

PHILOSOPHICAL THOUGHTS IN BRAHMANISM AND ITS IMPACTS ON CHAM PEOPLE IN VIETNAM

*PENSAMENTOS FILOSÓFICOS NO BRAHMANISMO E SEUS IMPACTOS NO POVO
CHAM NO VIETNÃ*

Trinh Cong TRANG

Ph.D. student HCMUSSH-University of Social Sciences and Humanities;

Lecturers: Nha Trang University – NTU

Email: trinhcongtrangntu@gmail.com

<https://orcid.org/0009-0001-5785-3202>

ABSTRACT:

Philosophical thought in Brahmanism has had a great impact on the life, religion and culture of the Indian region in general and the Cham people in Vietnam in particular. This thought introduces concepts such as Brahman, reincarnation, connection and self-awareness, providing a holistic view of the world and one's place in it. Brahmanism has shaped religions such as Hinduism and influenced the development of Buddhism and Islam in the region. Although it has undergone change and challenge, this ideology is still present in the religions and cultures of the region, with deep cultural and philosophical values. In Vietnam, the Cham people are one of 54 ethnic groups living in the same territory. The Cham people have received Brahmanism and modified it to suit the living conditions of people. The process of introducing Brahmanism, along with concepts such as Brahman, reincarnation and the interconnection of all things, Brahmanism has created a profound way of looking at the world and life. This ideology has influenced the culture, religion and spiritual life of the Cham people. However, with the exposure and impact of other religions such as Buddhism and Islam, Brahmanism thought has become less popular in the Cham community. In this article, from the perspective of philosophy, the author will clarify the ideas of philosophy in Brahmanism and its impact on the Cham people in Vietnam.

KEYWORDS: Philosophical thought; Brahmanism; India; Cham people

RESUMO:

O pensamento filosófico no bramanismo teve um grande impacto na vida, religião e cultura da região indiana em geral e do povo Cham no Vietnã em particular. Este pensamento introduz conceitos como Brahman, reencarnação, conexão e autoconsciência, proporcionando uma visão holística do mundo e do lugar de cada um nele. O bramanismo moldou religiões como o hinduísmo e influenciou o desenvolvimento do budismo e do islamismo na região. Embora tenha sofrido mudanças e desafios, essa ideologia ainda está presente nas religiões e culturas da região, com profundos valores culturais e filosóficos. No Vietnã, o povo Cham é um dos 54 grupos étnicos que vivem no mesmo território. O povo Cham recebeu o bramanismo e o modificou para se adequar às condições de vida das pessoas. O processo de introdução do Bramanismo, junto com conceitos como Brahman, reencarnação e a

interconexão de todas as coisas, o Bramanismo criou uma maneira profunda de olhar o mundo e a vida. Essa ideologia influenciou a cultura, religião e vida espiritual do povo Cham. No entanto, com a exposição e o impacto de outras religiões, como o budismo e o islamismo, o pensamento do bramanismo tornou-se menos popular na comunidade Cham. Neste artigo, do ponto de vista da filosofia, o autor esclarecerá as ideias da filosofia no bramanismo e seu impacto no povo Cham no Vietnã.

PALAVRAS-CHAVE: Pensamento filosófico; Bramanismo; Índia; Cham pessoas

1. Introduction

It can be asserted that civilizations in history are often associated with certain rivers and Indian civilization is no exception. The Indian civilization, associated with the Indus River, was a civilization that flourished in the northwestern part of the Indian subcontinent from 3300 to 1700 BC. This Stone Age civilization was followed by the Iron Age of the Vedic period, which saw the flourishing of great kingdoms known as the Mahajanapadas. Between these two periods, in the 6th century BC, Mahavira and Shakyamuni were born. The subcontinent was unified under the Mauryan dynasty during the 4th and 3rd centuries BC. It was then broken up again and much of it was dominated by numerous medieval kingdoms for the next 10 centuries or more. The northern parts were reunited again in the 4th century AD, and this unity was maintained for the next two centuries, under the Gupta dynasty. This is considered the golden age of India. During the same period, and several centuries after, India was dominated by the Chalukya, Chola, Pallava, and Pandya dynasties, and experienced the golden age of each. Also during this time, Brahmanism and Buddhism spread to many parts of Southeast Asia.

Brahmanism is a noun indicating a caste, a class of people in India. Belonging to the Brahmanism caste are monks, philosophers, scholars and religious leaders. Indians respect this caste very much. Brahmanism also called Hinduism or Hinduism, is the indigenous religion of the Indians (Hindus), formed in India around 1,500 BC or earlier, that is, before Buddhism at least by about 10 centuries. It is not specified who is the cardinal or the initiator. The enlightened master who gives spiritual guidance to his followers is called a guru. This religion advocates polytheism. The Hindu god or god is a Trimurti (trinity) consisting of three persons: Brahma (the creator), Vishnu (the preserver), and Shiva (the destroyer). The main scriptures written in Sanskrit: Vedas, Upanishads, Bhagavad Gita...

Brahmanism was introduced to Vietnam very early, with traces found on Sanskrit inscriptions in Quang Nam and Phu Yen. History shows that, from the second to the ninth century AD, Brahmanism was always respected and worshiped by the Champa dynasties. But this religion only reached the class of kings, nobles and Brahmin clergy, while the people of the lower classes still kept the indigenous traditions. Brahminism did not become a universal religion in Cham society. When the class of kings and aristocrats

of Cham disappeared, Brahminism gradually lost its position in Cham society. The Cham people have filtered and omitted what is not suitable for the people's life of Brahmin teachings and replaced with indigenous elements to form a religion of their own people - Brahmanism of the Cham people. Cham people who follow Brahmanism are called Cham Brahmanism or Cham Ahier, Cham Rat (Cham Jat). In this article, the author will focus on researching philosophical thought in Brahmanism and its impact on the Cham people in Vietnam.

RESEARCH METHODS AND RESEARCH QUESTIONS

To study the topic of philosophical thought in Brahmanism and its impact on the Cham people in Vietnam requires many combined research methods. However, the author will focus on using some of the following main methods:

The textual method is used to learn about the origins and main texts in Brahmanism. This includes reading articles, books and lectures by philosophers, transmitters of Brahmanism. Dig deep into the origins and scholarship of the philosophy of Brahmanism to better understand its philosophical underpinnings.

The analytical method is used by the author to learn about the philosophical aspects of Brahmanism, including the basic principles, philosophy, and key concepts. Analyze aspects such as worldview, methodology, epistemology in Brahmanism to gain a deeper understanding of its philosophical thought.

The historical research method used to clarify the formation and development of Brahmanism is also an important method. This includes the study of the origin, birth, and development of Brahmanism over time. Research on missionaries, philosophers, and important historical figures in Brahmanism will help the author better understand philosophical thought and its impact on people. The impact of philosophical thought in Brahmanism on the Cham people in Vietnam can be seen in many areas of their lives. Philosophy in Brahmanism helps to shape the world view, culture and education of the Cham people. It affects aspects of everyday life, ranging from ethical behavior, religious rituals, conceptions of health, family and society.

Research questions on this topic focus on the following questions: What is the basic content of philosophy in Brahmanism? How did the philosophical contents of Brahmanism affect the thought and culture of the Cham people in Vietnam?

THEORETICAL BASIS

The first is about studying to clarify the concept of Brahmanism in Hindu philosophy (Chaudhuri, H. 1954). The author believes that Brahman in Hindu philosophy has become the core center of Indian philosophy and it has influenced India for a very long time in history. The term Brahman is considered the Great (Mitra, K. 2014); (Woodburne, A. S. 1925), the Supreme (Paudyal, G. R. 2020); (Epps, D., & Sitaraman, G. 2019); (Epstein, L., etc. 2001). Brahman is often understood as the supreme, invisible and infinite principle existing in the universe. This is an important concept in Hindu philosophy (Surpi, N. K., etc. 2021); (Adhikari, S. R. 2020); (Untara, I. M. G. S. 2020); (Jain, P. 2019), especially in Advaita Vedanta philosophy (Duerlinger, J., Mehta, B., & Singh, S. 2021); (Kakkar, S. 2019); (Juturi, R. K. R. 2021); (Putu, I. P. E. P. 2023). Brahman is considered the basic element, indivisible and the totality of all things and phenomena in the world. Brahman is the concept related to the supreme god, the cause and basis for the existence of all things. In the Hindu religion, gods and deities are considered manifestations of Brahman. The term "Brahman" can also refer to the philosophical gurus, sages, and clerics of Hinduism. These people pursue knowledge and insight into the supreme principle of Brahman and lead philosophical and religious discussions.

Second, study the philosophy of Brahmanism (Xu, R. 2020); (Wei-qun, Y. 2021); (Nedu, O.C. 2019); (Mallampalli, C. 2021). In general, the authors who study the philosophy of Brahmanism put in comparison with other religions to clarify the similarity when emphasizing "Self", but between Buddhism and Brahmanism there is also a difference when it comes to "atman" ". The authors have studied philosophy from the perspective of religion, so they have limited views. Because the study of philosophy from a religious perspective can be based on a particular system of beliefs and teachings. This may limit the view and scope of the study. The study of the philosophy of religion may focus primarily on proving and confirming religious hypotheses without extending to other perspectives and methods. The study of philosophy from a religious perspective can be influenced by religious bias and religious prejudice. Researchers may not be completely objective and may be influenced by the views and teachings of the religion to which they belong. This can lead to bias and unfairness in research. The author believes that studying philosophy from a religious perspective can limit the ability to compare and generalize. Each religion has its own views and ideas about philosophy, and not all religions have the same concept of philosophy. Therefore, it may not be accurate to apply the conclusions from the study of the philosophy of religion to all the different religions. Authors' research may focus primarily on a particular religious area without extending to other branches of philosophy. This can limit access to philosophical views and ideas from as diverse as Western philosophy, Eastern philosophy, natural philosophy, and social philosophy.

The author believes that studying religion under the lens of philosophy will have a more encouraging and complete view. Philosophy provides methods of analysis and objective evaluation, making the study of religion more accurate and scientific. The study of religion under the lens of philosophy can help identify the basic concepts, rules, and definitions of religion, thereby helping to better define its important elements and philosophical basis. Under the lens of philosophy can help to deepen understanding of religion, including aspects such as worldview, human life. It can help clarify religious principles, assumptions, and perspectives, and acknowledge the diversity and variability of different religions. Philosophy has the ability to compare and correlate different religions, as well as between religion and other philosophical systems. Studying religion from a philosophical perspective can analyze the similarities and differences between religions, and learn about the influence and interactions between religion and philosophy. The study of religion under the lens of philosophy can apply the research methods and theories of philosophy to the discovery and understanding of religion. It expands the ability to approach and explore religious issues from different angles and from many different directions.

Thirdly, research on the philosophy of Brahmanism and its impact on social life (Kumar, D. 2020); (Xu, J. 2019); (Ferrero, M. 2022); (Chung, D. 2021); (Ramsden, S.C. 2022); (Bronkhorst, J. 2020). These studies focus on the impact of Brahmanism on social structure in ancient India. It examines the caste system and the role of social classes in Brahmanism society, as well as the influence of Brahman rules and powers on other classes. Besides, these studies also emphasize the impact of Brahmanism on the role and status of gender in ancient Indian society. It examines the rules and authority of Brahmanism over the roles, rights and status of men and women in Brahmanism society. The study also focuses on the impact of Brahmanism on ritual and religious practices in ancient Indian society. It studies the role of the Brahman precept in maintaining and performing religious rituals and practices. It examines the role of Brahmanism in the creation and maintenance of political power, as well as the interaction between Brahmanism and political systems. The author believes that the above studies are the basis for the author to explain that Brahmanism has profoundly influenced the spiritual and religious life of the Cham people in Vietnam. It provided them with a system of beliefs, teachings, and rituals handed down from generation to generation. This religion helps to create a spiritual foundation and value orientation in people's lives. Brahmanism contributes to the development and maintenance of the distinctive cultures and traditions of the people. The rituals and festivals of Brahmanism unite the community and create a space for the exchange of cultures, arts and traditions of the people. Brahmanism can influence the daily life of the Cham people through the views and values of this religion. It can orient them on how to live,

how to relate to people, and their conception of life and existence. It can also provide spiritual support and hope in people's daily lives.

RESULTS AND DISCUSSION

Brahmanism's conception of the world.

Brahmanism considers Brahman (Randel, R. D. 2021); (Façanha, D. A. E., etc. 2019); (Boe-Hansen, G. B., etc. 2020) is primordial and immutable, the source of all existence in the world. Brahman is considered to be the supreme and infinite entity that exists on all levels and forms the basis for all forms of existence in the world. Brahmanism considers samsara (Kang, Z. O. 2019); (Samsara, L. 2021); (Savitri, R., etc. 2023) is the soul's ceaseless process of rebirth in the chain of birth and rebirth. It is believed that the soul undergoes continuous rebirth through different lives based on actions and ideas in the previous life. The goal of the follower of Brahmanism is to be free from the bondage of samsara and to merge with Brahman. Brahmanism considers karma as the principle that stipulates that each person's actions will produce corresponding results. Good actions will produce good results in later life, while bad actions will lead to bad results. Reincarnation is the process by which the soul undergoes rebirth and repays karma in different lives until final liberation is achieved. Moksha is the state of liberation and liberation from the cycle of samsara. According to Brahmanism, moksha is the ultimate goal of life, when the soul merges with Brahman and is freed from the bondage of samsara. Moksha can be achieved through knowledge, awareness, and practices such as meditation and the performance of religious duties.

What is the first, the only, the supreme reality, the cause of all, which, when one realizes it, will know everything and be able to free the human soul from all anxieties and afflictions. of life". Brahmanism has held that it is the supreme cosmic spirit Brahman. Brahman is the first reality and the only entity, absolute, supreme, eternal, nameless, formless, etc., the essence of all, beyond all limits of time and space... Brahman is objective transcendent reality, outside and within man. Although Brahmanism exalts Brahman, it also believes that every human being contains Brahman. Brahman in every human being cannot be attained by education, wisdom or knowledge that it is inherently born with. Thus, Brahman is the transcendental principle, permanent, beginningless and endless, the trajectory that governs all things in an orderly manner as the pre-existing reason. Meanwhile, all things are original, universal realities, regulated and oriented in Brahman.

The concept of life of Brahmanism.

The Atman Self is an intrinsic entity within each individual. If man exists by breathing, then Atman is the supernatural breath, the source of divine life. Atman is the entity that makes man above all things.

It can be said that Atman is a part of Brahman in man. Brahman is the universal self, and Atman is the individual self. Brahman has only one, Atman is plural, but that plurality is just fiction because both are essentially one. It is said that when the body dies, the Self (Atman) returns to unite with the Great Self (Brahman). The Atman self is not reason, emotions, and senses, but the Atman is the source of those mental activities. Without Atman, all mental and physical activity ceases. But even when both mental and physical activity ceases, Atman remains eternally alive. With much effort, but Brahmanism also cannot articulate the Atman, so always beware that the self cannot be understood, the self must be realized. Brahmanism holds that the Atman is not perceivable by the power of the mind, nor by the senses.

Humans are bound in ignorance (ignorance) and illusions but have the ability to escape them. Brahmanism considers samsara to be the process of reincarnation, in which the soul undergoes constant rebirth through different lives. Reincarnation occurs due to the binding of karma, that is, actions and ideas in the previous life affect the present life and the future life. Brahmanism considers karma as the principle that stipulates that human actions will produce corresponding results. Good actions will produce good results, while bad actions will lead to bad results. Karma determines the location and conditions of the soul's next life. Moksha is the ultimate goal of life in Brahmanism. It represents liberation from the cycle of samsara and the bondage of samsara. Moksha is achieved when the soul merges with Brahman and is freed from the cycle of reincarnation. This is the highest state of being in Brahmanism. To attain Moksha, Brahmanism considers gaining knowledge and awakening as important. Knowledge of the true nature of the world and itself helps people to realize and overcome greed, hatred, delusion and attachment in life. The practice of methods such as meditation, the performance of religious duties, and the dedication to learning and spiritual growth are also considered ways to approach Moksha.

People are said to be bound in ignorance and illusion due to ignorance. Ignorance can be ignorance of the true nature of the world, of love and the connection between all things. By deeper exploration and understanding, man is able to come out of ignorance and realize the real world. A popular view is that humans are capable of awareness and self-awareness. Through self-awareness and self-discovery, human beings can realize their true nature and find connection with their origin and all things. When people realize this self-realization, they can be freed from the bondage of ignorance and illusion. Spiritual development is the process by which people cultivate and cultivate their spiritual awareness. When people reach this state, they can overcome the bondage of ignorance and illusion.

Perspectives on perception of Brahmanism.

Brahmanism holds that all things and phenomena in the world are interconnected. This view holds that there is no absolute division between man and the universe, but that we are part of a comprehensive

interconnected layer. This profound awareness of connection helps people understand the importance of interaction and responsibility for all things. Brahmanism considers Brahman to be the supreme and infinite primordial, the source of all things and phenomena. Brahman is not only present in each individual but also the spirit of creation that embraces the whole universe. Therefore, the alignment between the elements in the universe is considered to reflect the wholeness and infinity of Brahman. Brahmanism holds that all events and phenomena in the world are interrelated. This concept holds that every action and event has an impact and corresponds with each other, creating a complex web of interactions and influences. Thus, each individual and event is an integral part of a vast network. In the concept of reincarnation and the samsara cycle, Brahmanism holds that the soul of a person is bound and goes through a different series of lives. The connection between lives and actions in the previous life produces results and influences the present and future lives. This shows that all things and phenomena are interconnected and affect each other in the process of samsara.

In Brahmanism, self-awareness is an important aspect of awareness. By awakening and discovering oneself, man is able to realize his true nature. Self-awareness is not only awareness of body and mind, but also awareness of deep consciousness and inner soul.

Self-awareness is the key to awakening: In Brahmanism, awareness and insight into reality are important goals. Self-realization is the process by which people discover their true nature, realize their deeper consciousness and higher states of consciousness. By being awake and self-aware, people can access awareness and better understand the world and their place in it. The main goal in Brahmanism is liberation from worldly bondage and suffering. Self-realization is the process by which people recognize the contrast between suffering and freedom, and from there, they can move closer to liberation. By seeing and understanding the true nature of the world and oneself, one can be freed from attachments and illusions. In Brahmanism, self-realization is not only looking within oneself, but also understanding and deeply perceiving the world around. By being self-aware, people become aware of the connections and interactions between things and phenomena, and from there, they realize their responsibility to the whole world. Self-awareness creates understanding and a sense of responsibility for all things and life. Brahmanism considers learning and acquiring knowledge as important to broadening and developing awareness. The study of philosophy, religion, and methods such as meditation and yoga help people understand the nature of the world and about themselves. Knowledge is seen as a tool for increasing awareness and achieving awakening.

Meditation is an important method in Brahmanism to practice depth perception and awareness. By focusing the mind and stilling, one can access deeper consciousness and higher states of awareness.

Meditation is considered a method to approach self-awareness and primordial awareness. Human life has four purposes: dharma (fulfilling moral, legal and religious obligations); artha (subsistence and success in society); kama (satisfying desires but knowing moderation and moderation); moksa (liberation from the cycle of reincarnation) by eliminating all karma (karma) because when you die, you still have karma, you will have to be reborn in the next life in the world, ie samsara.

The philosophy of Brahmanism is based on the merits of four fruits of mindfulness (Pali: Satipatthana) and four correct observations (Pali: Samma Dhitti), in order to discover the truth about existence and find the way out of suffering, and reincarnation. This ideology is associated with transmission and practice by abbots and monks in the Buddhist community.

One of the basic principles in the philosophy of Brahmanism is resistance to obstacles (Pali: Viparyāsa) and the cultivation of mindfulness (Pali: Sati). By focusing on mindfulness awareness, practitioners aim to become deeply aware of their mind and body in each present moment. Through the practice of mindfulness, practitioners can gain insight into the profound meanings of life and reality.

The philosophy of Brahmanism also focuses on the concept of not self (Anatta) and not trying (Anicca). The concept does not emphasize in itself that there is no real entity and no unchanging thought. The concept does not try to show that everything is changeable and impermanent, thereby asserting that true joy is only achieved through accepting change and letting go of attachment to things that are temporary and impermanent. the eternal.

The impact of Brahmanism on the Cham people in Vietnam.

The Cham Brahmanism people live in two provinces of Ninh Thuan and Binh Thuan in Vietnam. According to statistics of the Government Committee for Religion, by 2021, in these two provinces, the number of Brahmanism followers is over 68,000 people (in Ninh Thuan there are over 48,000 people, in Binh Thuan there are nearly 20,000 people). The doctrines and canons of Brahmanism are used without clear origin and do not follow the original regulations but are localized and blended into the customs and practices of the Cham people. The Vedas were translated into Cham from ancient times by Cham Brahmanism monks, recorded in Cham script in ancient Cham books, passed down from generation to generation and changed. in the process of applying it to suit the practice of beliefs, religions and Cham social life over the periods.

Ceremonies from weddings, funerals as well as rites are indigenous. Brahmanism is a religion that upholds patriarchy, but in Vietnam, it upholds the role of women. The concept of the Creator, Brahmanism considers Brahma to be the supreme creator god, omnipotent omnipotent, the principle

that constitutes and governs the universe. Meanwhile, the Cham Brahmanism believes that the Creator is the "Mother of the land" Po Inu Nugar. The Brahmanism doctrine stipulates that the dead are burned, with unburnt bones collected and released into the Ganges. The Cham Brahmanism also burned the dead, but only kept 9 pieces of the forehead bone and then performed the ceremony to join the mother's family as a symbol for the deceased. The wedding ceremony of the Cham Brahmanism does not follow the patriarchal regime as prescribed by the orthodox Brahmanism but is completely governed by the Cham matriarchy.

However, the basic features of Brahmanism's teachings and canon law are still kept in the Cham Brahmanism community in the form of beliefs and religious concepts, specific regulations related to the life of the Cham Brahmanism and things. taboo in morality, lifestyle. Brahmanism has a great influence on the Cham culture, making the Cham culture very rich and diverse, which is evident in the architecture, sculpture, writing and in worshipping the gods of the people. Hard.

Religious activities of Cham Brahmanism followers are often divided into specific and clear areas, under the guidance of dignitaries. Believers in any tower area will make sacrifices in that tower area, in addition, it is also held in the family of the believer. The religious beliefs of the followers are quite deep, the performance of their religious rituals and activities is serious, reverent and highly communal. Monks (Passeh) are people who hold high positions in Cham Brahmin society, are considered intellectuals, they know Cham letters, keep ancient Cham books regulating rituals and customs, and understand customs. , propagate and perform religious rites. Socially, they often belong to the old aristocracy, which is maintained in Cham society according to "heredity".

Brahmanism is a religion that has influenced many areas of the Cham people in Vietnam. Brahmanism that has existed for a long time with the Cham people in Vietnam has proved the close harmony of Brahmanism with the lifestyle of the Cham community in a profound way. And it can be said that, in the spiritual life of the Cham community, Brahmanism has penetrated deeply into everyone's consciousness, becoming their subconscious, beliefs and philosophy of life. Brahmanism values are always preserved and promoted and adapted from one life to another, which is the basis for forming the worldview of believers and forming moral values in social life. Hard. Even if life is difficult, they always turn to the gods to wish for a better life in the future. Over thousands of years, that belief has not changed, through many ups and downs of history, the Cham people in Ninh Thuan are still under the influence of Brahmanism in their own spiritual life.

CONCLUSION

Philosophical thought in Brahmanism has played an important role and had a strong impact on aspects of life and religious thought in Indian culture and Southeast Asia in general and the Cham people in Vietnam. South separate. Brahmanism offers a complex system of thought, with concepts such as Brahman, reincarnation, connection, and self-awareness. Through these principles, Brahmanism has created a way of looking at the world view, human life and epistemology of man in the universe.

Brahmanism has shaped Indian culture, art and religion, played an important role in the formation of other religions such as Hinduism, and partly influenced the development of Buddhism and Islam in the region. It has created a profound philosophical structure and unique cultural values, contributing to the development of human culture. However, Brahmanism thought has also encountered many challenges and changes over time. The diversity and competition between different religions and philosophies has led to the transformation and change in people's thoughts and beliefs.

From a philosophical point of view, Brahmanism has comprehensively influenced the Cham people in Vietnam. Brahmanism offers a complex system of thought in which self-awareness and a profound perception of reality are important aspects. This thought has helped the Cham people see the world and themselves more comprehensively. At the same time, seeing all things and phenomena in the world as interconnected promotes gratitude and respect for human connection to the natural and social environment. Philosophical thought in Brahmanism has made an important contribution to the development and shaping of the spiritual culture of the Cham people. It creates a solid and profound thinking foundation, thereby creating unique cultural values and profound philosophical thoughts.

ACKNOWLEDGEMENT

To complete this thesis, I would like to thank the Rector VNUHCM-University of Social Sciences and Humanities for creating conditions for me to study and research for my doctoral thesis. I would also like to thank the Rector of Nha Trang University - NTU, for creating conditions for me to go to school to improve my qualifications.

REFERENCES

1. ADHIKARI, S. R. (2020). Manu Smriti as the protection of female in Hindu philosophy: in the dimension of structural-functionalism. *Philosophy*, 10(11), 706-712. Doi: 10.17265/2159-5313/2020.11.005
2. BOE-HANSEN, G. B., RÊGO, J. P. A., SATAKE, N., VENUS, B., SADOWSKI, P., NOUWENS, A., ... & MCGOWAN, M. (2020). Effects of increased scrotal temperature on semen quality and seminal plasma proteins in Brahman bulls. *Molecular Reproduction and Development*, 87(5), 574-597.
3. BRONKHORST, J. (2020). The rise of classical Brahmanism. In *Routledge Handbook of South Asian Religions* (pp. 49-56). Routledge.
4. CHAUDHURI, H. (1954). The concept of Brahman in Hindu philosophy. *Philosophy East and West*, 4(1), 47-66. Doi.org/10.2307/1396951.
5. CHUNG, D. (2021). The Religious Evolution Theory: The Parallel Religious Evolutions in the Middle East and India. *Open Journal of Social Sciences*, 9(1), 334-351. Doi: 10.4236/jss.2021.91025
6. DUERLINGER, J., MEHTA, B., & SINGH, S. (2021). Śāntarakṣita and Kamalaśīla on the Advaita Vedānta Theory of a Self. *The Indian International Journal of Buddhist Studies*, 21(1), 3.
7. EPPS, D., & SITARAMAN, G. (2019). How to Save the Supreme Court. *The Yale Law Journal*, 129(1), 148-206.
8. EPSTEIN, L., KNIGHT, J., & MARTIN, A. D. (2001). The Supreme Court as a strategic national policymaker. *EMORY LJ*, 50, 583.
9. FAÇANHA, D. A. E., FERREIRA, J. B., LEITE, J. H. G. M., de SOUSA, J. E. R., GUILHERMINO, M. M., COSTA, W. P., ... & SILVEIRA, R. M. F. (2019). The dynamic adaptation of Brazilian Brahman bulls. *Journal of thermal biology*, 81, 128-136.
10. FERRERO, M. (2022). Death and Rebirth: Polytheism Reformed. In *The Political Economy of Indo-European Polytheism: How to Deal with Too Many Gods* (pp. 91-113). Cham: Springer International Publishing.
11. JAIN, P. (2019). Climate engineering from hindu-jain perspectives. *Zygon*, 54(4), 826-836. Doi.org/10.1111/zygo.12568

12. JUTURI, R. K. R. (2021). Gaudapadacharya “asparśa yoga” for attaining “no mind”: A historical method of advaita vedānta for teaching “human liberation” in a profound way. *International Journal of Yoga-Philosophy, Psychology and Parapsychology*, 9(2), 67. Doi: 10.4103/2347-5633.329692
13. KAKKAR, S. (2019). The goblet and two faces: understanding transcendence and paradox from the perspective of advaita vedānta. *The Learning Organization*, 26(4), 412-424. doi.org/10.1108/TLO-04-2018-0052
14. KANG, Z. O. (2019). Samsara. *International Digital Design Invitation Exhibition*, 42-42.
15. KUMAR, D. (2020). Brahmanism: A Religious Cult in Ancient India. *International Journal of Humanities and Education Development (IJHED)*, 2(3), 229-232.
16. MALLAMPALLI, C. (2021). British Missions and Indian Nationalism, 1880–1908: Imitation and Autonomy in Calcutta and Madras. In *Critical Readings in the History of Christian Mission* (pp. 804-827). Brill.
17. MITRA, K. (2014). *Towards serving the mankind: The role of the Ramakrishna mission and human development in India*.
18. NEDU, O. C. (2019). Jocul pulsatoriu al realității. Ocultare și redescoperire de Sine în Mandukya și Kaivalya-upanīśad. *Danubius*, 37(1), 331-380.
19. PAUDYAL, G. R. (2020). Lord Krishna as Brahman in the Bhagavadgīta. *The Outlook: Journal of English Studies*, 11, 57-66. doi.org/10.3126/ojes.v11i0.36360
20. PUTU, I. P. E. P. (2023). Perbandingan Advaita Vedānta, Dvaita, dan Vishishtadvaita dalam Filsafat Agama Hindu. *Global Education Journal*, 1(02), 62-71.
21. RAMSDEN, S. C. (2022). A Brief Overview Comparing the Core Theories, Cultivation Practices and the Interrelationships of Buddhism, Daoism, Brahmanism and Yoga. *Asian Culture and History*, 14(1), 1-16. Doi:10.5539/ach.v14n1p16
22. RANDEL, R. D. (2021). *Unique reproductive traits of Brahman and Brahman based cows*. In Factors affecting calf crop (pp. 23-44). CRC Press.
23. SAMSARA, L. (2021). Manajemen Kinerja dalam Kerangka Flexible Working Arrangement: Pengalaman dari pelaksanaan WFH, Cascading Target Kinerja Harian. *Jejaring Administrasi Publik*, 13(1), 1-17.
24. SAVITRI, R., Ahad, M. P. Y., Cahyarini, B. R., Samsara, L., & Puspasari, H. M. (2023). Knowledge, Perceptions, and Attitudes of Central Government Civil Servants towards the National Capital (IKN) Relocation. *Jurnal Borneo Administrator*, 19(1), 85-102.
- 25.
26. SURPI, N. K., Widiani, I. G. P. G., & Wika, I. M. (2021). Indian Logic (Ānvikṣikī) As The Light Of Knowledge And Its Relevance To The Learning Of Hindu Philosophy Nowadays. *Vidyottama Sanātana: International Journal of Hindu Science and Religious Studies*, 5(1), 72-85. Doi.org/10.25078/ijhsrs.v5i1.2113

27. UNTARA, I. M. G. S. (2020). Strategi Pengelolaan Prodi Filsafat Hindu Stahn Mpu Kuturan Singaraja Dalam Meningkatkan Mutu Pembelajaran Daring Pasca Covid 19. *PINTU: Jurnal Penjaminan Mutu*, 1(2).
28. WEIQUN, Y. (2021). *A Comparative Study on the Buddhist and Brahmanic Conceptions of the Relationship between the Secular World and the Emancipation Realm*. *Contemporary Social Sciences*.
29. WOODBURNE, A. S. (1925). The Idea of God in Hinduism. *The Journal of Religion*, 5(1), 52-66.
30. XU, J. (2019). *Classification and Characteristic Analysis of Hindu Temple in Southeast Asia*.
31. XU, R. (2020, September). Analysis of the concept of self between Brahmanism and Buddhism. *In 5th International Conference on Contemporary Education, Social Sciences and Humanities-Philosophy of Being Human as the Core of Interdisciplinary Research (ICCESSH 2020)* (pp. 103-106). Atlantis Press. Doi 10.2991/assehr.k.200901.021



TRANG, Trinh Cong. PHILOSOPHICAL THOUGHTS IN BRAHMANISM AND ITS IMPACTS ON CHAM PEOPLE IN VIETNAM. *Kalagatos*, Fortaleza, vol.20, n.2, 2023, eK23040, p. 01-14.

Recebido: 06/2023

Aprovado: 06/2023