

# Philosophical thought in the Upanishads - The transition from mythological-religious thinking to philosophical thinking

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## Abstract

During the commentary process of the Vedas, the appearance of the Upanishads marked a transition from mythological - religious thinking to philosophical thinking; explain the nature of the world and human life with an original, that is Brahman - “The absolute ultimate cosmic spirit”; The “Individual soul” Ātman is just a different manifestation of the Brahman in every being. Upanishads divided human awareness into two levels: Upper wisdom (para-vidyā) is the level that can perceive the nature of the universe and human beings; and the lower position (apara-vidyā) is the level of awareness of the world of things, phenomena, tangible, finite, often variable. Because “The absolute ultimate cosmic spirit” manifests in the bodies of sentient beings, it is mistakenly thought that “Individual soul” is something different from “The absolute ultimate cosmic spirit”. The emotions, will, and actions that are intended to satisfy all sentient beings' desires have obscured their true nature, causing karma (karma), samsara (saṃsāra). To return to one's true nature, to attain enlightenment and liberation (mokṣa), one must practice morality (karma-yoga) and practice wisdom (prajñā-yoga).

**Keywords:** Upanishad, original, “The absolute ultimate cosmic spirit” Brahman, “Individual soul” Ātman, superiority (para-vidyā), desecration (apara-vidyā), moral cultivation (karma -yoga), cultivate intuitive wisdom (prajñā-yoga), liberation (mokṣa).

## INTRODUCTION

**Purpose:** Research clarifies the content of philosophical thought in Upanishads, through the problems of ontology, epistemology and human problem, from which the transition from religious mythological thinking to the philosophical thinking of Upanishads.

**Methodology:** The article is approached in terms of historical philosophy, cultural philosophy and value philosophy, and at the same time uses specific research methods such as analysis and synthesis, logic and history, inductive and interpretation, abstraction, generalization, comparison, comparison and especially literary methods.

**Main Findings:** Clarifying the content of philosophical thought in the Upanishads: 1) On the ontology, the Upanishads explain the origin, nature of the world and humanity with one

original, the Brahman - “The absolute supreme cosmic spirit”; while Ātman “Individual soul” is just a different manifestation of Brahman in each sentient being, so it is mistakenly thought that “Individual soul” is different from “The absolute ultimate cosmic spirit” 2) In terms of epistemology, Upanishad divides human perception into two levels: Upper wisdom (para-vidyā) is the level that can perceive the nature of the universe and human beings; and lowering position (apara-vidyā) is the level of perception of the tangible, finite, and often variable world; 3) In terms of morality, human life, due to “The absolute supreme cosmic spirit” manifested in sentient beings bodies, emotions, wills and actions to satisfy all sentient beings desires, have obscured take your true nature, causing karma (karma), samsara (saṃsāra). To return to one's true nature, to attain enlightenment and liberation (mokṣa), one must cultivate morality

(karma-yoga) and cultivate wisdom (prajñā-yoga).

### Literature review

The studies on the Upanishads can be generalized into two main topics: The first topic is the studies of the Upanishads in the overall Indian historical and cultural process, such as Will Durant's *Our Oriental Heritage*, by Simon and Schuster, New York, 1954; *The Discovery of India*, 3 volumes, by Jawaharlal Nehru, by The Oxford University Press, New Delhi, India, 1976; The second topic is the studies of the Upanishads in Indian philosophy, such as works: *Indian Philosophy* by S. Radhakrishnan, by New York, The Macmillan, 1951; *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 Indian philosophy* by Thich Man Giac, Van Hanh University, Saigon, 1967; *History of ancient Indian philosophy of Doan Chinh - Luong Minh Cu*, Publishing House University and Professional Education, Hanoi, 1991; *A Sourcebook in Indian Philosophy*, edited by Sarvepalli Radhakrishnan and Charles A. Moore, Princeton University Press, Princeton New Jersey, USA, 1973; *The Upanishads*, 4 vol, published in 1949, 1953, 1956, 1959 by Bonanza Books, New York, USA; *Upanishads (The sutta has profound meaning)*, An Tiem, Saigon, 1972, Shri Aurobindo commentary; *Veda-Upanishads - Indian ancient religious philosophical sutras* by Doan Chinh, National Political Publishing House, Hanoi, 2011...

### Results and Discussion

One of the special sutras, formed during the philosophical and religious commentary, commentary and development of the Vedas, has the most important significance in the history of ancient Indian philosophy, the Upanishads. The appearance of the Upanishads marked the transition from religious mythological thinking to philosophical thinking. It is an ancient and unique work of philosophy and psychology of humanity. Because of it does not explain the world and human life with the symbol of natural polytheistic gods, but now it explains the world in a single, absolute, supreme text, that is

Brahman; and thus, philosophically it moves from pluralism to original monist oath; religiously it moves from polytheism to monotheism; in terms of thinking it moves from the cognitive level of specific nature, sensory to abstract thinking, from recognizing the private to perceiving the common.

As the philosopher Arthur, Schopenhauer put it: "Unique deep, uplifting thoughts emanate from every sentence; and the entire scripture is imbued with a holy, sublime and sincere spirit. Throughout the world, there is nothing as beneficial to uplift the human heart as the Upanishads. It has comforted my life, it will be a comfort to me when I die" (Durant, 1954, p. 410).

While the Vedas are focused on the path of worship, ask for the blessings and blessings of the divine, signify the power of nature made humanized, or seek to incarnate with the Supreme One. of the universe, dominated by its natural polytheistic worldview, the Upanishads want to explore the intellectual path to explain questions about the cosmic essence and the nature of human spiritual life. The Upanishads are as old as the work of Homère which is at the same time as new as the doctrine of I. Kant. Upanishad means "the seat", "the close-up" (because "upa" is near, "ni" is respectful, solemn and "shad" is sitting). In that sense, the Upanishad is the esoteric teaching that the teacher gives to his students, when they are silent, solemn, respectfully sitting at his feet. Some people believe that Upanishad means "esoteric teaching" (rahasya). In his philosophical thinking, Upanishad tried to find the absolute innermost nature of the universe, deep behind the multifaceted celestial surface of the world, and then respectfully merged into that being. Therefore, in the Upanishads, there are many naive, sometimes vague places like Hegel's thought, but there are also many places that hide the deepest thoughts in the history of philosophy.

On the origin of the Upanishads: The Upanishads consist of more than 200 sutras; and are mostly derived from commentary, commentary, development of the Vedas that have. In which there are 13 sutras are the oldest and most special, including 1. The original Aitareya Upanishad at Rig Veda; 2. Brihad āraṇyaka Upanishad originally in Yajur-Veda; 3. Chhāndogya Upanishad comes from Sāma-

Veda; 4. I'sa Upanishi originally from Yajur-Veda; 5. Katha Upanishad was originally from Yajur-Veda; 6. Kena Upanishi was originally from Sāma-Veda; 7. Māndukya Upanishad was originally from Atharva-Veda; 8. Mundaka Upanishad was originally from Atharva-Veda; 9. Pras'na Upanishad was originally from Atharva-Veda; 10. The Taittiriya Upanishad was originally from Yajur-Veda; 11. Kaushitaki Upanishad was originally from Rig Veda; 12. Maitreyani Upanishad was originally from Yajur-Veda; 13. S'vetas'vatara Upanishad was originally located at Yajur-Veda. The Upanishads are also considered to be the concluding part of the Vedas. They are also called Vedānta (ānta meaning end).

Aitareya Upanishads are taken from the name of its author, the master Mahidās Aitareya; the Brihdāranyaka Upanishad, which means the long story is written in the deep forest, because the word “brihd” means “long” and “aranya” means “forest”; the Chhāndogya Upanishads, derived from the word “chandogya” meaning “one who sings the Sama hymn”; The Is'a Upanisha scripture comes from the word “Is'a” which means “God”; The Kena Upanishads come from the word “kena” which means “by whom”; the Katha Upanishi sutra is the name of a sutra in the Yajur Veda; The Māndukya Upanishads sutra probably comes from the name of a Mādukya guru, possibly from the word “mandukya” meaning “imitation” because enlightenment is likened to the stages of meditation as your steps. knockoffs; The Mundaka Upanishads are from the word “mund” meaning “shaved head” and “munkada” meaning “he alms monk” (sannyasi), who is freed from the confusion of the mundane world with a razor, to the convent; Pras'na Upanishad comes from the word “pras'na” which means “question”, it consists of six questions. Particularly the Taittiriya Upanishadas have the most strange history: One day, the Yajnanavalkya guru was angry with a disciple and asked him to return all the things he taught. The student then vomited all (!). Some of the disciples regretted that they turned into titiri birds and ate up the vomit teachings.... (Chinh, 2015, p. 68-69).

Up to now, only a few author names of the Upanishads are known, but not at all about their lives, except a little thing they say about themselves in their teachings. In the above-mentioned major Upanishads, one finds mention

of famous philosophers such as Āruni, Yājñavalkya, Uddalaka S'vetaketu, Sāndilya. In particular, there are two female philosophers, Gargi Vacaknavi and Maitreyi, who are the wives of the famous Taoist Yājñavalkya. It is clairvoyant (ṛsi), that is, those who have attained enlightenment through moral cultivation, precepts (karma-yoga), intellectual training (prajñā-yoga) and divine revelation can realize mystical truth in deep is the nature of the universe of things and man - which is invisible, without form, without a name, without counting but is the original of all.

About the formation time of the Upanishads: Scholars mostly believe that the Upanishads formed around the eighth century BC to the fifth century BC. It is a special period of humanity, which Karl Jaspers has called the “Période axiale”, which is a period of the transformation of social life and the development of consciousness, as a meeting inevitable, for the first time in ancient Greece, China and India, people simultaneously abandoned the realm of religious mythology to move strongly into scientific thinking, philosophical thinking, moving from studying the natural world to understanding the very nature of human life, with great philosophers setting a milestone for that historic turning point, that is Socrates, Platon, Aristote, Democrite... in Greece; Confucius, Lao Tzu ... in China, Sakyamuni and the authors of the famous Upanishads in India. They do not let go of the changing flow of the universe, are no longer engrossed in prayer, praising the vast, majestic and subtle nature to prove and affirm their presence in the world; but with the development of social reality and cognitive level, they raised their heads to question the nature and meaning of human beings, reflecting on their existence in field existence. existence of the universe, such as: “Where are we born? How do we live? Where do we go? You who know Brahman, please ask who is the ruler we live in this world with our fate, in joy and full of suffering? Is it time, by nature, by chance or by chance, or by the elements, or by what one calls the Brahman - the Supreme One? Rishi, discoursing on Brahman, asks: Is Brahman the cause? Whence are we born? By what do we live. Where do we dwell at the end? Please tell us, O ye who know Brahman, under whose guidance we abide, whether in pleasure or pain. Should time, or nature, or necessity, or chance, of the elements

be regarded as the cause? Or he who is called the purusha, the living self" (The Upanishads, 1953, p. 71-72).

The basic content, the purpose of the Upanishads is to find out; firstly, what is the supreme, absolute, unique, deep, eternal principle is the being and the source of life of the universal universe; and secondly, explaining the essence of human nature, the relationship between the spiritual life, the human soul and the eternal source of life of the universe, thereby showing the way and how to free people from the bound of the world of tangible, finite phenomena, such as illusion, ephemeral, identified with "The absolute ultimate cosmic spirit". Different views in the Upanishads are different expressions of the same truth, different paths towards the same goal, depending on the level of each philosopher, each school, in localities and times. Differences. With rich and profound philosophical content, Upanishad has become the philosophical source for almost all Indian philosophical and religious systems, as well as for later Brahmanism and Hinduism.

On the question of the ontology: The answer to the question: "What is the first and only supreme reality, the cause of all that when one is aware of it one will know everything - what is that by the knowing of which all this becomes known" (The Upanishads, 1949, p. 262), and is canee the human soul from the suffering of life? Upanishad has given the answer that, it is "The absolute supreme cosmic spirit" Brahman. Brahman is also Ātman (Ātman meaning breath, soul). Brahman is the first and only reality, absolute, supreme, eternal, invisible, anonymous, formless, which is the essence of all, penetrating and all-inclusive, beyond the realm, term of space and time. Brahman means omnipotent omniscience, is the principle that constitutes and governs the universe, is the cause of all life. "IN THE BEGINNING, my dear, this [universe] was Being (Sat) alone, one only without a second. Some say that in the beginning, this was non-being (asat) alone, one only without a second; and from that non-being, being was born" (The Upanishads, 1959, p. 294). It was Brahman. Brahman means omnipotent omniscience, is the principle that constitutes and governs the universe, is the cause of all life. It was "That from which these being are born, that by which, when born, they live, that into which [at the time of dis solution] they

enter, they merge - seek to know That. That is Brahman" (The Upanishads, 1959, p. 67). "It is pure; It is the Light of lights" (The Upanishads, 1949, p. 293), "That immortal Brahman alone is before, that Brahman is behind, that Brahman is to the right and left. Brahman alone pervades everything above and below, this universe is that Supreme Brahman alone" (The Upanishads 1949, p. 294). "Brahman is not big, not small, not short, not long, not bright, not dark, odorless, tasteless, no eyes, no ears, no voice, no breath, not in, not out, no digest cancel without being destroyed. It is neither gross nor subtle, neither short nor long, neither red nor moist; It is neither shadow nor darkness, neither air nor ākāśa; It is unattached; It is without taste or smell, without eyes or ears, withgout measure, and without exterior or interior. It does not eat anything, nor is It eatan by anuone" (The Upanishads, 1956, p. 230).

"By means of the Higher Knowledge the wise behold everywhere Brahman, which otherwise cannot be sēn or seized, which has no root or attributes, no eyes or ears, no hands or feet; which is eternal and omnipresent, all-pervading and subtle; which is impershable and the source of all beings." (The Upanishads, 1949, p. 264).

"The eye does not go thither, nor speech, nor the mind. We do not know It; we do not understand how anyone can teach It. It is different from the known; It is above the unknown. Thus we have from the preceptors of old who thought It to us. That which cannot be expressed by speech, but by which speech is expressed - That alone know as Brahman, and not that which people here worship. That which cannot be apprehended by the mind, but by which, they say, the mind is apprehended - That alone know as Brahman, and not that which people here worship. That which cannot be perceived by the eye, but by which the eye is perceived - That alone know as Brahman, and not that which people here worship. That which cannot be heard by the ear, but by which hearing is perceived - That alone know as Brahman, and not that which people here worship. That which cannot be smelt by the breath, but by which breath smells an object - That alone know as Brahman, and not that which people here worship" (The Upanishads, 1949, p. 233-235).

Brahman comes from the root "brah" which means "to rise", which refers to an eternal, immortal, pure, absolute absolute absolute

reality, or absolute perfection. Brahman is “The absolute supreme cosmic spirit”, is the soul of the world, the source of life for all. “Nothing is older and more brilliant than the Brahman”. It is the intrinsic nature of all, the original of all, but not something specifically emotional, but also something that is absolutely nihilistic. All things and phenomena that have form, name, and heavenly state, are alive, always changing from one form to another, “emanating” from “The absolute supreme cosmic spirit”, which is the various manifestations of “The absolute supreme cosmic spirit” and merged with it after dissipating. The Taittiriya Upanishad Sutta wrote: “That from which beings are born, That by which, when born, they live, That into which [at the time of dis solution] they enter, they merge - seek to know That. That is Brahman” (The Upanishads, 1959, p.67). “Just as a spider spreads its silk and draws its silk, as well as grass that is born on the earth, and feathers that grow on the body of a living person, here in the universe all that exists is that which is born of immutability. Translation - As the spider sends forth and drows in its thread, as plants grow on the earth, as hair grows on the head and the body of a living man-so does everything in the universe arise from the Imperishable.” (The Upanishads, 1949, p. 264). “Cosmic spirit the absolute supreme” Brahman manifests in man and sentient beings as the “individual soul” Ātman. The body and the body are just the embodiment of the immortal soul. In other words the eternal individual soul is only part of the whole, absolute, supreme Brahman, like the rays of the sun. Because, “The whole universe is Brahman - All this is Brahman” (The Upanishads, 1959, p.206), nowhere is no Brahman existence, influence and dominate. Brahman is the universal self, Ātman is the individual self. But since tman is just a different representation of Brahman in things, phenomena, so essentially Brahman and Ātman are one. They only differ in the form of expression only. Brahman has only one, and Ātman is many. But that much is just false. The Brahman “Absolute supreme cosmic spirit” is like the vast ocean, and the “individual soul” or Ātman self of all sentient beings is like the waves of the sea. The waves have tens of millions, and each wave seems to have its own personality. They differ in forms of manifestation, but in essence, they are a single, ultimate body, that is the whole country. The ocean's water is the eternal, absolute, supreme,

immortal, immortal nature of the universe's essence, and the waves are just a relative, illusory, ever-changing reality and are different manifestations of the same reality only. So the Mundaka Upanishad sutra wrote: “This is the truth: As, from a blazing fire, sparks essentially akin to it fly forth by the thousand, so also, my good friend, do various beings come forth from the imperishable Brahman and unto Him again return” (The Upanishads, 1949, p.279).

The Brahman is a ttranscendent but also the innate nature inherent in each individual (immament), making each individual have a living soul. The Chhāndogya Upanishad talks about the Brahman and Ātman identity principle that: “He whose creation is this universe, who cherishes all desires, who contains all odors, who is endowed with all tastes, who embraces all this, who never speaks, and who is without longing. He is my Self within the heart, He is that Brahman.” (The Upanishads, 1959, p. 207); or “He is my Self within the heart, smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet; He is my Self within the heart, greater than the earth, greater than the mid-region, greater than heaven, greater than all worlds” (The Upanishads, 1959, p. 207). The principle of identity between Brahman and Ātman was described by the Guru Uddālaka to his son Svetaketu Aruneya, in immortal parable:

“Put this salt in the water and come see me tomorrow morning”.

The son does as his father said.

The father said: “My son, take a sip of water from the surface. How is it?” “It is salt.” “Take a sip from the middle. How is it?” “It is salt.” “Take a sip from the bottom. How is it?” “It is salt.” “Throw it away and come to me.” The son did as he was told, saying: “The salt was there all the time.” Then the father said: “Here also, my dear, in this body you do not percaive Sat (Being); but It is indeed there. “Now, that is the subtle e sence - in it all that exists has its self. That is the Trun. That is the Self. That thou art, S’vetaketu” (The Upanishads, 1959, p. 318).

In terms of epistemology: In order to realize the absolute supreme being of the universe, the Upanishads divide human perception into two different levels: aparā-vidyā and the level of intellectual awareness (parā-vidyā) or “transcendent clarity”. According to the

Mundaka Upanishads, the lower position is the knowledge that reflects the concrete, tangible, finite, and often variable world of things and phenomena of the real world which is essentially just a different manifestation of “The absolute supreme cosmic spirit” Brahman, like different waves of the same entity, water, or like thousands of sparks of the same fire. It includes knowledge such as experimental science, phonetic grammar, jurisprudence, chanting, ritual books, astronomy and the “Four Vedas” (including Rig Veda, Sāma-Veda, Yajur-Veda, Atharva-Veda), both of the cognitive level at the lower level. Wisdom is the level of perception that transcends all the world of things, tangible, finite phenomena, often turns like this false, to realize a true, absolute, supreme, unique, unreal reality cessation (aks'ara), it is “The absolute supreme cosmic spirit”. The Mundaka Upanishi Sutta writes: “Reve sir, what is that by the knowing of which all this becomes known? - Two kinds of knowledge must be known-that is what the knowers of Brahman tell us. They are the Higher Knowledge and the lower knowledge. Of these two, the lower knowledge is the Rig - Veda, the Yajur - Veda, the Sāma - Veda, the Atharva - Veda, siksha (phonetics), kalpa (rituals), vyākaranam (grammar), nirukta (etymology), chhandas (metre), and jyotis (astronomy); and the Higher Knowledge is that by which the Imperrishable Brahman is attained” (The Upanishads, 1949, p. 262-263).

Higher Knowledge is knowledge: “Just as, my dear, by one clod of clay all that is made of clay is known, the modification being only a name, arising from speech, while the truth is that all is clay; Just as, my dear, by one nugget of gold all that is made of gold is know, the modification being only a name, arising from speech, while the truth is that all is gold; And just as, my dear, by one pair of nail-scissors all that is made of iron is known, the modification being only a name, arising from speech, while the truth is that all is iron -even so, my dear, is that instruction” (The Upanishads, 1959, p.293). However, tranquility also has a role and its use on perception. It is the necessary means to bring people to a higher level of awareness. Once one has understood the absolute ultimate reality, realizes the reality of all things and one's true nature, one can attain enlightenment and liberation. So, in Indian proverb, there is a saying: “Real knowledge is knowledge that can lead us to freedom” (Sa vidya ya vimukhtaye).

Regarding the question of human life: According to the Upanishad sutta, since àtman is identical with the Brahman, in essence a particular soul or spirit also exists forever, absolutely, and everlasting as “The absolute supreme cosmic spirit”. But because “The absolute ultimate cosmic spirit” is expressed in the human body, it is mistakenly thought that the individual soul is something different from “The absolute supreme cosmic spirit”, which is mine, by me. The sentiments, will, desires and actions of human beings to satisfy all the desires of the human body in the mundane life have obscured their true nature, causing consequences, detention bondage and binding the immortal soul to karma (karma) and samsara (saṃsāra). Expressing the thought of karma (karma) and reincarnation (saṃsāra), the Upanishads say: “One becomes good through good karma and evil through evil karma” (The Upanishads, 1956, p. 208). “Those whose conduct here [on earth] has been good will quickly attain some good birth-birth as a brahmin, birth as a kshatriya, or birth as a vaishya. But those whose conduct here here has been evil will quickly attain some evil birth-birth as a dog, birth as a pig, or birth as chandāla” (The Upanishads, 1959, p. 270).

Want to free the immortal soul from the cycle of karma, reincarnation, bring “Personal Soul” which is an expression of “The absolute supreme cosmic spirit” back to the unity of “The absolute supreme cosmic spirit”, that is, bringing the that is bringing the “Sub-self” identified with the “Transcendent Great Self”, one must wholeheartedly cultivate morality (karma-yoga) and cultivate wisdom (prajñā -yoga), realizing his true nature and the reality of the universal universe, attains enlightenment and liberation.

Moral cultivation is to properly and seriously observe precepts, rituals and actions in accordance with natural obligations, not calculating self-interest, destroying all desires, transcending all attachments and siege of the world. this impermanent virtual reality. The cultivation of wisdom is the process of meditation (dhyāna), concentrating on inner contemplation, “spiritual experimentation” - a special cognitive power, which directly grasp the truth through divination and Long-term contemplation, not through common perception of experience and wisdom, by direct perception, intuition, intuition, intuition, to achieve the ultimate truth, to integrate into the self. the

absolute, supreme, eternal, peaceful, pure cosmic body. Because feelings and experiences only draw people into the fascination of the physical world, the world of tangible, finite phenomena often turns out to be this ephemeral (māyā) illusion. Intellectual and logical thinking is deep but superficial and narrow. The logic of thought has stifled the immense living universe. It is impossible to drag the infinite world into the narrow logic of thinking. All that is finite, there is also a distinction between selflessness and self, between thing and me, cannot measure the absolute absolute infinite.

The Katha Upanishad sutta wrote: “This Ātman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books. It is attained by him alone whom It chooses. To such a one ātman reveals Its own form” (The Upanishads, 1949, p.143). Both the karma-yoga and the prajñā-yoga methods are cognitive methods for attaining enlightenment and liberation. They are unified, depending on the different conditions and circumstances, that people use them differently to achieve the ultimate goal of liberation (moksā). The Upanishads have presented liberation thought with many different characteristics. Liberation is beyond the control of time because time manifests the existence of things. Liberation is a state of feet like (turiya), transcending all false positives, illusions, awareness of the absolute ultimate universal nature and the true true of human nature. Liberation is a state of absolute freedom, incarnating with the absolute supreme absolute cosmic essence, transcending all conceptions of life and death, loss, selflessness, free from the control of the law of karma, reincarnation.

The Mādūkya Upanishad sutta has outlined a method of spiritual experimentation and incarnation with the very unique Brahman “Absolute cosmic soul” through the following four states: 1. Consciousness (vaisvānara), 2. Dream (taijāsa), 3. Dreamless deep sleep (prajñā) and 4. Spiritual consciousness (turiya). In the waking state, the self manifests through sensory external objects. In the dream state, the self manifests in a subtle, deep world and has subtle realization. In the state of dreamless deep sleep, the self becomes pure, pure, with no distinction between subject and subject. The fourth state is the state of pure intuitive consciousness (feeling, instinct), completely out

of the constraints and domination of the fantasy world, virtual variables, impermanence and the concept of duality, reality. The identity of the subject (atman) with the object, ie the spiritual basis of the world (Brahman). Liberation can be instantaneous (sadya mukti) and gradual liberation (krama Mukti); liberation in this world (jivan mukti) and liberation after death (videha mukti) (The Upanishads, 1951, p. 223- 252).

Since liberation is considered the philosophy of life of the ancient Indians, in the doctrine and precepts of the philosophical system, the Balamon religion gave instructions for all Hindus to prepare for a comprehensive life in four stages (āshrama) in order to attain liberation: the first is the Brahmacharya, which is the stage of cultivation, studying in adolescence, living as students, reading the Vedas; The second stage is Grihastha, which is the stage of adulthood, living and fulfilling all family and social obligations, getting married, having children, doing business, to pay the karma for life, living as the head of a family, enjoy the possessions and pleasures of the world; the third stage is Vanaprastha, that is, the stage of retreat into the deep forest to live in seclusion, to prepare for the final stage of liberation, to live like the masters; the fourth stage is Sannyāsa, the perfect one with all the attachments of emotions, will, desires as well as the abolition of all worldly needs to enlighten the truth, through meditation - dhyāna), inner contemplation, long-term intuition (intuition). The above four stages of a human life correspond to the four purposes of life from low to high, from material satisfaction to spiritual satisfaction, from artha, pleasure (kama), the dharma (dharma) to enlightenment of the truth (tattvajāna) and liberation (moksā).

Reviewing the Upanishads, Jawaharlal Nehru wrote: “The Bhagavad gitā and the Upanishads contain such godlike fullness of wisdom on all things that I feel the authors must have looked with calm remembrance back shadows, ere they could have written with such certainty of things which the soul feels to be sure” (Nehru, 1954, vol. 1, p. 51).

## Conclusion

During the process of commenting and commenting on the Vedas, the appearance of the Upanishads marked the transition from religious

mythological thinking to philosophical thinking. It does not explain the world by symbols of specific gods, natural polytheistic sentiments anymore, but explains the world by a general, abstract, rational original, that is Brahman. It is the transition from polytheism to one-pointedness, from pluralism to monism, from sensuous perception to reason, intuition - logic develops internally in Indian thinking. However, in the religious mythological philosophy of Hinduism, in order to worship in terms of religion, people have personified Brahman as a symbol of a god with supreme power, called the creator god. High Brahmā or Brahma. If there is creation, there must be the opposite side of destruction, so there is the god of destruction Śiva; If there is destruction, there must be the opposite of conservation, so there is Vis'nu, the god of Preservation. It is the "United Trinity" of Brahmanism as well as of Hinduism, manifesting the three opposites, unity, and inclusion of each other in a transformational cycle of the universe. While the Vedas focus on the path of worship, asking for the protection and blessings of the gods, representing the power of nature personified or seeking to merge with the supreme being of the universe. In the universe, the Upanishads want to explore the path of wisdom to explain the problems of the cosmic essence and the nature of human spiritual life. In the process of formation and development, the Upanishads have built up a system of concepts and philosophical-religious categories that are general, rich, and unique in terms of worldview, epistemology, and humanity. view of life, ethics, religion and psychophysiology. Along with the Vedas, the philosophical thought in the Upanishads has become the orthodox ideology that governs the social and spiritual life, profoundly influencing the ideological content of most philosophical and religious schools in India.

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