

**Ancient Indian philosophy approached from the perspective of human morality****Nguyen Ngoc Trinh**

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**Abstract:**

*Ancient Indian philosophy is one of the philosophies with a long, brilliant and relatively special development history of mankind, reflecting the focus on the nature of ancient Indian social life. Formed from the Veda - Epic period (approximately from the 15th century BC to the 6th century BC), from mythological and religious ideas, Indians created a philosophy of explanation of the causes. of the universe, all things, and human life by an original, a philosophical principle. According to Indian philosophy, ethical behavior is the necessary ladder for liberation, it includes not only philosophical values, human ethics but also values of religious philosophy. Therefore, ancient India became one of the places where great religions with profound moral values were formed. This study was carried out to analyze and clarify the basic issues related to the ethical philosophy of human life in ancient Indian philosophy; The article also draws three conclusions drawn when learning about the moral philosophy of human life in ancient Indian philosophy.*

**Keywords:** *India, philosophy, Indian philosophy, ancient, ethics*

**1.Introduction**

On the world map, India belongs to South Asia (including present-day Pakistan, Bangladesh and Nepal), the 7th largest area, with diverse population conditions, the 2nd largest population and a democratic country. most populous in the world. India is currently divided into 29 states and 7 autonomous regions, the capital of which is Delhi. Human traces appeared here 30,000 BC. From the northeast to the northwest of India, the mountains coincide with the famous Himalayas stretching 2600 km. The Vindya Mountains divide India into two regions; North and South. The North has two large rivers, the Indus River in the West and the Ganges River in the East, forming two fertile plains - the cradle of ancient Indian civilization. According to Indian philosophy, ethical behavior is the necessary ladder for liberation, it includes not only philosophical values, human ethics but also values of religious philosophy. Therefore, ancient India became one of the places where great religions with profound moral values were formed. Through religious philosophy, the ethical concepts of philosophy mixed with religious teachings and rituals have brought people beliefs, directed people to avoid evil, do good, and give up lust. , selfishness, on the basis of awakening to its profound philosophical meanings... As a result, the ethical standards and ethical cultivation methods of the Indian philosophical and religious sects have profound and profound influence. the life of the people of India, especially Brahmanism and Buddhism. It has been an Indian morality for thousands of years. These ethical conceptions have contributed to the formation in the Indian nation of the standards of

human worth; that the eternal value of man is not in material wealth, money, fame, but in the noble value in the soul, intellect, spirit, morality, through concepts, categories and values. concepts, principles, moral qualities such as suffering, happiness, peace, greatness, lowliness, good and bad, good and evil, and selfless, enthusiastic, non-self-interested actions.

### **Research Methods**

The article uses dialectical materialism and historical materialism in research and specific methods include: analysis, synthesis, logic and history.

### **Techniques of use**

The article uses research techniques and document analysis in An Introduction to Indian Philosophy Paperback by Satishchandra Chatterjee (Author), Dhirendramohan Datta (Contributor), Publisher: Rupa Publications Private Limited; 2010th edition (December 1, 2012); of Vietnamese and foreign researchers on Indian philosophy.

### **Research question**

Question 1: The moral philosophy of human life in ancient Indian philosophy is expressed through what content?

Question 2: What is the conclusion drawn when learning about the moral philosophy of human life in ancient Indian philosophy?

### **Research purposes**

The purpose of the article is to analyze and clarify the basic issues related to the ethical philosophy of human life in ancient Indian philosophy; The statements are drawn when learning about the ethical philosophy of human life in ancient Indian philosophy.

### **2.Results and discussion**

#### ***Firstly, the basic issues related to the moral philosophy of human life in ancient Indian philosophy***

In ancient India, due to the harsh living conditions and the harsh nature of social life, full of injustice and suffering, finding the source of suffering in order to suggest ways and ways to solve it. Freeing people from these sufferings is their dream and aspiration. Therefore, all the schools of ancient Indian religious philosophy focused on explaining the most core problem, that is, the problem of human moral philosophy. The Indian philosophical and religious systems with different forms are just different paths and ways to reach a common goal, a common highest ideal of liberation. The means and the path may be different, but the goal is the same. The idea of liberation in ancient Indian philosophy and religion started from the Vedas and the Upanishads.

According to the Upanishads, the foundation and cause of this world is Brahman, and the individual Soul Atman is only the manifestation of Brahman in each being. Therefore, by nature Atman is identical with Brahman, so the individual Soul is also absolute and immortal like Brahman. But because the World Soul is absolutely supreme and manifests in each human body in the mundane life with certain emotions, wills, and desires, people mistakenly believe that the individual Soul is something different from the other. The world soul is absolutely supreme. Actions to satisfy all those human emotions, wills, and desires, have obscured the true nature of man,

causing results, karma (karma), imprisoning the soul absolutely. supreme into one body after another, from one form to another, is called (samsara).

In the Upanishads, people live in the world that "perishes like flies, mosquitoes, and plants, all are born and die" [7,411], suffering always weighs on "the body that is fleeting and heavy. gas"; raise the spirit of "thousands of worries, ambitions, disillusionment, fear, disappointment, jealousy, separation from loved ones, closeness to people you hate, hunger and thirst, old age, death, illness" of people; burdened with "human life". So what is the joy part of human life and what is the desire part? In order to free people from those sufferings, birth and death, Upanishad has introduced a method of prajna - yoga and ethical practice of karma - yoga to come to enlightenment and realize the truth. His nature and integration with the Absolute Supreme World Soul, through four states: 1. Waking (jagrata or vishva), 2. Dreaming (svapna or taijasa), 3. Deep sleep without dreams (sushupti or prajna). ), 4. Spiritual consciousness (turiya), with four stages of preparation for a comprehensive life, to go to enlightenment, liberation are: Brahmacharya (schooling in childhood), Grihastha (adulthood, being an adult). householder, living to fulfill all family and social obligations), Vanaprastha (withdrawing into the deep forest, seclusion), Sannyasa (renouncing family, society, practice, meditation for enlightenment).

Continuing that spirit of the Veda and Upanishads, Indian philosophical and religious schools all give different explanations for the origin of human suffering and find different ways to liberate people. from the miseries of life. As a dualistic doctrine, the Sankhya school posited the existence of two origins of the universe, namely the material or natural origin Prakriti and the spiritual primordial Purusha. The soul and spirit of each being is just a manifestation or a part of Purusha only. Purusha is beyond the cycle of birth and death, absolute, unchanging, has nothing to do with destiny, birth and death, or samsara of all things as well as people. But because Purusha manifests in each human body, is closely related to the self, the conscious self, so people mistakenly think that Purusha also belongs to the self, just like consciousness, intellect Our life is always dependent, attached to the body, life and death - birth and death in the sea of waves of objects up and down, revolving. Thus, according to the Sankhya school, human life suffers because of the transforming powers of sensuality. How to get rid of those sufferings? The Sankhya school gave the answer: To be free from suffering, it is only necessary to realize that only our body and consciousness dissolve and merge, merge and dissolve, and our being, or self, is different from the other. body and consciousness, it is the spirit, the soul, the absolute, immortal, not good, not evil, not happy, not sad, free from the cycle of birth and death. As long as one realizes the soul, regardless of the body or things, it is free and attains liberation. Although we agree with the basic liberating views in Vedic and Upanishad philosophies like other philosophical and religious sects, in order to achieve enlightenment and absolute purity of spirit, make the spirit spiritual. freed from the bondage of the body and the material world, leading to a state of mysticism, merging into the Supreme Being (or the Absolute Supreme Cosmic Spirit), the Yoga school advocates that one must persevere maintain physical, mental, psychological, and moral cultivation, step by step, rigorously, patiently, and for a long time.

Although it belongs to the orthodox religious system, but Mimàmsà is a school with its own views on the path and way of liberation. The main way to free the Immortal Soul from the siege of the body, of desires and this illusory material world (maya), according to Miámmsa, is that man must focus his attention on thoroughly abide by all laws, rituals, norms, social and religious obligations, as well as strictly and properly obey all regulations and restrictions and prohibitions set forth for each caste. level in ancient Indian society.

In the view of Miámmsà, the correct implementation of that dharma (dharma) itself can lead one to liberation, so the Miámmsà school is also called "Ritualism" (Ritualisme), or "The sacrifice" self-study" (Karina mimàmà). Regarding liberation, according to the Nyaya school, the cause of suffering in human life is because immortal souls are always bound by material atoms or in the human body, with emotions, wills, and desires that motivate people to take action to satisfy those wills and desires, thus causing consequences, karma (karma), confining the soul to the encirclement. radiation of atoms or the radiating encirclement of the human body, does not return to the true nature of purity, immortality, absolute existence, eternal. In order to be liberated, according to the Nyaya school, one must thoroughly follow the precepts and practice zazen, eliminate ignorance and confusion (ajàna), create good karma, and destroy all desires by means of recognition. Right consciousness to reach enlightenment, that is to reach the realm of tranquility, peace, and liberation. In order to determine the correct method of perception, the Nyaya school divides human perception into two types: prana meaning quantity, meaning right perception, and apràna meaning non-quantity, meaning wrong perception.

In the deductive method, Gautama gave an inference consisting of five paragraphs which are considered as the core of the argument: respect (pratijnà, premise); cause (hetu), reason or proof; example (udahadna), or great premise; compound (upanaya), or minor premise; conclusion (nigamana), or conclusion. According to the Vais'esika school of philosophy, causes act and combine atoms to form all things, including conscious humans, turning the chaotic universe into a unified order, according to Kanada. is controlled by an invisible, supreme, omnipotent force (adrishta), which is called the world soul. There are two types of souls, individual souls and supreme souls. The supreme soul is God, the only one and omniscient, the creator of the universe. In contrast, individual souls (Atman) abound. Parallel to the world of atoms there is a world of individual souls. Individual souls are essentially just the manifestation of the supreme soul in the body of sentient beings. Whatever the fate and quality of the soul is, the supreme soul also creates or destroys everything in the universe, that is, creates forms and bodies with forms that match their qualities and numbers part of such a particular soul.

It is the force of karma (adrishta), that the human body is the result of the action and harmony of the atom according to the six universal principles, with the desires and desires that cause the results of the action, causing The soul falls into the darkness of the world of sex, the world of permanent, visible, finite atoms, and cannot reach its pure, pure, pure, and immortal realm. Therefore, in order to liberate the soul, the Vaisesika school advocates a different path and way of liberation; That is to develop

awareness, to thoroughly understand the six principles that make up the universe, to understand the nature of the soul, and to control one's sex according to the Yoga method. out of the siege of the material world, but pure, eternal, immortal existence.

As the only school with the most radical idealist monistic stance in the orthodox philosophical system, on the issue of liberation, on the basis of inheriting and developing the philosophy of the Veda and the Upanishads, the philosophical school According to Vedanta, what is the profound essence, the foundation of all that exists, from which all arises and from which all things merge after dissolution, is the spirit of the dark world. high Bahman. Brahman is the absolute, supreme, immortal reality, the soul of the universe, the source of life of the universe. Individual souls are just different interpretations of the Supreme Universal Soul in the bodies of sentient beings, with certain feelings, wills, and desires. In order to free the soul from the bondage of the human body and of the material world, people must devote themselves to cultivation, contemplation, "spiritual experimentation", realizing their true nature. The individual soul returns to identify with the Supreme Universal Soul, merges with the Supreme by three methods: first, cultivating wisdom (prajna - yoga); second, cultivate morality (karma - yoga) according to precepts; and third, promote faith, love and devotion to the Supreme Being, also known as philanthropism (bhakti - yoga).

For the non-orthodox religious and philosophical schools, the issue of liberation is also one of the central issues in their philosophical thought on life, and is also presented from different points of view. First of all, according to the Jaina school of philosophy, they want to free the almighty, absolute, pure, and immortal soul from the darkness, the siege of the material world and the desires of the body, from the cycle of karma. report, reincarnation, people must cultivate morality with the ascetic method, force the body according to the law of ahimsa, do not kill even small creatures such as ants, mosquitoes, insects; do not steal; do not lie; not lewd; not have their own even though it's a veil; refuse all pleasures of the outside, diligently cultivate, keep the body and mind pure, pure and celibate; accompanied by a strict and austere living discipline such as a hunger strike from time to time, reducing the amount of food, daily only rice and sesame salt, until the body weakens, so that when you die, it will be destroyed. All desires, people will be completely pure and can no longer be reborn.

In response to the words of the philosophical and religious schools that advise people to cultivate spiritually, morally and escape from real life with long-term contemplation and contemplation to attain liberation, Lokayata school writes: "They say that you must give up the pleasures of life simply because they are associated with suffering; but what wise man would throw away the unmilled grain of rice that contains the good grain just because it wrapped in a hard husk" [30,93]. That is the unique point of view of the Lokayata school in contemporary India. Therefore, the ethical ideas of the Lokayata school were distorted and strongly attacked by the views of the opposing philosophical and religious schools. In fact, it can be said that, in another aspect, the doctrine that the Lokhayata school of philosophy offers is to advocate a new path, a tendency to liberate people, not by liberation from the world. The world is full of injustice and suffering, in the spiritual, ethical, moral, spiritual

world that by accepting life, working, enjoying all the happiness and suffering in life realistic.

Prominent in the view of liberation in Indian philosophy in general and in the unorthodox philosophical system in particular, it is Buddhism. Denying the view that the whole world is created and governed by Brahma or by some sacred gods, Buddhism holds that everything in this world is not created by anyone. It exists by itself, and due to its own causes and conditions, it is always in constant motion, changing without rest; Buddhism calls it "impermanent". Because things change and are impermanent, there is no such thing as permanent concentration, Buddhism calls it "no-self". Because of "impermanence", "no-self", the true nature of the world, everything is "emptiness", not nothingness, emptiness but existence but non-existence. But because we do not see the origin of the infinite, endless change of things and sentient beings created by cause and effect, people mistakenly believe that everything is permanent and everything lasts forever. Everything is mine, by me. That's why people keep craving, lusting, leading to the act of appropriating to satisfy the desires of that self, that self, creating results, causing karma (karma), getting caught in the ocean of suffering. persistent in the three worlds - triloka: (the world of desire-kamaloka, the world of form-rupaloka, the world of formless-arupa-loka) and the six paths - sadakula: (the realm of heaven-deva, the human world-nàra, Atula-àsura, the self-demonic - preta, hell-nàraka, animal-pa'su), that is called samsara (samsara). With the doctrine of "Four Noble Truths" (Catvāry Arya Satya), "Decades of Dependent Origination" Dvādasanidāna, "Eight Righteous Paths" Āryāṣṭāṅgika Mārga, Five Precepts (Panca sila) and Six Degrees (Ṣaḍpāramia), Buddhism has pointed out the root cause. the constant change of the universe and the world, find out the source of human suffering, thereby charting the way, the way to liberate sentient beings from karma, samsara and the sufferings of life life. Generally speaking, in the Buddhist thought of liberation with the doctrine of the Four Noble Truths, the Truth of Suffering and the Noble Truth of suffering present suffering and its causes. This is the starting point of the thought of liberation in Buddhist philosophy, as well as in most Indian philosophical and religious sects. The Truth of Cessation is the Buddhist view of the ultimate goal and task of liberation. That purpose and task is to eliminate all delusions, get rid of all attachments to the world of sensual pleasures, and destroy all craving in order to attain enlightenment and the state of Nirvana. The truth is the way, the way to liberation. The path and way of liberation are: "Eighty Path", "Five Precepts", and "Six Lands", in general called the Three Learnings: morality (sila), concentration (dhyana), wisdom (prājna). [6,177-178]. It is here that the content of the unique and deeply humane liberation thought of Buddhist philosophy is clearly shown. Thus, from the sufferings of life caused by ignorance and lust clouding, pulling, causing karmic consequences, the Indian philosophical and religious sects, though with different tendencies and characteristics, are all the same. take the thought of liberation as the goal and standard for his philosophical ideals.

***Second, some conclusions drawn when learning about the moral philosophy of life in ancient Indian philosophy***

**First**, the ancient Indian philosophical schools all aspired to the goal, the common ideal was to try to explain the problems of the nature of the value of human life, to find the causes of suffering and different ways. to liberate people from all bonds of the tangible, finite, and often-changing world of things like illusions (maya), attain enlightenment, realize their true nature and the true nature of things, and cease to exist. all desires, free from the influence of samsara's karma, integrate into the absolute supreme being, attain True Suchness, Buddhahood or Nirvana, with a pure mind, annihilated, unmoved, there is no longer the distinction between others - self, things - me, life - death, good - bad; leisurely, freely, freely, and peacefully through the cultivation of wisdom, morality, and faith. Because understanding the goal of liberation like that has given the Indian people a new perspective on life and happiness; that true, lasting happiness cannot be found in the material world, not in money, fame, and impermanence, illusory, but within us, in the absolute pure mind, my purity.

**Second**, ancient Indian society in general, and the content and characteristics of Indian philosophy in particular, were not only influenced by the sufferings of draconian patriarchal slavery and communalism. conservative rural areas, but also dominated by the harsh social class system in India. The caste system not only contributes to defining the structural characteristics and properties of the ancient Indian social order, but also profoundly affects the spiritual and moral life of society, in which strongly influenced and influenced the content, nature and characteristics of the ancient Indian religious philosophical schools.

**Third**, the ancient Indian philosophical schools, mainly stopped at the liberation in the spiritual, moral and spiritual fields, rather than the comprehensive liberation of people in real life. . The most correct, comprehensive and thorough emancipation of man must be the liberation of man not only in terms of spirit, spirituality, and morality, but fundamentally, more comprehensively, must liberate man. both in the physical aspect, in the material life in real society; that is, to liberate people from the injustice and suffering caused by the harsh patriarchal slavery, which is held back by the conservative, stagnant rural commune, along with the caste system. social - varna regime, extremely strict and backward, miserable life caused. It is the very concept of life in general and of human liberation in particular, which mainly emphasizes and pays attention to such spiritual, ethical and spiritual fields, which inevitably reveals its inherent limitations. history in ancient Indian philosophy.

### **3. Conclusion**

Ancient Indian philosophical thought always had religious characteristics, it expressed beliefs and practices according to religious thought. To have wisdom, it is necessary to have faith, practice experience to achieve absolute wisdom. The meaning and influence of ancient Indian philosophy on the masses not only left a strong impression on *the ideological and religious aspects*, but also had a profound influence on *morality, morality, and human life*. It cares about the fate and life of people, directing people to the purpose of a noble life. It shows the methods of studying,

cultivating morality, wisdom, human action, bringing people to perfection in both knowledge, quality and personality. It builds for people noble and good moral standards both in their views, moral ideals, and in attitudes, behaviors and ethical relationships; in which the ultimate ideal and goal of human life, according to Indian philosophical schools, is liberation. This study was carried out in order to analyze and clarify the basic issues related to the ethical philosophy of human life in ancient Indian philosophy. The article also drew three observations when learning about the moral philosophy of human life in ancient Indian philosophy. The study also confirmed that ancient Indian philosophy was a developed philosophy rich in content and form. It has mentioned most of the issues of philosophy, showing the level of development of deep logical thinking of the Indians. However, regardless of the variety of forms, Indian philosophical doctrines are focused on explaining the most basic problem, that is, the nature and value of spiritual and moral life. , human spirituality, find the source of human suffering and map out the way to free people from those sufferings, on the psychological, ethical, and spiritual levels; not by sensory or rational perception, but by intuition. That is liberation. Therefore, it can be said that, if considered in terms of value, the idea of liberation is the central feature of Indian philosophy. The limitation of this study is that it has not yet analyzed the unity and diversity in ancient Indian philosophy.

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