Higher Level of Social Development—Enlightenment

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This article determined the cause of social suffering by using set theory and also demonstrated that the cause of any suffering is the emptiness quality of Yang and Ying of the phenomena or “ownership” view and have been given its definition. It described the society free from the basic suffering as named enlightened society or enlightenism like one of the formations of the social development and explained its scientific evidence and described the cause and condition of this society’s evolution and development.

Keywords: emptiness, capitalism, communism, industrialism, price, possession, nirvana

Introduction

Marxism taught that humanity can live without suffering throughout its societies and nations by building a communist society without personal possessions and live happily. Buddhism taught that by developing one’s mind, and ridding it from all suffering, one can find god’s blessing, thus animals and humans can rid themselves of suffering.

2500 years ago, Buddha, with his great efforts, realized the cause of personal suffering, developed his mind, showed how to practically rid his mind of suffering, and developed a theoretical method for achieving enlightenment with his followers. Following his method, many thousands of people attained enlightenment, and those who failed even reduced their burden of suffering and elevated to a higher being.

As it is possible that a man can enlighten oneself by realizing personal suffering, is it possible to create a society where everyone is free from suffering regardless of kings and queens, nobles, farmers and herders, actors and athletes, intellectuals and entrepreneurs, commanders and soldiers, priests and minorities, men and women, all ages, all social classes, all nationalities and religions? This question is brought up naturally.

Could a Person Effectively Free Itself From Basic Suffering by Achieving Enlightenment?

Buddhism believes that when a person is in space, he suffers from 10 main types of suffering, such as birth, illness, old age, death, accidents, karmic suffering, natural disasters such as fire, flood and wind, and economical and social suffering (Jargal, 2009; Tsong-kha-pa, 2014).

Of these, four sufferings like physical, mental, domestic, and social are we will call basic suffering. Why is there basic suffering? That’s because the world’s four major religions value these sufferings. Buddhism values mental suffering, Christianity values domestic suffering, Islam values social suffering, and Hinduism values physical suffering. However, the fact that these religions value the above-mentioned sufferings does not mean that they do not consider other sufferings. According to the Buddha teachings, a person who is freed from suffering is called a Saint or an Enlightened man.

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Buddhists believe that an individual who can develop one’s mind will not only free itself from suffering of the mind, but all types of suffering, thus live happily. Let’s study on whether it is possible or not.

The emptiness of “Self”, or in essence, people who have achieved enlightenment through the emptiness of “Self” is satisfied with what they have, much like rich people, they no longer suffer from economical suffering. In other words, people who have rid themselves of suffering the mind feel satisfied, which releases them from the suffering of a household. For example, from the god Buddha and his followers who became gods have only found emptiness in “Self”, and not only liberating themselves from suffering of the mind, also liberated themselves from suffering of household and karma as they have satisfied with what they possess. Not only that, they have earned the characteristics of Buddhist emptiness, thus rid them from suffering of the body. This is indeed a truth that is proven by practice. How it is the truth can be explained by how the great monks from Tibet and Mongolia lead to long and happy lives.

However, let’s study on liberating oneself from social suffering through realizing the emptiness of “Self”.

First, let’s look at Oirat Khan, Galdan Boshugtu. The Enlightened Galdan Khan was born in 1644 as the 6th son of Khotogchin “Erdenebaatar” Prince of Tsoros Province. He was exalted as the incarnation of Dagvajalsan, the disciple of Zonkhov. Thus he became a disciple to the fifth Dalai Lama and VanchinBogd in Lhas, Tibet since the age of 7. He spent 20 years studying into the depth of the way of Buddhism in Tibet, achieving a certain level of enlightenment. When he was very close to earning his place on a very sizable throne in Tibet, The Enlightened Galdan was called to rule on the throne of Khan as his older brother Senge, the heir of the throne was murdered and his son Tseveenravdan was too young to rule. Henceforth, the Enlightened Galdan came to Oirat, became the Khan of Tsoros Province, not long after he has united scattered Western Mongols, creating the left-hand Khanate. From this point forward, the history proves that he then fell into the suffering of society as he tried to reunite the whole of Mongolia.

Second, if by finding the emptiness of “self”, one can free themselves from all the suffering, how would so many noble monks, incarnates and saints not only being prisoned, but murdered during the repression of 1937-1939 in Mongolia. Though the monks of Mongolia have adopted the ways of Buddhism from Tibet. During the repression, the “black feudalist” of lords and kings, who were ascended to humanity in other words people who can ascend from realm of humanity and animals, generous in body, the “yellow feudalist” of monks and saints who are generous in mind were titled “opponents of revolution” or “Japanese spy”, repressed and isolated from society through various means, disabling them from being able to help ascend the normal citizens and poor people from ascending. Throughout the years of “People’s revolution” the most enlightened people of Mongolia has suffered the most, so much so that a great scholar of the time Rinchin.B (1905-1977) has said:

How life feels too long to spend with bottomless fools
How life feels too short to learn from limitless knowledge

Such tragedy did not take place only in Mongolia, many thousands of Tibetan monks who spent their lifetime studying the ways of Buddhism that carried on for a thousand year, monks who were enlightened both in mind and body have lost their lives in 1959 and many more forced to leave their homeland to seek refuge. Even today, some of them still could not return back to their home and suffering.

Such tragedies did not only happen in Mongolia and Tibet, but history can prove how many countries had been forced through such suffering by the elites of soviet countries that tried to create “Communism”. If there
were people who were enlightened have existed before “communism”, would not by the teachings of Marx have they have eliminated possessiveness, thus creating utopia, a society without suffering? But some people can say that it is because Vladimir Ilyich Lenin have forced “artificial communism” when social development was not high enough.

Not only Mongolian and Tibetan enlightened people had suffered from social issues. Government officials, aristocrats, and upper-class elites of the old society have suffered when the soviet countries were trying to reach “communism”. Social history proves that when social structure undergoes an overhaul, previous social property owners always face suffering. New groups of people triumphs and old counterparts suffer through a period every time societies have been replaced through social development. Who knows how many “enlightened” people were in those old owners that lost their power.

Third, history witnesses that even the son of the “God” Jesus Christ was crucified because of social suffering, which tried to save mankind from suffering.

From this, we can understand that even though people can rid themselves from suffering of the mind, body, karma and household, as long as social class exists, social suffering can still exist much like a wound, ready to emerge again. In other words, we can see that even a person can cleanse itself from suffering of the mind, and find Buddhahood, it cannot rid itself from social suffering.

The Cause of Social Suffering

During the 7th century, a way to rid of social suffering was first proposed by the son of Arabia, prophet Muhammad. However, he could not find the cause of social suffering. Muhammad has said that humanity must not suffer and do nothing, but to fight against it and he believed that by worshipping “Allah” one can be freed from this suffering. As a result of their fight, history proves that they have reached certain success in the Middle East. However, if it was true that by worshipping “Allah” and by fighting against the suffering one can be freed from suffering, then: First, why would the Middle Eastern have faced suffering by being conquered by Mongols of Chinggis in 13th century. Second, why wouldn’t Muslim population currently live a life with less suffering?

However, during the 19th century, Marx had studied social development formula from a scientific point of view, realizing the cause of social suffering, and taught the ways out of it. He had scientifically proven that social suffering is caused by private property and as long as ideals of personal possession exist, humanity would never be freed from social suffering. Marx and Engels had analyzed the history of human social development and said “history of social development is the history of the class struggles” which they have divided social development into five formations (Semenov, 1973). Human society has went through four social development formations—primitive, slavery, feudal and capitalist, and the fifth upcoming stage being a society without possession, a communism (Semenov, 2003). According to them, current government reigns as long as the possession-based production forces is balanced with production relation in one social formation, but when the balance is lost, social revolution takes place, governing body gets replaced (the leading class would be the owner of the property), possessions lose old and gain new owners, which in meantime the society is temporarily free from the social suffering, but never truly free from social suffering as long as possessiveness exist.

This is because the new society owns the possessions, with no suffering of being oppressed, and currently has the liberty, however as long as possession exists, the next society shall rise and the old will naturally be suffered. History of social development shows the truth of this.
In general, can society without personal possession, social class or, in other words, communist society exist? Let’s study.

Ying side ⋆ is body and Yang side ♁ is mind, together it is animal ⋆, or human ♁. By using Set theory (Anderson, 1977), as one of the mathematical disciplines, Set theory, has shown that depending on how animal or human is possessive of its mind and body, animal has 5 characteristics of hell, jinn, beast, Asura and divine beings, while on the other hand, humans have 5 characteristics of foolish and ordinary one, generous of body and generous of mind. Furthermore, We have been provedscientifically that when animals and humans die, they reborn in one of the 6 species of the Samsara, depending on their karma accumulated from the deeds they have done during their lifetime. It is also proved that human and animal of all sort have a self in their sets, which if a human finds the characteristics of emptiness in self, then the human frees itself from suffering thus achieving enlightenment—karma law (Jargal, 2009; 2014).

If we assume Ying side is owner and Yang side is property, then it would mean that the society consists of Ying, which is the owner of property and Yang, which is private property and 4 out of 5 social development stages have been formed and the last one is waiting to be exist due in right time and condition of cause and effect.

The black and white spot contained in Ying and Yang ♁ symbol respectively represents that human mind owns body, and body owns the mind. There is a reason for this—if we examine the human mind, then we can discover that the mind has its possession in the body—“This is my hand”, “This is my foot”, etc. And if we deal with the human body, we will discover likewise that our body also has its possession in our mind—“I’ think”, “I want”, etc. The icon above illustrates this interconnection.

If we apply the same idea into society, it would mean owner has possessions and possessions have an owner.

Living creators have different characteristics—property depending on how they possess its mind and body, and we created a mathematic model of the living creators and “Self” (Jargal, 2009; 2014; 2016):

1. Enlightened or Saint humans

\[ \varnothing = \bigcirc \cap \{ \bigodot U \}, \{ \bigodot \cap \varnothing = \emptyset \}. \]

2. Humans with a bounteous body

\[ \bigcirc = \bigcirc \cap \{ \bigodot U \}, \{ \bigodot \cap \bigcirc \neq \emptyset \}. \]

3. Humans with a generous mind

\[ \bigodot = \bigodot \cap \{ \bigodot U \}, \{ \bigodot \cap \bigodot \neq \emptyset \}. \]

4. Ordinary humans

\[ \bigodot \varnothing = \bigodot \cap \{ \bigodot U \}, \{ \bigodot \cap \bigodot \neq \emptyset \}. \]

5. Foolish humans

\[ \varnothing \bigodot = \bigodot \cap \{ \bigodot U \}, \{ \bigodot \cap \bigodot \neq \emptyset \}. \]
6. Mind owning body or thinking creatures – *Animals of Asura Heaven*

\[ \mathcal{O} = \mathcal{O} \cap \{ \mathcal{U} \mathcal{O} \} , \{ \mathcal{O} \cap \mathcal{O} \} \neq \emptyset \].

7. Body owning mind – *Beasts*

\[ \mathcal{O} = \mathcal{O} \cap \{ \mathcal{U} \mathcal{O} \} , \{ \mathcal{O} \cap \mathcal{O} \} \neq \emptyset \].

8. Creatures without the ability to own their body and mind – *ordinary animals or jinn*

\[ \mathcal{O} = \mathcal{O} \cap \{ \mathcal{U} \mathcal{O} \} , \{ \mathcal{O} \cap \mathcal{O} \} = \emptyset \].

Here,

The symbols \( \mathcal{O} \), \( \mathcal{U} \) in front of multiplication symbol \( \cap \) represents the forms of the humans and animals (body-mind) and the symbol like \( \{ \mathcal{U} \mathcal{O} \} \) or \( \{ \mathcal{U} \mathcal{O} \} \) in behind the multiplication symbol \( \cap \) represents the characteristics of the owner and property of the society.

And “Self” is:

\[ “Self” = \{ \mathcal{O} , \mathcal{O} \} \].

Similarly, we can create a mathematical model of social development on their possession of the private property and the owner if we put in Ying side \( \mathcal{O} \) the private property and Yang side \( \mathcal{O} \) the owner.

We know that primitive society-owner doesn’t own its private property, and property does not own its owner, its like ordinary animals-\( jinn \) because possession did not exist back then, in other words, the body does not own its mind, and the mind does not own its body, it has the characteristics of emptiness.

In other words,

\[ \mathcal{O} = \mathcal{O} \cap \{ \mathcal{U} \mathcal{O} \} , \{ \mathcal{O} \cap \mathcal{O} \} = \emptyset \}

Society of such form is called *primitive* society.

As society progresses, some of the people have worked hard and earned their wealth. In other words, the owner owns the property as a beast, which is owned by his body and can be expressed as follows:

\[ \mathcal{O} \mathcal{O} = \mathcal{O} \cap \{ \mathcal{U} \mathcal{O} \} , \{ \mathcal{O} \cap \mathcal{O} \} \neq \emptyset \].

This type of society is called *Slave* society.

Further social development leads to a society where those with possessions could slave those without possessions. In other words, society started to look like an imbecile-foolish human:

\[ \mathcal{O} \mathcal{O} = \mathcal{O} \cap \{ \mathcal{U} \mathcal{O} \} , \{ \mathcal{O} \cap \mathcal{O} \} \neq \emptyset \].

This type of society is called *Feudal* society.

Society further develops and the principle difference between possessions and its owner has risen, one half has no possessions, living on by selling its service while the other half exploits the provided services. In other
words, the social class difference has become more apparent. V. I. Lenin (1969) has clearly shown in his work that the creation of social class is related to the origin and development of the property. As the society kept developing, the society has a form of a normal person like body possesses the mind and mind possesses the body.

\[
\text{body} = \text{mind} \cap \{ \text{e} \cup \text{u} \}, \{ \text{e} \cap \text{u} \neq \emptyset \}.
\]

This type of society is called capitalist society.

Capitalist society further develops, all the possessions are concentrated in the hands of few, making possession owner not be able to create social class. This can be seen in current leading nations. In other words, the current society is like a person who is generous of body.

\[
\text{body} = \text{mind} \cap \{ \text{e} \cup \text{u} \}, \{ \text{e} \cap \text{u} \neq \emptyset \}.
\]

This type of society is the highest stage of capitalism called Imperialist society.

As society develops, the owner loses his wealth, property loses its owners and begins to destroy the class. In other words, it’s like Enlightened person-saints.

\[
\text{body} = \text{mind} \cap \{ \text{e} \cup \text{u} \}, \{ \text{e} \cap \text{u} = \emptyset \}.
\]

This type of society is called Communist society.

If the above social development stage is labeled “society” set:

“Society” = \{ communism, imperialism, capitalism, feudal, slave, primitive \}

And if the corresponding symbols are placed:

“Society” = \{ \text{e}, \text{u}, \text{e}, \text{u}, \text{e}, \text{u}, \text{e}, \text{u} \}

From the exterior, it looks like “self” set from, and as for “self” set, the first element is an enlightened person who is generous of body and mind or empty of “Self”, and as for the “society” set \( \{ \text{e} \} \) a society without possession where owner and possession has the characteristics of emptiness. This society is called communism.

It is taught that by establishing communist society where no one has possessions, and because development of production is peaked, everything will be plenty, thus no suffering of household, and because people’s intelligence has also peaked, people would use the resources responsibly and work optimally. In other words, by creating a society with empty characteristics of owner and possession without possession, whole of society will be freed from all types of suffering, thus creating happy society. Other societies have social classes as they have possessions, therefore they always never be free or live happily.

Thus, it is possible for us to provide definition for cause of social suffering.

Definition: The cause of social suffering is not-emptiness of possession and owner or is not-emptiness quality of “society”.

The Shakyaumuni Buddha realized that humanity lies in Ying and Yang, placing the body in Ying and Mind in Yang, and upon reflected through the philosophy of Ying and Yang, he said that when human does not
possess mind and body or by finding out the emptiness of “Self”, can achieve enlightenment and be free of mind and karma suffering. Thus, Buddha found the cause of the suffering of the mind and taught the ways to clean oneself from suffering through pray and meditation. K. Marx, on the other hand, placed the owner in Yang and possession in Ying, and upon reflecting through the philosophy of Ying and Yang, he realized that when society does not have owner and possession or by finding the emptiness of “Society”, the human being could live without suffering of society. Looking back from the heights of the present we can see that Buddha has found the reason for mind and karma suffering by placing the human body in Ying and mind in Yang, while Karl Marx has found the reason for social suffering by placing the owner in Yang and possession in Ying. I don’t know if they actually did that or no.

The Shakyamuni Buddha had proven that the mind and body have quality of emptiness by experimenting with it on his own body. Through this method, thousands of people have become enlightened, proving his teachings. On the other hand, K. Marx’s theory had proven the possession and owner also have characteristics of emptiness and it is theoretically possible that the society can find the empty characteristics of the owner and possession. However, it shall become true only when Marx’s theory is proven in practice. From current social development trends, one can predict that Scandinavian countries might become the world’s first communist society.

The Buddhist teaching now has passed more than 2,500 years since its origination. During this time thousands of people were enlightened by the Buddha’s teachings. As of today, there are over 800 million people worshipping Buddhism in the world. Of these, Enlightened and Holy men are not many. Even in Tibet and Mongolia, where Buddhism has been practiced for so many years, there are very few Saints and Enlightened people and the situation would be the same in the future.

To summarize what I have above-mentioned: the country could create an enlightened society by enlightening its people, it sounds like you could set up a pond in the sand. It will never work.

**Will Mankind Free Itself From Basic Suffering in the Establishment of Communism?**

**Enlightened Society or Enlightenism**

If we established communism, there would be several questions, namely: do individuals have a chance to survive free from social affliction without private ownership? Whether to reduce the economic suffering through the development of production capacity? Does it relieve body pain based on a high level of scientific progress? And do them free from basic suffering when nurturing individuals with communist natures? In other words, there will be a question: if communism established, is it possible for our society to be free from the basic suffering? Some materialists respond “Yes” to this. Let us look at this possibility now.

When establishing communism, it is possible to free from social affliction due to the fact that individuals do not have properties. As well as, it can release from the economic suffering because individuals use as much as they need based on the production capacity is high. Regarding production to the yang and price to ying, the output would likely be as price, and the price is as output.

In other words, economics exist the same thing as we say, in the ratio of the yang and ying. When output increases, prices fall, and prices fall production increases during a free market, and this way is balancing the economy. In the communism, development of production capacity is high, production is sufficient, and individuals will use the necessities as much as they need that they do not buy. In other words, prices will not apply; the cost and production would be with voidness. From the view of yang and ying, in the communist era,
it can be free from the economic troubles when the price and production would be with the quality of emptiness (Sunyata). In the communist era, individuals have a chance to survive free from social affliction without private ownership through the development of production capacity, and body pain based on a high level of scientific progress.

On the contrary, there is a question: can human beings be without suffering during communism when the property and owner are with the quality of emptiness?

During socialist times, we have read and studied the Marxist doctrine more than the Buddhist teachings. We learned that Marx’s teachings stated that individuals could be liberated from the social suffering when property and its owners have voidness by ignoring property ownerships. But they never mentioned about the causes of mental suffering that “the quality of emptiness” of “Self” or individuals emotionally, mentally, and spiritually will fulfill.

The Buddha has found that a cause of the mental suffering is that the body is possessed the mind; and it can release from this suffering only through meditation, prayer, and concentration.

Recently, Some Hollywood celebrities, wealthy people, scientists, and political figures have been worshiping Buddhism. If those who are relieved of their economic and social problems, they are in worship, that mains they have some pain. If they do not have to worry, religion would not have happened.

So, if they choose the religion of Buddhism, regardless of their faith, they may be worshiped by their mental pain and suffering. Often, we mentioned above that Buddhism values mental suffering. Therefore, it is possible to get rid of the pain if they heal their minds. In that sense, if there is a religion during communism, it would be Buddhism.

Even though in communist society individuals free from social disorders and the suffering of economic and body pain, mind sorrow will be there the same as the “wounds of the body” behind them while finding “Self” emptiness. There is no such an example of establishing communism in real meaning if those who are free from the suffering of economic and social.

It shows that individuals shall be understood the causes of the mental pain and avoid it. And community could get rid of suffering by praying and meditation regarding Buddhist teachings, but the Marxists never mentioned it in their teachings.

How can mankind be saved from suffering? Starting with Marx, the materialists have not been able to find the cause of their suffering on their own. If we had followed the teachings of Buddha, we would have known the cause of suffering and the way out of it. However, they did not know the cause of the mental suffering and how to get rid of it, saying that “religion is a drug that confuses people”.

To summarize what I have above-mentioned:

Humanity may liberate from the suffering of the mind and suffering of existence by finding “Self” emptiness through the teachings of the Buddha. They remove social problems by not possessing private property according to Marxist teaching, as well. And during communism can relieve body pain based on a high level of scientific progress. As well as, it is possible to free from basic suffering and enjoy pure happiness building communism.

Commonly, it is possible to create a society free from all kinds of suffering based on a union of enlightened people and communism. Let it called liberal society or enlightenism, which is free from basic suffering.

There I am not showing off to build an enlightened society that one “ism” adds, no other way to believe that fact is proving a liberal society. Because people might be free of the suffering of existence learning to heal
the mind and satisfy what is happening with the teachings of the Buddha, in this way, people have voidness relieving acquisitive of mind and body. Then, we can create a community without property ownership or with the emptiness of property and its owners, is free of pressing and oppressive social status. They are the basis of the reason for creating a society that is free from all kinds of suffering.

However, it must be a social affliction because of the property, until the existence of an enlightened society. The most important thing is not to give up the social disorder. Social disorder refers to a community with property ownership, as we mentioned before, and the suffering of captive arises from human relationships causing the property.

How to Create Enlightenism?

An enlightened society can be established in three ways. First, to build communism on the teachings of Marx and then to enlighten people on the teachings of Buddha. Second, to establish communism when the productive forces develop while the human mind is being healed by the teachings of Buddha. Third, an enlightened society can be built by optimally combining these two methods. Here we look at how we can build an enlightened society in a combined way.

When human beings, regardless of human or social status, develop their minds according to the teachings of Buddha and get rid of mental and economic suffering, when they reach a certain level of productive power, they will not only get rid of social suffering but also get rid of all basic suffering. So, we need to start developing our minds from today, realizing that it’s possible to live happily.

What is meant healthy mind? A person has healthy six vessels and six solid organs which process that, what a person eats and drinks, and leaves what he needs, and allocates what he does not need. Similar this, the mind process the information that comes from the door of 6 sensory organs to the mind, and leave that which it needs, and discard, that which it does not need by develop your mind through Buddhist teaching.

Buddha developed a method of healing the mind and taught it in accordance with the level of knowledge of the lower, middle, and larger beings. Tsonkapa also created works for people with different levels of knowledge, such as early enlighteners, more enlightened, and advanced enlighteners. We know that monks strive to achieve nirvana or Buddha, to study in foreign and domestic Buddhist schools, and to achieve enlightenment or a certain level. But for those who are not monks, those who are trying to alleviate the suffering in this lifetime, live happily and improve our rebirth, there is no other book to read other than Bogd Tsongkhapa’s Bodhisattva grade (Bogd Tsongkhapa, 2006).

When the Buddha and Tsongkhapa were live, the teachings and doctrines for little beings or the initially enlightened beings guided by beliefs and faith. It is because of scientific development had not yet reached a high level as today. But in the current circumstances of science development, life shows that it is challenging to convince individuals and accept them as accurate by the trust.

The necessity comes from experience to explain the teachings of Buddha to meet their level of knowledge based on scientific knowledge. So-called “Ordinary” or not-monk people have high, middle, and low levels of expertise or education.

Therefore, I wrote a book The Scientific Verification of Buddhist Teachings (Jargal, 2009) for people highly educated about to enlighten, Luminous Stars Indicating the Direction of Attaining Enlightenment (Jargal, 2010) for medium knowledged ones, and I Was Freed From My Anger by Liberating Ignorance (Jargal, 2015) for the less educated people who want to heal their mind. Reading such books heals the mind at respective
levels, ordinary people can relieve suffering and live happily as well as it will undoubtedly contribute to the creation of an enlightened society through the upgrading of rebirth. Because it argues that good deeds bring happiness and bad deeds bring suffer and there are the early life and resurrection, after death, everyone revivals in the six species of animals (Jargal, 2009; 2014; 2016) depending on karma, so individuals must be worked out their minds and improve their karma to relieve suffering and upgrade rebirth.

Our concept of enlightenment is very vague. Enlightenment means that monks and nuns, who make up a small percentage of the population, aim for more and more perfect enlightenment, to be redeemed from space, to attain Nirvana, or to become enlightened for the benefit of animals and to find the Buddhahood. Enlighteners are not considered to be the first enlightened beings who alleviate the suffering of this age group and increase their rebirth. For us, ordinary people who live a non-monastic life, if we are the first to become enlightened while working and living, we can be considered to have done something useful for ourselves and society, and to have been born a human being.

We can define the cause of basic suffering and happiness.

Definition: The cause of basic suffering is the emptiness of the Yang and ying of the phenomena with Yang and Ying characteristics or “ownership”.

Definition: The cause of happiness is the non-emptiness of ying and yang of the phenomena with Yang and Ying or “non-ownership”.

Therefore, for ordinary people like us, enlightenment is about recognizing the yang and ying characteristics of phenomena that are causing suffering and renouncing its possessions as much as possible. But, it is possible for an ordinary person can healing by Buddhist teaching cultivating his mind.

Buddha did find out the causes of sufferings and ways to eliminate them and to achieve Nirvana. What about Marx, who found out the causes of suffering of society and indicated the way of eliminating them? According to this, a question is maybe raised, whether he could achieve Nirvana? Nirvana means that one is eliminated all kind of suffering and goes to the Eternal Universe and cannot be reborn in the Non-Eternal Universe (Jargal, 2016). Buddha not only achieved to enlightening by understanding and realizing the emptiness of suffering, and demonstrated a practical way to achieve Nirvana, and also approved this theory. Thus, many of his disciples tested it on themselves and achieved Nirvāna. Once achieved Nirvana, he cannot help us immediately, because it is impossible to return back and help us. But his teachings help us to cope with suffering. According to the Christians, “God” exists in heaven and God has created the universe, the world, the human being, and he directly helps us to be freed from suffering.

The Shakyamuni Buddha knows past, present, and future, and is able to read the thoughts of the people and see the things that are happening in the whole world simultaneously. He found the perfect enlightenment with the magical features that he had ascended into heaven and descended to hell through his ability of flying. But, Marx did not have these features. Once a person becomes completely liberated from anxieties and mental sufferings and becomes Nirvana through renunciation and exceptional resolve. But Marx was unable to get rid of the pain and suffering since he did not recognize the causes of the mind suffering. So, he did not achieve Nirvana. However, I think that Marx was a Saint or enlightened person. Why? Marx had abandoned his family, his life, and personal happiness by devoting his whole mind on how to bring human society out of suffering. He was a merciful and compassionate man and his colleague F. Engels helped in his life. If you do not accept Marx as an enlightened man (I believe that he was) at least, accept that he was a kind man and a true scientist.
The soul of an enlightened and enormously kind person can go to heaven or rebirth as a human being (Jargal, 2009; 2014; 2016). Maybe this is Marx, this man had not appeared in this world. So, if there is a heaven where no suffering of society at all, the soul of Marx must be there, after his death. It is likely to be born again, when communism is established in the real sense in the universe. Because Gods born in God’s place can be reborn, as humans when conditions and time come (Jargal, 2015).

But when reading books and watching movies related to Jesus Christ’s life and activity, Jesus Christ was a miraculous person who was able to heal a sick person and resurrect the dead one, but, I think, he could not achieve Nirvana. Although Jesus Christ was a God, who came into our world from God’s place to alleviate the suffered people, we know a horrific story of the crucifixion of Jesus Christ’s body with generous and good soul due to the misery of a society. Thus, Jesus Christ was not able to get rid of social suffering, so his soul could not become Nirvana. If there is wealthy heaven that is liberated from the suffering of human life, his soul maybe went there. It is reasonable for Christians to believe that Jesus Christ will ever be born again.

Our world is based on the property possession society, so society will continue to suffer. But, how we could call the capitalist society as a free society? According to Marx, in a capitalist society, the property relationship is regulated by the appropriate corresponding production relations and production capacity that generate temporary freedom. Since there is a property relationship that is dominant, freedom is violated when the property relationship changes.

Just recently, America has been proud of being a country of freedom. However, since September 11, 2002, freedom has been shrinking step by step. Here’s nothing wrong with America. There’s no way since there is causality in society. The true freedom society becomes real when the private property is eliminated and no oppression from the owner of the property to a poor one, or no bullying or humiliation by a powerful one to the weak one. You can see this in our practical lives.

However, some of our “democrats” are proud of transferring a society called “socialism without freedom” to a real “free” democratic society. But it is actually a material wealth-based society.

Historically, the “democrats” of the previously-called “communist” including Mongolian “democrats”, have put their country into an appropriate social development paradigm. The world acknowledges that this was the right choice. However, our democrats have chosen an economically brutal capitalist approach, when doing the social transformation from “socialism” into capitalism. I believe that if they could choose the approach successfully used by some countries previously called “socialist” like our neighboring country like China, it would be better. Or, if they have chosen a capitalist approach of the Scandinavian countries, it would be much better. I had expressed my own view about this issue when I participated in the Mongolian movement for democracy and it was clearly expressed in my speech that was given in the First Congress of the Mongolian Social Democratic Party.

In my opinion, when doing the social transformation from “socialism” to “capitalism”, the best approach to reach to the real market development was to retain the country’s strategically important factories and plants, of which the raw materials are available in my country, as state property as they were and also privatize other properties and support small businesses. The following negative consequences would not have happened by this approach:

One, the state property would not be destroyed;
Two, the national factories would not be collapsed;
Three, the wealth of the country would not be accumulated in the hands of few people that leading to create an “oligarchy” layer, and small businesses would not be pushed.

In the name of the privatization of all state-owned enterprises, large and small, a group of people “deceived” national property, said that the state is a bad manager. If the state were really a bad manager, China today would not be so developed.

I do not understand why we always choose a neutral path of development. I do not know when it would be smoothly progressed into the right situation. I do not deny that capitalist society is much better than the previous society. Capitalist society is relatively free than the former society, but not totally free. If capitalist society is a free society, why the powerful country controls other countries, why the wealthy man bullies the poor one, making him lose his freedom.

Social life has negative-positive sides according to the concept of dualism. So, the development of the country is accepted when the development of consciousness and living condition is reached at the same level. High-rise buildings and high technology of machinery are not considered as development. It is shown by the developed counties’ experience.

Now, so-called “developed” countries start to understand the importance of human discipline, feeling anxiously worried about how to solve it. At the same time, developed countries such as Western countries and Americans have studied the teachings of Buddhism, which leads to building many Buddhist temples.

A chronic wound is harmless and not painful unless it is disturbed by the wrong touches. Similarly, social sufferings exist in wealth-possession society. But Marx says that the fighting against social disorders makes it worse while the “conditions for revolution” are not yet formed. It is shown by struggles for the freedom of a Muslim country today.

Life shows that it is now time to create a non-wealth-based society. Therefore, social wounds and suffering equally exist in material wealth-based society and it is important to follow Buddha’s teachings on how families and communities to live without suffering in order to not deepen or complicate these sufferings and wounds (Jargal, 2009; 2010; 2015; Bogd Tsongkhapa, 2006).

According to Buddha’s teachings, a human being is freed from the mind suffering by transferring into the emptiness of “Self”. Therefore, it is worth to become emptiness of “Self” in order to get out of suffering. When I asked some Buddhist monks “What is the emptiness of ‘Self’?” and they say that all of the universal things including “Self” have characteristics of emptiness. Further, they would explain that, for example, the animals and plants that are living today will be dead tomorrow and disappear. Then, will the suffering end when we die? No, only dead our body, but our soul will not die. It will transfer to another life in one of the 6 kinds of animals to be reborn. So, this way of suffering will never end and it is not understood how to be freed from suffering.

By understanding that root of the suffering is “property” you will have tremendous benefits since you do not suffer from your body pain until you die, because you do not possess your body. You will be free from mental suffering since you do not possess your mind, you do not torture yourself or others by being insatiable when you still have enough possessions, and you do not bring harm to others, instead, you will be kind, compassionate, and satisfied by what you have, and work with your own knowledge and skills. Then, you can not only relieve the suffering from your whole life but also increase your reincarnation. It is the Enlightenment of the initially enlightened people.

Now it is possible to answer the question: “Can people create an enlightened society, free from all possible sufferings and bring all possible happiness?”
By healing their mind not regarding the society,
One, you do not suffer from the mind without possessing your body and the mind becomes first enlightened man;
Two, you do not suffer from body pain by balancing “Ying” and “Yang” energy of your internal 6 “hollow” and 6 “solid” organs by developing science and Yoga;
Three, you do not suffer from economic suffering, satisfying yourself with what you have thanks to Buddhist teachings.

At this moment, we will create the society without private property by Marxist teaching, when the production forces reach the appropriate development, but not its high level.

Thus, will be created an enlightened society and liberate from all kinds of suffering, it is expected that our society will be able to live happily with the entire nation.

May the enlightened society be established.

Conclusion

• Achieving enlightenment can free oneself from mental, economical and bodily suffering, but not from the social suffering.
• Establishment of communist society is probable. It may free people from economic, social and physical suffering but it won’t free them from suffering of the mind.
• Benefits of developing their mind by following the teachings of Buddha:
  First, people could alleviate the burden of the suffering of the mind by stopping excessive possession of their mind and body, or by finding the emptiness of “self”;
  Second, people could be freed from suffering of the body by balancing of yang and ying energy 6 “hallow” and 6 “solid” organs;
  Third, people could be freed from economic suffering by satisfying what you have.

And at this moment, we will create a society without private property or “possession”—Enlightenism, when the production forces to reach adequate level of the development, and we will be liberated from basic sufferings and all nations and communities will live happily.

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