brotherly cooperate and commonly produce spiritual values. Truth and justice should be the highest moral principle that should be the aim for the humanity in her social relations. Not of the satisfaction of own material needs, not of preaching the ideas of class hatred consists the sense of life, but it has to be found with the permanent moral self-perfection, with the steady aspiration toward the affirmation of spiritual and moral values, the

idea of brotherhood among people and solidary cooperation of nations and states.

Thus the doctrine of Buddha, that bears in itself the idea of common mercy and forgiveness crystallized in human mind in the course of centuries and created the social outlook of the Kalmyck that is based on three "whales":

Truth and justice in social relations, nobleness and consciousness in personal conduct and unrestricted mercy in the treatment of all living creatures.

Such a leaceful and old-fashioned outlook of the Kalmyck, that was formed on basis of Buddhism, became an organic part of the Kalmyck nature, also because the Kalmyck people in its historil course of development became culturally backward, numerically small and economically weak. And it is generally known, that if the rich and mighty ones can sometimes neglect the truth and justice, the weak and poor ones can not take such liberty. Truth and justice are their only weapon.

Namely, due to this peaceful outlook the Kalmycks became twice a victim of totalitarian regimes in our severe times — once that of the Soviet-Bolshevistic power and later of the National-Socialistic one. But in spite of all the heavy blows received from the fate the hope for final victory of Truth and Justice, the bearers and implanter of which are the democratic states of the West, did not perish in the Kalmyck's soul

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