Conditions of formation and conclusions drawn when learning about ancient Indian philosophy

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Abstract: Along with Egypt, Babylon and China, ancient India is one of the oldest, brilliant, rich, profound, and magical cultural cradles of human civilization. In that ancient culture of India, philosophy is one of the unique and developed fields that are not inferior to any other philosophy in the world. This study was conducted to analyze and clarify the natural and historical - social conditions that formed ancient Indian philosophy; The statements are drawn when learning about the natural and historical - social conditions that formed ancient Indian philosophy. The results show that the birth and development of Indian philosophy as a form of theoretical knowledge cannot be separated from natural conditions, historical and social conditions. The study also confirms that, among the brilliant achievements in cultural and spiritual values that the Indian people have achieved in the ancient period, philosophy and religion is one of the fields of development that is quite prominent. unique. The process of formation, development and ideological content of ancient Indian philosophy is a reflection of and is conditioned by natural conditions and historical characteristics, as well as the nature of Indian social life. Ancient degree.

Keywords: Philosophy, Indian philosophy, India, conditions, formation..

1. INTRODUCTION

India is located in South Asia, the Southeast and Southwest borders on the Indian Ocean. The Northwest is a low mountainous region, bordering Central Asia and Southwest Asia. Throughout the region from the Northeast to the Northwest of ancient 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 in the east, which form two fertile plains - the cradle of ancient Indian civilization. In the Middle Ages, the territory of India was larger, including present-day Pakistan, Bangladesh, and Nepal. India today is a country with the 7th largest area in the world (3,280,483 km2) and has the second largest population, after China. Looking at the map, India almost occupies the whole of South Asia.

The socio-economic salient feature of ancient India is the early existence and long-lasting socio-economic structure following the model of "rural commune". In this structure, land belonged to the state, communal people cultivated public land and paid rent to the state, slaves

had no role in production. On the basis of that model, in the ancient and medieval Indian society, there existed a very persistent caste division, the distinction of race, lineage, occupation, religion, making the social structure very complicated complex. Ancient Indian culture was very developed. The Indians knew that the earth revolved around an axis, knew how to invent the calendar, had a decimal numbering system, knew zero, made achievements in algebra, geometry, mining. roots, trigonometry, circles…, medicine and developmental chemistry. This is also the period of development of abstract thinking, the birth of religious and philosophical systems. These conditions have always had a strong impact on people, leaving a strong spiritual imprint, creating the basis for the birth and defining the content and nature of ancient and medieval Indian philosophy. The peculiarity of Indian philosophy is that it is influenced by "inward-looking" religious ideas. Therefore, the interpretation and practice of human problems from the perspective of spirituality and religion in order to achieve "liberation" is the dominant trend of many ancient Indian religious and philosophical doctrines.

The special feature of philosophical thought as well as ancient Indian culture is that its philosophical thought is always oriented towards spiritual life and abstract thinking, so it is very sublime and profound. Moreover, unlike many civilizations, with many other countries, Indian philosophy and culture is a world of mystery, wonder, and charm, which has never been extinguished in history. In the current context of the world's movement and development, philosophical ideas and major religious philosophies of India such as Buddhism, Hinduism, Yoga, Jainism... not only have shined in many places. countries in the world, and has been vividly applied by the leaders of the Indian people in their struggle for national liberation, but also has practical significance in explaining the relationship between people and the world. man, the relationship between man and the world,

2. RESEARCH METHOD

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

Techniques used
The article uses research and document analysis techniques 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: What were the natural and historical-socio-historical conditions that formed the ancient Indian philosophy?
Question 2: What are the conclusions drawn when learning about the natural and historical - social conditions that formed ancient Indian philosophy?

Research purpose
The purpose of the article is to analyze and clarify the natural and historical - social conditions that formed ancient Indian philosophy; The statements are drawn when learning about the natural and historical - social conditions that formed ancient Indian philosophy.

3. RESULTS AND DISCUSSION

The birth and development of Indian philosophy as a form of theoretical knowledge cannot be separated from natural conditions, historical and social conditions. This content is demonstrated through the following issues.

First, natural and socio-historical conditions with the formation of Indian philosophy

India is one of the countries with *geographical conditions, natural conditions and climate* with diverse, rich but also very harsh features. It is such living conditions that have had a regular impact and made a strong impression on the material and spiritual life of the ancient Indians, on all aspects of society, such as the mode of production, the way of life. activities, customs, practices, psychology, conceptions and ideas, especially philosophical, belief and religious ideas. *In terms of geographical and natural conditions,* India is a large peninsula located in southern Asia, on both sides, southeast and southwest bordering the Indian Ocean. North of India is the majestic Himalayas, considered the "roof of the world". In Sanskrit, Himalaya means "land of snow", covered with snow all year round, is the inexhaustible source of water of great rivers, such as the Indus and Ganges in mainland India. With the very rich imagination of the Indians, the Himalaya is the confluence between heaven and earth, the residence and departure of the gods between heaven and earth; It is also the place where the ascetics have chosen as a place to practice, reflect, and contemplate the origin of the universe, the nature of human life, and find a way to free sentient beings from the sufferings of life.

The northernmost region of India is the province of Kashmir, home of the famous ancient Indian traditional silk and brocade industry, originating from the Indus valley civilization of the Northwest. South Asia today. To the south of Kashmir lies the region of Pendjab, meaning "region of five rivers" (consisting of the Indus River and its four main tributaries, the Ravi, Thelum, Chenar and Sutleji) with the great city of Lohore and the Indian summer capital Simla in the range. Magnificent Himalayas. It is from these places that the Indians have created legends and myths to explain the very diverse, powerful, and magnificent phenomena of nature and the richness, complexity, ups and downs of human life.

The Indus river - the Indus river, over 3180 km long, from its source, flows southwest through the West Pendjab region, empties into the Gulf of Oman, its Indian name is Sindhu, meaning "river". When the Persians entered India, they changed it to Hindu and called northern India Hindustan, meaning "land of rivers". When the Greeks invaded India, it changed to another language, and then the French changed it to Indian again. From the 3rd millennium BC, in the lower western part of the Indus river arose the oldest and most famous civilization, with the two ancient cities of Mohenjo - daro and Harappa, Sanskrit for "death hills". That is the Indus River civilization - the source of the history of Indian civilization.

Also from the Pendjab region, the Juma and Ganges rivers flow lazily to the southeast. In particular, the Ganges River, which is large every time it comes to the holy land of Benares, flows into the Bay of Bengal, purifying ten million Hindus every day, making Bengal and the region around Calcutta fertile. It is the lifeline of millions of Indians who live along it and depend on it on a daily basis. Therefore, the Ganges River is the river with the most important role and significance of the Indian continent, both in the geographical, economic, political and social fields and in the spiritual and cultural life, especially in the cultural and spiritual life. religious beliefs. The Ganges River is 2510 km long, originates in the Himalayas, flows

southeast through Bangladesh, and empties into the Bay of Bengal. The river is named after the Hindu goddess, Ganga. With a fertile alluvium and a large basin of nearly 907,000 square kilometers, the Ganges River was the cradle of ancient wet-rice agriculture and the birthplace of small, scattered slave-owning nations. ancestor in ancient India. These slave-owning nations were the nations of the Aryan tribes, formed when they invaded and conquered India in the late 2nd millennium early 1st millennium BC.

The Ganges basin is India's most populous and most important agricultural region. The western part of the Ganges Delta is supplied with abundant irrigation water by an interlaced system of canals, with the main channels being the Upper and Lower Ganges. Usually the banks of the Ganges have marshes and lakes. In the field areas on both sides of the Ganges, people grow food crops and crops such as rice, wheat, potatoes, corn, sugar cane, lentils, sesame, vegetables, peppers, mustard, and seeds. oil, cotton, jute, hemp.

In particular, in terms of spiritual meaning and value, the Ganges River is not only the basis of civilization, but also the foundation of India's most sacred spiritual and cultural life. In the mythical thinking of the Indians, the Ganges is considered the daughter of the Himalayas. It is a river that originates in the heavens, flows through the Himalayas, brings water to cool the earth, and then flows to the underworld. For Hindus, the Ganges River is considered the embodiment of the goddess Ganga on earth. In Indian culture, especially for Hindus, water in general, and Ganges river water in particular, is a symbol of strength and purity. Bathing in the Ganges river water, people not only feel calm and peaceful as if they have taken away all the toil, suffering, sorrows and worries of life, but also can help them to wash away their sins and solve their problems. free them from the cycle of death and rebirth. For Hindus, the Ganges River is like a tolerant, benevolent, loving, comforting, giving, and saving mother. Therefore, bathing in the Ganges River has become a sacred religious activity of Hindus. Millions of Indians, every day, perform a ritual of pouring water on their bodies to wash away the impurities of the day. In particular, it is the festival of bathing with purified water, with rituals of religious nature and spiritual meaning that are very sacred, solemn, fervent and a pure faith. On the banks of the Ganges River, the *Kumbh Mela* purification festival, held every three years, alternates in four cities, Allahabad, Haridwar, Ujjain and Nashik, lasting for 55 days and nights.

Regarding climatic conditions, due to the richness and complexity of natural conditions, the climate of India is also very diverse and harsh. In northern India, the Himalayas are snow-covered year-round, hurricanes and frosts create bone-chilling chills. In the summer, the temperature rises, melting a part of the ice and snow on the Hoanh Son mountain range, creating waterfalls that pour down the mountain foot, which can bury an entire residential area. But going south, at the end of the Deccan peninsula, the climate is hot and dry, and the year-round sunshine makes the land arid, and farmers have to work very hard to produce a few products.

The process of formation and development, especially the content and characteristics of Indian philosophy, is not only influenced and regulated by natural conditions, on the basis of Indian civilization, but *also under the deeply influenced by the character and nature of ancient Indian social life.* The prominent feature of ancient Indian society, *that is patriarchal slavery, was restrained by the closed, stagnant, conservative, solidified rural commune and the segregation system. harsh social class distinctions.*

In the ancient Indian language, the term "slave" is derived from the word "dasa", meaning "lowly", as opposed to the word "arya" meaning "noble", which refers to slaves , servants, that

is, people who are human, but their status and life are completely dependent on others. Slavery in India was formed when the Aryans migrated to conquer the indigenous peoples of India, such as the Dravidians, Mundas, Nagas... from the second millennium BC. The invasion of the Aryans into India at that time was an exodus, *meaning people moved to new lands to find a way to live rather than an invasion.* The consequences of that migration created a cultural fusion between the Aryans - the invaders and the natives - the conquered, with two major results as follows:

First, the Aryans learned learn from the Dravidians methods and techniques of agricultural production, how to organize and manage villages, live in settlements, other customs, practices and beliefs; On the contrary, the indigenous people learned from the Aryans the techniques of making iron, how to raise livestock, using the pulling power of buffaloes, cows, horses, etc. to create a cultural fusion between the conquerors and the people. subdued; and the result of that fusion was the formation of the Vedic civilization, following the Indus civilization. Indian philosophy developed during this period, as reflected in famous scriptures such as the Vedas, Upanishads, Artha-satras, Manu, Bhagavad gità and major philosophical schools systematically, with contents and quite unique features.

Second, the migration to find a peaceful land to live then turned into the Aryan invasion of India, which created slavery, with small slave-owning states of Aryan tribes along the Himalayas, as well as in the basins of the Indus and Ganges rivers.

About the nature of slavery in India is quite special, *first of all,* it can be said that this is a very strict regime, due to the very strict and strict conception and distinction of types of slaves. According to Cautilia's *Artha-sàstra* (a book on the Indian socio-economic system of the Maurya dynasty, translated as *Realism* or *Discourse on Political Economy,* the word "artha" means "interest" material" and "sastra" means "sutta") and the Manu code, slaves in India are divided into 15 different categories: 1. Slaves born to slave parents, 2. Slaves bought return, 3. Slaves given by other people, 4. Slavs acquired by inheritance, 5. Slavs because of hunger, hostages treated as slaves, 8. slaves to war, 9. slaves rewarded in competitions, 10. voluntary slaves, 11. slaves for breaking the covenant, 12. slaves temporary, 13. Because he was brought up as a slave by someone else, 14. He became a slave because he became a slave, 15. Sells himself as a slave. Therefore, the majority of slave owners belong to the upper race - Aryans, and the majority of slaves belong to the lower race - natives. The special character of slavery in India also manifests itself in the special relationship between slave owners and slaves, that is, "the patriarchal relationship between agricultural labor and manual labor. career" [2,175].

In daily life and in labor, slaves were very close to members of the slave owner's family, but slaves were also considered as "two-legged animals" like "four-legged animals". The head of the slave owner's family not only has full authority to make decisions about his slaves, such as forcing slaves to do hard labor and punishing them with cruel punishments: shackles, beatings, likes to hide their faces, etc. also has absolute rights over all members of the family, such as being free to beat, torture or sell slaves, servants and their wives and children as animals and other items as they like. That was the clear manifestation of the patriarchal character of slavery in ancient India. Slavery in India also has a special feature in that it is a social system that has not reached the mature level of development as in ancient Greece - Rome, and is restrained by the fortification. of the rural commune, which was based on the patriarchal relationship between agricultural and handicraft labor, heavily natural, self-sufficient, isolated, and bound

by the rules of the system. traditional level, so it is very strict, conservative, stagnant, slow. The special nature of slavery in ancient India had a strong impact not only on the material life but also left a deep mark on the spiritual life of the ancient Indians, and thus also influenced the lives of the ancient Indians. profoundly influenced the formation, content and characteristics of Indian religious philosophy.

Ancient Indian society in general, and the content and characteristics of Indian philosophy in particular, were not only affected by the suffering caused by the harsh patriarchal slavery and the protection of the rural commune system brought, but also 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. Speaking of the caste system in India, Jawaharlal Nehru wrote: "From the conflict and interplay between these races, gradually emerged the caste system, and over successive centuries, This caste system has had a profound influence on Indian life"[22,44].

Second, some conclusions drawn when learning about the natural and historical - social conditions that formed ancient Indian philosophy

Firstly, among the brilliant achievements of cultural and spiritual values that the Indian people achieved in ancient times, philosophy and religion are one of the fields of development that are quite prominent and unique. It has a long and continuous development tradition through historical periods, from the Indus civilization, through the Vedic - Epic period to the Buddhist - Brahmanism period, with very stylish ideological contents. richness and depth of philosophical schools and major religions, in which the most outstanding issue is the issue of human moral philosophy.

Second, the process of formation, development and ideological content of ancient Indian philosophy is a reflection of and is conditioned by natural conditions and historical characteristics, as well as the nature of daily life. ancient Indian society. In particular, the extremely diverse and harsh natural and climatic conditions of ancient India always influenced, influenced and left a deep impression on the material and spiritual life, to the world. lifestyle and population, conceptions, ideas, customs, practices, languages, beliefs and religions, especially the process of formation and development; to the content and characteristics of the major schools of philosophy and religions of ancient India. Along with natural conditions, historical, economic, political and social characteristics are also influencing factors, profoundly influencing the formation and development of ancient Indian philosophy. In particular, especially affecting the concept of life of the Indians, that is the harsh patriarchal slavery, which is restrained by the rural commune system, with geographical closure. settlement, population, administrative organization and natural economy, self-sufficiency, private sector, based on division of labor between agriculture and handicrafts with patriarchal, conservative, stagnation and the system of social class discrimination - the varna regime, which is a distinction about race, ethnicity, marriage, profession, religion and even communication is very strict. All of these have had a profound impact on the process of formation and development as well as on the content and characteristics of ancient Indian philosophy.

Third, it can be said that the development of the ancient Indian civilization with its natural and historical-society conditions has made people aware, transformed the world, and served

the survival and development of the world. themselves, but also valuable documents, necessary practical premises from which Indians develop their cognitive level, theoretical thinking level, thereby generalizing cultural achievements and knowledge. That scientific knowledge should become a philosophical thought about the world and human life, with its unique contents and characteristics.

4. CONCLUSION

On the background of a brilliant, deep and ancient civilization, with diverse geographical conditions, natural climate, extremely diverse but also very harsh climates and family slavery. While growing up, being restrained by the solidity of the conservative and stagnant rural commune along with the strict social class distinction system, Indian philosophical thought was formed and developed. This study was conducted to analyze and clarify the natural and historical - social conditions that formed ancient Indian philosophy; The statements are drawn when learning about the natural and historical - social conditions that formed ancient Indian philosophy. The results show that the birth and development of Indian philosophy as a form of theoretical knowledge cannot be separated from natural conditions, historical and social conditions. The study also confirms that, among the brilliant achievements in cultural and spiritual values that the Indian people have achieved in the ancient period, philosophy and religion is one of the fields of development that is quite prominent. unique. The process of formation, development and ideological content of ancient Indian philosophy is a reflection of and is conditioned by natural conditions and historical characteristics, as well as the nature of Indian social life. Ancient degree. In particular, the extremely diverse and harsh natural and climatic conditions of ancient India always influenced, influenced and left a deep impression on the material and spiritual life, to the world. lifestyle and population, conceptions, ideas, customs, practices, languages, beliefs and religions, especially the process of formation and development; to the content and characteristics of the philosophical schools. The limitation of this study is that it has not yet analyzed the content and characteristics of ancient Indian philosophy.

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