Ethnic Concept in Ancient Indian Pholosophy: Characteristics and Meaning of History

MSc. NGUYEN NGOC KIM NGAN

Pham Ngoc Thach Medical University, Ho Chi Minh City, Vietnam.
Email: ngannnk@pnt.edu.vn

Abstract

The ancient Indian philosophical doctrines have a very early history, it covers most of the different fields of philosophy such as worldview, human view, epistemology, morality. society; Especially in that is the moral ideology with the problems of the purpose, standards and methods of ethical education which are often resolved in terms of spirituality, religion, with the tendency to "inward" to seek unity. Between the "Self" and "Supreme soul" of an individual entity, in order to lead to the highest moral ideal of liberation is one of the thoughts that play a leading role in ancient Indian philosophy.

Keywords: Moral ideology, ancient Indian philosophy, human values, human philosophy, spiritual ethics, religion, liberation.

Introduction

Ancient India is one of the oldest cradles of philosophy and religion in the history of human thought. The sublime philosophical thoughts embodied in the philosophies of the philosophical schools: Jaina, Lokāyata, Buddhism, Sāyakhya, Yoga, Mīmāṃsā, Nyāyá, Vaisésika, Vedānta, have shown us a profound lesson about values of human spiritual and moral life. These philosophies pay attention to the nature of the spiritual life and the similarities between the inner and the outer world, find the way to liberate people from the suffering of life by cultivating virtuous, empirical action. spirituality, intellectual training and how to get people out of all suffering, to reach the state of Nirvana (निर्वाण nirvāṇa), that is one of the prominent problems of ancient Indian religious philosophy. Therefore, the ancient Indian philosophical schools focused on explaining the most core problem, which is the problem of human ethics, in which liberation is considered the highest moral ideal in Indian philosophy.

Method and Data

Purpose: Through the systematic study of moral thought in ancient Indian philosophy, the paper clarifies the contents and characteristics of moral thought in ancient Indian philosophy. From there draw its historical significance for the process of educating human morality in Vietnam.

Methodology: During the writing process, the writer used a number of scientific methods related to the topic such as historical and logical methods, analytical and synthesis methods, interpretation and inductive methods. and some other related methods.

Main Findings: Research to clarify ethical issues in ancient Indian philosophy, that is the viewpoints, categories, moral philosophy of human life, deep morality such as: "soul", "body", "perception", "good" and "evil", "suffering", "cause and effect", or "causality", "samsara", "karma", "moksha", "Nirvana", "impermanence", "no-self", "emptiness",... Directing people to the goal of a beautiful life, by learning methods, cultivating morality, wisdom, and actions of people, bringing people to quality perfection, personality, knowledge.

Literature Review

In general, the topics written about moral ideology in ancient Indian philosophy have been interested and explored by many scholars and scientists, but ultimately we can generalize them into topics. the following research: *The first topic* is the studies of the ethics of ancient Indian philosophy in the whole history and cultural process of India, such as works: *Our Oriental Heritage* by Will Durant, by Simon and Schuster, New York, 1954; *The Discovery of India*, 3 volumes by Jawaharlal Nehru, by The Oxford University Press, New Delhi, India, 1954; *The Indian Philosophy* work by S. Radhakrisnan, by New York, The Machillan, 1951; and The Oxford University Press, New Delhi, India, 1956; Max Muller's *Six Systems of Indian Philosophy*, by Bhavan's book University, 1899; *Introduction to Indian Philosophy* by Le Xuan Khoa, Learning Resource Center, Ministry of Education, Saigon, 1972; ; *History of ancient Indian Philosophy* of Doan Chinh - Trinh Thanh Tung, Publisher. Social Science, Hanoi, 2021; *Liberation Thought in the Indian Philosophy* of Doan Chinh, Publisher. National politics, Hanoi, 1997...

The second topic is the studies of ethics through each trend, each type of Buddhist philosophical scriptures of Indian religion. Among them are works such as: *A Sourcebook in Indian Philosophy*, compiled by Sarvepalli Radhakrishnan and Charles A. Moore, Princeton University Prees, Princeton New Jersey, 1973; *The Upanishas*, 4 vol, published in 1949, 1953, 1956, 1959 by Bonanaza Books, New York; The Bhagavad gita, by S. Radhakrisnan, Allen and Unwin, London, published in 1953; *Primitive Buddhist Ideology* by Kimura Taiken, Van Hanh, Saigon, 1969; *Theravada Buddhist Thought Hinayana* by Kimura Taiken, Van Hanh, Saigon, 1969; *Mahayana Buddhist Ideology* by Kimura Taiken, Van Hanh, Saigon, 1969...

The above works have deeply clarified the ethical content of the ancient Indian philosophical schools, thereby evaluating and drawing its features, quite deeply.

Results and Discussion

Among the factors that make up the spiritual life, morality is one of the factors with important significance to the formation of human nature. This issue has been discussed early on by both Eastern and Western thinkers. In which, especially the moral ideology of ancient Indian philosophy, is expressed through valuable works such as: Veda, Upanishad, epic Mahābhārata, Rāmāyana, Bhagavad-gītā, or Mahāyāna Buddhist scriptures... That moral thought has a deep

human philosophical significance, always attaching the issue of moral value to the issue of religious spiritual significance. The moral ideas of ancient Indian philosophy arose from life and entered life in order to direct people to truth, goodness and beauty. Therefore, the study of ancient Indian moral ideology is very necessary not only to help us learn more about the moral spiritual life of the Indian people but also contribute to the training and education of morality Vietnamese people ethics today.

India is known as the land of philosophy and religion, where the spiritual life of the Indian people is extremely rich, with a country of many devotees. In particular, ancient Indian philosophical ideas and doctrines have both historical and literary value and have profound moral philosophical significance. The moral ideology of the Indian philosophical schools is deeply influenced by the living conditions and living in ancient Indian society. The concept of ethics in ancient Indian philosophy began in the category of Dharma (धर्म) and Ṛta (ऋत).

Dharma, is the fairness, legitimacy, moral integrity, duty and obligation, the setting within each object that governs the growth and development of each object. Dharma is a major concept that has many meanings in Indian religions, such as Hinduism, Buddhism, Jainism, Sikhism and others. In Hinduism, dhamma is one of the four components of Puruṣārtha, purpose of life, and denotes acts that are considered to be in accordance with Ṛta, the order that makes up life and the universe. It includes duties, rights, rules, conduct, morality and "the right way of life". In Buddhism, dhamma means "cosmic law and orde" expressed through the teachings of the Buddha. In Buddhist philosophy, dhamma is also a term for "phenomena". Dharma in Jainism refers to the teachings of Tirthankara (Jina) and the doctrinal content related to the purification and transformation of human morality. To Sikhs, dharma means the righteous path and the correct religious practice.

In the Vedas - Upanisad philosophy, the term "ṛta" is also seen as the origin of the basic ethical conception of dharma in later Indian philosophy. In Indian religious philosophy, Ṛta ऋत ṛta, meaning "order", "rule", "truth") is the principle of the natural order that governs and coordinates the work of the universe and everything. inside it. In the hymns of the Vedas, the Ṛta is described as the song that ultimately is responsible for the proper functioning of the natural, moral, and sacrificial order. Conceptually, it is closely related to the commandments and commandments that are supposed to uphold it, collectively known as the Dharma, and the individual's actions in connection with them are called Karma. Thus, it can be understood: "Ṛta is the embodiment of moral principles in each human behavior. Ordered and unified behavior is an essential characteristic of a good life. Chaos often represents wrongs, the greatest sin. Virtue must conform to the laws of the universe" (Doan Chinh, 2011: 77).

In Bhagavad gitā, the concept of dharma is expressed in svadharma, meaning self-dharma or individual rule. The concept of Dhamma is attached to duty and it is found in the Bhagavad gitā. Bhagavad gitā sets out the responsibilities and duties for each level and the correct fulfillment of their own duties is considered to be the correct fulfillment of the dharma: "Dharma: Duties, rituals and solemnities lies in the spirit of religion. Every family must obey" (Bhagavad - gitā, 1971: 181).

In Buddhist philosophy, dharma also means "dhamma" to refer to phenomenal things and especially to the teachings of the Buddha or the teachings of the Buddha. Thus, it can be said that ethics according to the Buddhist conception, which is understood as follows: "The religion is the Dharma, the virtue is the enlightenment, does not distort the Dharma. The natural principle is the truth. To get into people's hearts, to touch people is virtue. Morality is the teaching that people should follow to become charitable, to get rid of suffering"(Doan Trung Con, 1996: 524). Thus, the Dharma of Buddhism is the dharma of liberation and all the moral values of Buddhism are associated with the process of liberation. The Buddhist teachings that help people to attain the view of Nibbana become the basic moral principles of society. What helps people to find the truth will be considered good and the actions and thoughts that interfere or are harmful to this action are considered evil. Therefore, according to the Buddha's teachings "the truths, the natural principles are the religion, to reach the human heart, to touch the person is virtue. Morality is the teaching that people should follow" (Doan Trung Con, 1996: 524).

Thus, from the Vedas we have the fundamental concept of morality, which is dharma. Later, in Bhagavad gitā, the concept of dharma is expressed by svadharma, that is, rule, morality for oneself or for each person, or svadharma is dharma, which is the inner rule of each person and that rule. must be in harmony with the will of the gods. Dharma is one of the basic concepts of ancient Indian moral thought. Thus, from ancient times Indians have viewed dharma as a measure of moral values, as a concept of morality with the rules of conduct in the family and in society. So, the oldest and most fundamental concept that soon appeared in Indian society was the concept of "dharma".

Through understanding the process of formation and development of moral thought in the Indian philosophical schools in ancient times, a key issue has emerged that is that the Indian people always have dreams. is to find the way of liberation, in order to have the spiritual life state of attaining the nirvana state by the path of moral cultivation, knowledge cultivation, meditation, spiritual experimentation to attain enlightenment. Consequently, liberation has really become the highest moral ideal in Indian philosophy: "It can be likened to a gem seen in many different degrees. One can look at it through different aspects such as state, purpose, means and outcome, as well as the aspect of religious morality" (Doan Chinh, 2010: 45).

The categories of morality, ethical concepts, ethical principles, ethical behavior, and ethical norms of the ancient Indian philosophical schools were all regulated by the social relations at that time and reflected. The clear light, throughout Indian social life from the Vedas - Epic to the Classical period or the Balamon period, Buddhism onwards, is more complete in the Buddhist ethical philosophy of human life and in the thought of the classical philosophical schools.

Under the impact of the rural communal regime together with the harsh rules of the system of caste discrimination, Indian social life developed, stagnated, limited human thinking. However, in the area of thought that marked the emergence of two mainstream philosophical currents; The orthodox systems: Nyāyá, Vaisésika, Sāṃkhya, Yoga, Mīmāṃsā, Vedānta; and The heterodox systems: Cārvāka, Jaina, Buddhism, promoted philosophy in this period developed in diversity.

Moral thought in the *Sāṃkhya* orthodox philosophies holds that human existence is suffering because of the "self" and the intellect (buddhi) tied to the object, attracted by blind transformative

powers. Therefore, the way to end suffering is how to realize all suffering, the rivalry between one self and another, then man will come out of that misery, he will be free. Thus, the moral thought of the Samkhya school is aimed at achieving the goal of the soul, where the origin, considered existence and the disintegration of things are explained as liberation.

According to the *Yoga* philosophy to practice morality, it is necessary to have the adherence to ethical standards such as non-violence, honesty, abstinence, keeping purity outside, and inside contentment, strict, to be able to control the breath to help calm thoughts, no longer dominated by the world around them. These standards of morality can only be attained through rigorous, rigorous, comprehensive training from body to mind, from the outside to the inside. To attain the absolute greatness and purity of the spirit, freeing the mind from the bondage of the body and the physical world, leading to a mystical entering state, identification with the divine God, one must persistently train, practice hard, practice physical and intellectual discipline step by step, step by step, from low to high using eight cultivation methods called "Eight Noble Phantasms", include

1. Yamas (यम, restraint or eradicate sex): In this period must thoroughly practice and keep the precepts ahiṃsā अहिंसा (No violence, no harm to other beings), Satya (honest, no false), Sinteya (not stealing), Brahmacharya (single, faithful to a spouse), and Aparigraha (no mercy, no possession). 2. Niyamās (नियम, internal processing): Engage in hard practice, keep the soul serene, pure morality. 3. Aṣana (आसन āsana, Dhamma, derived from the word "ās, आस" which means "to sit down"); 4. Pranyāma (the legal thing): A method of controlling the breath, not breathing much, not breathing hard, must breathe gently to avoid mental distraction; 5. Prātyahara (renunciation or process senses): A method of controlling, mastering the senses; 6. Dhārana (धारणा, total Dharma): A cultivation method to focus all wisdom on a certain idea or point, making the spirit free from all feelings, all thoughts, senses, attainment. absolute purity; 7. Dhyāna (s. ध्यान, p. झान): Dhamma tranquility or meditation): is the intense concentration of the spirit on a main object is the dharma, which can reach the state of enlightenment, take awakening the person to the point of insight, experience; 8. Samādhi or Prajñā (समाधी, also known as samāpatti) wisdom or trinity of dhamma): It is the complete mastery of mind, will, and will to attain great enlightenment, no longer conscious of one's existence, find myself in the great self, radiant light, completely liberated from the world…

The Mīmāṃsā school of philosophy said that man cannot completely free his soul from the bondage of the body and the physical world by his intellect and every effort of consciousness. Therefore, Mīmāṃsā argued that people need to keep strictly the precepts and practice properly the rules, rituals, and rules of sacrifices set forth in the Vedas and focus on the path of respect, dharma obedience, Proper observance of social and religious regulations for each certain class and if one practices dharma voluntarily, it is possible to lead man to complete liberation. Therefore, for the Mīmāṃsā school people should appropriately apply dharma to one's own life in order to achieve the highest moral ideal of liberation.

Next, the *Nyāyá* school concept that earthly life is full of suffering and soul bondage. The soul that is bound and confined to the dark circle of atoms or bodies is due to "greed, hatred, delusion, sex, love", motivating people to act appropriately to satisfy senses hope. It is only liberated when people have correct knowledge and thoroughly cultivate morality, meditate to eliminate senselessness, delusion, create good karma, destroy all desires, and thus, can reach the highest moral ideal is liberation.

Like the *Nyāyá* school of philosophy, the *Vaisésika* school emphasizes the individual and object separation and develops the atomic theory of the universe. Dharma is considered by the Vaisésika school as the spiritual law that governs the universe and the whole system surrounding it. spirit "(Doan Chinh, Ed, 2003: 462). Therefore, according to this school, it is not possible to be liberated by ways or ways such as: worshiping, accumulating austerities or believing in the salvation of the supreme being. But liberation can only be realized through the path of strict training and adherence to the moral standards such as: following the Yoga practice, eliminating the karma to free the individual soul from the siege. of the physical world, and must understand the six principles that make up the universe. If this is done, the individual soul can reach the highest moral ideal, complete liberation.

According to the *Vedānta* sect, there are two egos, a minor self and a great self, in fact they are just one. and the two worlds are the phenomenal world and the pure ontological world. According to the Vedānta sect, in order to attain enlightenment and liberation, that is to want the "Self" (Ātman) to be identified with the "Supreme Cosmic Soul" (Brahman), man must cultivate morality (karma - yoga), wisdom training (prajñā or jnana - yoga) and must have absolute love faith in the Supreme Being, also known as charityism (bhakti - yoga). But training wisdom, awareness to attain enlightenment, liberation or attain the identity between Ātman and Brahman, according to Vedānta, is not by sensory experience and logical reasoning, or reason, but by intuition, inner self-contemplation, long-term spiritual experimentation and trust in the Supreme Being. Because, our five senses and feelings are always drawn, governed by this finite, tangible world of phenomena, often disappearing like this illusion, ephemeral; still reason, though deep thinking, but it does not help us fully perceive and vividly the object as it is. Therefore, liberation is considered to be the highest moral ideal of the Vedānta philosophy school.

In short, in the six orthodox philosophical schools, although each has different moral conceptions, there are different paths and practices, but all of these schools aim to get liberation. do the highest moral ideal. Derived from the views that were critical of the Balamon doctrine and neither recognized the supremacy of the Vedas, nor acknowledged the creator's view of the universe that the six schools of orthodox philosophy stumbled upon. Thus led to the birth of the orthodox philosophical schools: Jaina, Lokāyata, Buddhism and the pagan monks.

The first orthodox school of philosophy, *Jaina*, held that the soul is an omnipotent force, but its ability is limited by specific bodies with the emotions and lust in which the soul resides. there. In order to free the pure soul of absolute purity from the chains of the mundane world, the manipulation of sensuality, in order to attain purity, man must go through the moral teachings by the ascetic cultivation method, according to the law "Ahimsha", including: Ahimsa (harmless), Satya (not lying), Asteya (not stealing), Brahmacharya (restraining desire), Aparigraha (not

possessing); accompanied by the discipline of austerity until the body weakens, so that death will destroy all desires and thus will be free from samsara and attain supreme freedom and happiness. While discussing morality, *Lokāyata* considers pleasure, sensuality, to be the pinnacle of life. Lokayata morality is crude individual hedonism, the pleasures of life, and at the same time it is the sole purpose of the individual. Therefore, this school has advocated a new path of human liberation by accepting life, enjoying happiness and suffering, and at the same time promoting the purpose of life is life, and clarity. True philosophy is finding happiness.

On the basis of the impermanent worldview, no-self, emptiness, and cause and effect, *Buddhism* has shown human suffering and the ideal of human liberation by cultivating morality, wisdom according to the three classes, precepts, and concentration, wisdom to attain buddhahood by ethical standards: the "Noble Eightfold Path", the "Five Precepts", the "Six Charities*". Buddhism* thinks that everything in this world is an impermanent, indeterminate line of transformation, not created by a god and by predestined action constantly changing itself, Buddhism calls it "impermanence". "Impermanence", (Sankrit is "anitya", Pali is "nicca"). The category of impermanence refers to all things and phenomena in the constantly changing world, no dharma exists forever, all obey the law of birth, abiding, singularity, passing: "All that has form in the world is always changing and corrupting" (Thich Thien Phap, 2008: 10). Because everything changes impermanent, so there is nothing that is ordinary, Buddhism calls it "no-self". "No-self" is not having a Self, something that is permanent, unchanging, solid, existing without depending on the other"(Doan Chinh - Trinh Thanh Tung, 2021: 386). Because everything is an extremely illusory transformation, nothing is real, is "impermanent", "no-self", so the nature of the world of things is "emptiness". "Emptiness, not emptiness, but the existence of all things is conditioned by conditions, so it is false", "exists" but "does not exist"(Doan Chinh - Trinh Thanh Tung, 2021: 387).

The reason that things and phenomenons in the universe are constantly changing according to the process of birth, universe, heterogeneity and passing is governed by the law of causation. From the worldview of causality, Buddhism has outlined the source of human suffering as well as outlined the path and way to eliminate suffering in order to bring people to the ultimate moral ideal of liberation through practice with "Noble Eightfold Path", "Twelve Nidānas" or "Twelve links", "Five Precepts", "Six Charities".

"Noble Eightfold Path" is a method of eliminating suffering, to bring people to a pure peace of mind in the present life. "Noble Eightfold Path" is the fourth truth (the Noble Truth) in the four Noble Truths including: Right View (Sammādiṭṭhi): right perception, recognizing right and left; Thought itself (Sammāsaṅkappa): right thought to attain truth and enlightenment; Main speech (Sammāvācā): only say the right things, the good things, the right things; Main karma (Sammākammanta): to act rightly, not to do evil; Main destiny (Sammā - ājīva): living rightly, humane, not greedy, evil, self-seeking; Sammāvāyāma: the right effort to rise; Mindfulness (Sammāsati): always mindfulness, thinking of the true doctrine; Right concentration (Sammāsamādhi): steadfast, focusing thoughts on the true path, ethics.

Thus, the way of cultivating with "Noble Eightfold Path" has shown a deep humanistic concentration in Buddhist philosophy of liberation. Besides, in order to prevent actions that cause

evil, to do good things, Buddhism has introduced the spiritual practice to everyone and for themselves, which is the five precepts and the six charitys. "Five Precepts" are the moral foundation in Buddhism, preserving the five precepts is respect for humanity, bringing happiness to human beings, is the main goal of Buddhism. "Five Precepts" of Buddhism include: 1) No killing, 2) No stealing, 3) Honesty, no lies; 4) No greed, 5) No alcohol. According to the Buddhist point of view, the practice of morality according to the above five rules has the effect of directing people to act impermanent, not self-interested and only act according to their duties, not paying attention to joy or suffering, rich or poor, means to be free from all the constraints of desire, which are actions that do not create karma, which directs people to the highest moral ideal of liberation. Along with the above cultivation methods, Buddhism also advocates the path of training morality by the "Six Charities". The "Six Charities" is generally understood as the six means to bring people from the edge of passion to the edge of the sense, including: Almsgiving (dāna): 1) bringing their own efforts, talents, and possessions to help people with compassion, charity; 2) Keep precepts (śīla): observing the precepts, is actively giving up evil, maintaining all good roots; 3) Patience (kṣānti): is patience, tolerance in actions, words, not impatient, called birth patience, dharma patience; 4) Effort (vīrya): is the effort, effort to rise, cultivating the Dharma more and better, doing good to avoid evil; 5) Dhyāna: intense concentration of the mind in one place, allowing the mind to remain; 6) Prajñā: is the wisdom generated by meditation that understands the reality of all things and understands the true nature of its nature.

From the purpose of eliminating ignorance, destroying desire, attaining perfect wisdom, pure mind, clarity, bliss, realization of Nirvana. Buddhism has given rich cultivation methods: "Noble Eightfold Path", "Twelve Nidānas" or "Twelve links", "Five Precepts", "Six Charities". Therefore, the Buddhist philosophy of human ethics contains a deep humanistic spirit. Buddhism believes that by breaking the circuitous links of the "Twelve Nidanas", Buddhism asserts that liberation from these endless cycles of rebirth and dukkha, by educating and perfecting morals, by contemplating and contemplating the mind, can be attained liberate suffering, Nirvana, a noble moral ideal.

With the above characteristics, ancient Indian moral ideology demonstrates the wonderful creativity of spirituality in terms of morality and belief, between itself and the universe, between moral ethics and awareness. At the same time, ancient Indian morality is also caste, introverted ethics, and ethics - liberation. This ethic has clearly depicted the entire spiritual life of Indian society in ancient times, it is clearly demonstrated through the following characteristics:

First, ethical thought in ancient Indian philosophy had a correlation between morality and belief, between itself and the universe, during this period the Indians recognized the entities that were potentially maneuvering. the universe, and its destiny. It is the condition of life that on the one hand man must withstand the disasters that nature causes and try to get rid of it, with on the other hand man must rely on the resources that nature offers to be able to maintain the living. Since then, creating a harmony between people and gods, and between gods and gods. The living nuance in ancient Indian society was heavy on "rituals, beliefs". It is through such generous attitudes that regulate both reason and love that a satisfactory solution to the religious problems has been found, which contributes to a deep relationship between morality and faith. than.

Besides, in the subconscious of the ancient Indians, the spirit was not an obsession for them but on the contrary, the spirit was a part of existence, always present to protect them.

Second, the imprint of class in the moral ideology of ancient Indian philosophy. Talking about the moral ideology in ancient Indian philosophy, it is impossible not to mention the system of caste division. It was the high and low division between caste that helped ancient Indian society: "Establishing an order in chaos caused by inequality and differences between individuals, it avoids millions of people. from being haunted by ambition and wealth; it defines the individual's life, giving each person a dharma, the discipline of the exercise to follow"(Will Durant, 1996: 183, 184).

Third, moral ideology in ancient Indian philosophy was the unity between ethical morality and epistemology. Morality is an important factor that appeared quite early in Indian philosophical thought, specifically "in Vedas, action means sacrifice, while in Buddhism" sacrifice "has the nature of morality" (Hoang Sy Quy, 1974: 70), moral morality of the ancient Indians is the expression of the human behavioral rules of man or of man with god. On the other hand, among the moral values, the moral category, the ethical principles such as sacrifices, rta, dharma, the eight righteousness, the five precepts, the six precepts, the good and evil... demonstrate the dialectical role between epistemology and moral morality. Thus, having knowledge and understanding is to develop morality and perfect human personality. Knowledge is required to achieve moral perfection.

Fourth, introversion and liberation (moksha, मोक्ष, mokṣa) - a central problem in the moral ideology of ancient Indian philosophy: Liberation is seen as the basic problem and the ultimate goal to help people get rid of a miserable life in ignorance. So everyone must perfect morality by contemplating and contemplating in the inner world, so that people can be free from suffering, and reach Nirvana. From these features, moral ideology in ancient Indian philosophy partly met the social need to create a world of natural deities to explain phenomena in social life and the realm of morality, the matter of life, the nature of the spiritual life, the issue of moral values. Aiming towards establishing a hierarchy in society, adjusting human behavior, promoting the role of human education on the basis of moral ideology of the ancient Indian philosophical schools. The pinnacle of this moral thought is towards human liberation, for the good human future. Thus, through the study of moral ideology in ancient Indian philosophy, we can see that the ancient Indian philosophical and religious schools are interested in solving the problem of human life, finding a place of direction. of human life, looking for a practical guideline to decide for the reason of life, the ideal of human life, this common point has made the moral ideology in ancient Indian philosophy have profound human meanings. First, Indian religious philosophy always pays attention to the identity and life of each person, and upholds the role and meaning of human life, especially the moral man. Second, in terms of morality, it makes sense for the current development and renewal of our country, always focusing on the human factor, considering the human being both the goal and the driving force of development society.

In addition, this moral ideology also has significant implications for the education of Vietnamese people today. From these issues, we can draw from the following experiences: The first, defining

educational purposes is a central task in human development strategy. In order to train classes of people useful for society, it is necessary to pay attention to comprehensive education, especially educating both "talen" and "morality", in which "morality" is the root. The second lesson, through the study of "moral ideology in ancient Indian philosophy", can draw the lessons learned from modern human ethics perfecting education, which is necessary to use methods, ways are abundant and effectively different.

Thus, with profound human ethical problems often resolved under the spiritual and religious roots, with the tendency of "inward" to find the "Self" (Ātman) in the "Ultimate Self" (Brahman) of an entity, personally, towards the highest moral ideal of liberation is one of the ideas that play a leading role throughout ancient Indian philosophy. The emergence of moral thought in ancient Indian philosophy not only has a profound human significance but also has a practical significance that plays an important role in the moral education for people in society.

Conclusion

In short, moral thought in ancient Indian philosophy contains many profound views expressed through concepts, spiritual categories, about samsara, about liberation, about the relationship between spirits. individual soul with the ultimate cosmic soul, between phenomena and categories such as: Ṛta, Dharma, Brahmā, Ātman, Mokṣa, Karma, Nirvāṇa, Saṃsāra, Papa (evil), Susara (good), Pratyayas (predestined), Anitya (impermanence), Anātman (no-self), Avidya (ignorance), Dhyāna (concentration), Samādhi (insight), Chitta (mind), Sila (precepts), Dāna (generosity), Almsgiving (dāna), Patience (vīrya)... In it, liberation is one of the most cross-cutting, the highest moral ideal in Indian religious philosophy. Going beyond the institutions of social history, moral ideology in ancient Indian philosophy is really the values of practical significance and a useful lesson in building moral people, human beings. direction of kindness, actively contributing to the perfect orientation of the Vietnamese human personality today.

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