

Honor

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This *quality* is less and less common in today's world, but is increasingly the subject of discussion by legislatures.

All the more so, I wanted to express what, at least I believe, the concept of "honor" encompasses.

Most contemporary judgments on this topic view the concept of "honor" as society's assessment of a person's moral qualities, an objective public evaluation of a person, a measure of a citizen's social, spiritual qualities. Honor, from the point of view of belonging to the objects of civil-law protection, is an evaluative category, directed from the outside, that is, from society to the individual, and does not depend on the evaluation of a particular person.

Sergei Ivanovich Ozhegov's Dictionary interprets the term "honor" as a person's moral qualities worthy of respect and pride; his corresponding principles.

Arthur Schopenhauer defined "honor" this way: "objectively, it is society's opinion of our dignity; subjectively, it is our fear of public opinion."

One of the seven principles of the samurai code of honor and philosophy of life states, "There is only one judge of a samurai's honor: himself." Among the samurai there were rules for honorable combat. An example, the annual battles of the daimyo Takeda Shingen and Uesugi Kenshin, who turned out to be the last noble warriors to fight according to the rules of honor and ancient traditions (15th century). Both daimyo made sure during the battle that the battle ended in a "draw". Whenever one of them began to lose a battle, the other withdrew his troops as a sign of respect for his opponent. When Kenshin's ally from the Hojo clan cut off Shingen's salt supply, Kenshin sent his rival salt from his supply, remarking: "I do not fight with salt, but with the sword".

Given our earlier reasoning, and based on the duality of the Creator's world, my understanding of "honor" is as follows.

First of all, it would be necessary to determine whether this quality of Man is inborn or acquired?

Here I am reminded of the story "An Honest Word" by Leonid Panteleev. For those who do not remember this children's story, let me remind you briefly of its content. The narrator once went into a garden somewhere on Vasilievsky Island and did not notice the onset of darkness. Getting up and quickly heading out, he heard crying and behind the bushes near the little house, he noticed a little crying boy about seven years old. What are you crying about? Nothing ... Come on! I can't. I'm a sentry. The big kids came up to me and said, "Do you want to play war?" I do. You're a sergeant and I'm a marshal. There's a gunpowder warehouse in this house - you're the "sentry", you'll guard it until they take over! I said okay. Give me your word that you won't leave. I said my "word of honor".

Of course, the little boy of seven did not know what "honor" meant, but he already knew that if he gave his word, it must not be broken. So - "word of honor".

That means: honor, word of honor, duty of honor, ... - everywhere it is necessary to defend the word given by a man, even at the cost of one's life. A man of honor is a man who will never break his word once given. Only a man is able to answer himself and society whether he has or has not honor.

Is it possible to bring up "Honor" in oneself? At least, to bring up in a child a "word of Honor" can only be brought up by someone who himself has Honor - only by his own example. "What good is a man's eloquence if he does not follow his words?" (Gautama Shakyamuni Buddha).

Yes, in a family where I have a concept of honor, it is probably possible to cultivate this quality of the Soul... Yet, I am inclined to believe that the concept of honor is laid down by the Creator in the Soul of Man. And this quality must be inherent in both Sides of the Dual World, because both Worlds are Creations of the Creator.