



## Indian Buddhism philosophy: Thought of the five aggregates

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### Abstract

Buddhism was introduced to Vietnam at the beginning of the Common Era. Due to many similarities with indigenous beliefs and culture, Buddhism has quickly become an element of Vietnamese cultural identity. According to the flow of history, the spirit of compassion, joy, forgiveness, tolerance, peace, harmony, good direction, and liberation of people from suffering of Buddhism has permeated the lifestyle and thinking of great people majority of Vietnamese. Today, Vietnamese society today faces many opportunities for strong development, but along with it comes many difficulties and challenges. The development process is influenced by both positive and negative sides of the market mechanism, international economic integration leads to the globalization trend, the contradictions of the transition period on socialism... for people's spiritual life to have many wobbles and insecurity. In that context, Buddhism with the way out of suffering has become a part of the spiritual life of a large part of the people. Promoting the role of Buddhism with human values that play a very important role in liberating people has become the "compensation" of the real world, meeting spiritual needs, contributing to Part of relieving mental suffering, gaps, and disappointments in people's hearts, restoring a certain balance can help people live more harmoniously for their spiritual life. This is also a basis for explaining the revival of Buddhism in particular and religion in general in the current period. The article analyzes the content of the thought of the Five Aggregates in Theravada Buddhist philosophy.

**Keywords:** The five aggregates, fate, anitya, primitive Buddhism

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### Introduction

Buddhism is to help people get rid of eternal suffering. The Buddhist worldview firmly exists on a deep ideological foundation, which is the entire conception of people about the world, about the place of people in that world. In a broad sense, worldview is a system of conceptions about the world, the position and role of humans, and human life in the world. Therefore, studying Buddhism in general and Buddhist worldview, in particular, will inevitably have to pay attention to the issues of philosophical worldview about the world, people, and society. The methods of perceiving and dealing with the world, with people, the relationship between the world and people, and between individuals and society have brought great value over the centuries in many cultures different. The study of the Buddhist worldview in a holistic system that includes the three-dimensional structure of the worldview, and the position and role of people in the world are very important to contribute to the correct understanding and enough insight into Buddhism.

### Research Method

Theoretical basis: The article is made based on the theoretical basis of Marxism, Ho Chi Minh's thoughts, and the Vietnamese Communist Party's views on belief and religion. The article also relies on Buddhist scriptures; selectively inheriting and absorbing ideas from several related scientific research works.

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**Methodology:** The article is based on the subject's methodology dialectical materialism and historical materialism. The article uses research methods specialized and interdisciplinary research such as history, culture, and ethnography... Besides, the thesis uses specific methods such as analytical and synthesis methods; statistical methods - comparison; Logical methods-history.

## Results

**Rupa-skandha:** Refers to the form consisting of the four elements and the four great foundations. Why is it called the four elements and the four great foundations? If analyzed clearly, the rupa here is not only for the physical body but also only for the external environment, also known as rupa. Then the conditions that make up the physical body are earth, water, fire, and wind, and the so-called rupa is the sense door which is made up of the four elements and the object of the sense-door is the ceiling (rupa, body, taste, taste, contact, and dharma). Six roots plus six ceilings into twelve lands, these twelve are the material qualities except the will. All-cause conditions for each other, if there is no physical dharma, it is impossible to see the function of the sense door and vice versa, if the door is defective, it is impossible to perceive phenomena. The four elements dissolve, and the gates of the faculties and the bare dharma are not recognized. The Sutta Pitaka presents material aggregates: "And, Bhikkhu, how is identity? The four great strains and rupas are made up of four great strains. Bhikkhu is called identity" (Chau, 2012) <sup>[3]</sup>.

Although Buddhism has inherited the materialistic view of Jainism and the materialistic school of India on rupa, the Buddha does not advocate selfishness like the other sects, the Buddha said. Rupa is non-self, what is a cause is a condition that arises and arises as well as no-self Indian orthodox philosophy.

According to Buddhism, this world is the five aggregates or in other words the 12 bases, and 18 precepts. Since in this paragraph only the aggregates of materiality, we are referring to the 12 roots. The 12 origins include eyes, ears, nose, tongue, body, and mind (non-material mind) and rupa (only what the eye can see, this rupa belongs to what is hindered), silence, flavor, taste, contact, and dhamma (dharma is the shadow of the previous five ceilings, ie images of materiality, purity, flavor, taste, and contact remaining in the mind). The four great foundations are 12 except the will. In short, the main aggregates are the four elements and the 12 bases except for willpower, including eyes, ears, nose, tongue, body; identity, speech, flavor, taste, contact, and dharma.

**Feelings (Vedanà-skandha):** the feeling of the five senses towards the five senses, giving birth to all kinds of feelings such as suffering, happiness, joy, and sadness... contact from the senses. If we are not dependent on rupa, there are no sensations: unpleasant, unpleasant, unpleasant, unpleasant. Feelings are creeping into the mind that causes anger or joy to arise, some people can control their emotions, but some people reveal everything outward, and others can overpower ambitions. comes out of feeling, and then again out of feeling. In the Central Sutras, the Buddha explains feeling aggregates as follows: " Bhikkhu, what kind of feeling, past, future or present, internal or external, crude or economic, paralysis or victory, far or near, such as the aggregate of feeling" (Chau, 2012) <sup>[3]</sup>.

Through this sutta we see the Buddha explain very clearly, most sensations be called the aggregates of feeling, but what to feel? The word independent standing life only means to

receive but to receive what? The base must receive the ceiling to generate a feeling. And when the feeling arises it is called the feeling aggregates. When analyzing feeling, the Buddha contemplated feeling at each different level. There are past, present, and future feelings; changes in the body; there are sensations that make us unable to control ourselves, they manifest strongly outwardly, for example, burning blushing anger is called a gross sensation, and there are feelings deep in our hearts feeling slight bliss gentle called life expectancy; there are feelings that lead to paralysis such as the pleasant feeling when sentient beings indulge in dissatisfaction, and there are feelings that go to victory, and there are distant sensations and there are close feelings. Again at a different level, Buddha pointed out sentient feelings. "Bhikkhu, how is "long-live"? This, Bhikkhu, there are six of this life: "long-lived" due to exposure to birth; "long-lived" due to atrial contact; Life due to the birth rate; Life due to real contact; life due to physical contact; Life is due to the feeling of being exposed. Bhikkhu, this is called life" (Chau, 2014) <sup>[5]</sup>.

Contact is the connection between the sense base and the ceiling. In the life of every human being, there are different views and perceptions, but everything is not outside of the sense and sense. So, the Buddha said there are six senses up to six senses. These six senses that lead to defilements or happiness are due to each of us knowing how to control emotions or not.

Although there are many feelings, two feelings, three feelings, six feelings up to one hundred and eight feelings, it is not outside the three basic feelings, in which two feelings (unpleasant and pleasant feelings) occupy an important position in every living being. At any time, in any environment, or in any psychological state, there is also the presence of feeling. Although there are many kinds of feelings, it is not outside the body and mind. Therefore, sensation is also divided into two categories: bodily sensation and mental sensation. The saints only feel the body, there is no feeling in the mind because the body is made up of the four elements, when the four elements dominate, everyone must accept, and no one can avoid the rule of the four elements. Thus, feeling, the existence of aggregates is based on the sense of sense, bare, and conditions. If one of these three conditions is not present, feeling aggregates do not exist.

**Aggregates of thought (Samjñà-skandha):** imagination and thinking about the form of things after the effect of the sense on the scene. In the Samyutta Sutta, the Buddha defines the aggregate of thought as follows: Bhikkhu, any imaginary, past, future or present, internal or external, crude or economic, paralysis or victory, far or near, is the aggregate of difference" (Chau, 2014) <sup>[5]</sup>.

The function of perception is perception, there are two types of perception: right perception, and wrong perception, and it is based on three factors: time, place, and object. For example, in the dark, looking afraid of the rope, thinking that the snake is because the concept of a snake has been recorded before, until seeing another object of a similar shape, hastily conclude that this is a snake, then, perception as a snake through a rope, is a false perception of reality. Besides, I thought there was a possibility to think of things that would happen. So say, thought aggregates assume two roles that are remembered thinking past and planning the future. Son (2004) <sup>[7]</sup> says: Visuddhi-Magga also defines the aggregate of perception as follows: Anything with the characteristic of perception, and imagination, belongs to the aggregate of

perception, and thought cannot be separated from the mind. The characteristic of thought is only awareness. Its job is to record a signal to make the next time identifiable as if this were the same thing as before”.

Moreover, the thought aggregates must also be conditioned by contact and from the place of feeling that there are thoughts. Feeling new arises, there are six types of perception based on the dharma. These six types of perception are different, and cannot appear at the same time, just like feeling aggregates. Each type of thought arises with each touch of each sense. Each person has different types of thinking, at the same time in the same scene, in the same sense, but each person's perception is different. Since then there are different ideas.

The aggregate of the Aggregates (Samakàra-skandha): Means to function or move, only for all phenomena of arising and passing of conditioned phenomena. The form of action in the form of aggregates still indicates the functioning, the arising, and the passing away of the mind. In addition, the action is also understood as the movement of the mind. Because of the mind, there is the creation of body and speech. So, action is also divided into three: body, speech, and action. Aggregates also can think, think good, and think evil, which are psychological phenomena that are artificial and can bring karmic retribution from each man's creation through the three karmic actions, body, speech, and mind, the intention is to master. Thus, the form of aggregates is also karma. "Bhikkhu, there is black and white karma, white and white fruit karma, black and white karma, black and white karma, black and white karma, no black and white, karma leads to cessation". When it comes to karma which is related to cause and effect, karma is the workings of the body, speech, and mind. If the body intentionally creates the three akusala kamma, the four akusala kammās of the moment of mind, and the three unwholesome kammās of the moment, lead to suffering and the suffering of suffering. On the contrary, if you know to let go of the negative karma of the body, cultivate friendly kamma, get rid of the negative karma of speech and mind, and cultivate the good karma of speech and mind, then achieve pure karma in the body, speech, and mind. In the Sangha Sutta, the Buddha affirmed: "I am the owner of karma, the inheritance of karma, karma is the womb, karma is dependent, and karma is the fulcrum. Whatever karma I will do, good or evil, I will inherit that karma".

The Aggregates (Vinnana-khandha): capable of knowing all phenomena of existence, from human beings to all things through the interaction of the senses with the world. In the Sutta Pitaka 2, the Buddha explained the function of consciousness as follows: "Bhikkhu! What is consciousness? Know, Bhikkhu should call this consciousness. Know what? Know sour, know bitter, know spicy, know how to sweet, know alkali... know not alkaline, know the salt, know not too salty. Know, Bhikkhu, so-called consciousness" (Chau, 2013) [4].

The function of consciousness is knowing, thanks to the interaction between the sense and the consciousness, if the senses no longer acquire the sense of the scene, and then the consciousness ceases, then consciousness ceases. Consciousness must depend on the senses and the scene, and at the same time, consciousness is also governed by matter, feeling, perception, and action. If materiality, feeling, perception, and action disappear, then consciousness also disappears. The reason is called aggregate consciousness because it includes awareness, discrimination, reflection,

evaluation of all phenomena, acts of creation, good or unwholesome through action, in which consciousness owns, At that time the aggregate of consciousness is called mind.

Consciousness according to the point of view of the Old Lang sutras, is divided into two features, namely willow and distinguish consciousness, these two features are inseparable. Diffusion, also known as awareness or knowledge, the first thing is consciousness must be aware of what the base and the ceiling touch. Distinguishing consciousness is to distinguish one thing from another, one from another, and so on.

The basic consists of six consciousness corresponding to the six senses and the six senses. When we know the conditions for the presence of consciousness and the working of consciousness, then we will apply the practice of meditation and master awareness when the eyes see sharp, hear sound, the nose, and smell. The smell will not produce a mind of indulgence, but if you are not absorbed in sensual pleasures, then there will be no sorrow, suffering, pain, and brain.

Asanga is a great teacher of India who was also the founder of Consciousness around the 4th century AD, he analyzed consciousness aggregates into three parts that are mind, consciousness, and consciousness. The mind points to consciousness (Eighth consciousness), which can accumulate what has been experienced by word or action and can greatly affect people's life. At the same time, it contains all the kusala or akusala seeds, so when receiving it, there is a need to selectively cultivate a kusala and eliminate akusala. Consciousness is only for the six senses six reactions of the internal and external consciousness, which must depend on the activity of the sensor base and scene. The front consciousness operates at the level of scene awareness. Consciousness also must measure awareness through the ceiling.

The growth of consciousness is due to attachment to materiality, feeling, perception, and formations, using these four aggregates as the conditions for growth. If materiality, feeling, perception, and action disappear, consciousness also disappears. Consciousness is not separate from rupa, consciousness abides in rupa, conditioned by rupa, and from here joy in greed grows. The same is true of feeling, perception, and action. Consciousness does not come nor go, consciousness is always present in the four aggregates. Thus, the five aggregates are not separate from the inner and outer roots. If standing independently, each aggregate has a different function, but all are based on the sense doors, ie the six gates of the senses. Thus, the five aggregates are the synthesis of nama and rupa. Rupa belongs to rupa and the remaining four aggregates belong to nama. And the aggregates of consciousness are particularly important among the five aggregates.

Through the analysis of the five aggregates, we see that human existence is due to the convergence of matter (matter) and mentality (spirit). But due to false beliefs and non-causal beliefs, the sects before the advent of the Buddha assumed that man and all things were formed by a supreme being who had the power to create and destroy. The omnipotent one is the great self, and each human being has a minor self. Not only that but people are also imposed by the system of class division because it is influenced by the divine thought of contemporary religions. By the time Buddha Shakyamuni was born, he did not deny all the beliefs established by the previous religions but selectively inherited them to form a new ideology, to awaken belief in the main place for yourself, each person should build her own life based on cause and

effect. Happiness or suffering; rich or poor... depends on the thinking and actions of each person. No one has the power to punish or reward, without the divine command or God's arrangement. Therefore, every human being has equal rights and equal respect, no oppression between class or regime.

### **Conclusion**

The Buddhist worldview is a broad category that includes the human life perspective, which is the conception of the world, the position, and the role of people in the world, especially the view of the five aggregates. Studying the concept of the five aggregates in early Buddhist philosophy is a thought revolution, helping people to have enough faith to not depend on Brahmanism's dominant social thought. Humans are made up of five aggregates, everyone is the same, and no one has the right to consider himself to be noble, and others to be lowly at birth. Nobility or lowliness is due to each person's special karma. The thought of the five aggregates represents a comprehensive education in both knowledge and morality, aiming to build a rich, beautiful, just, democratic, and civilized society. In the context of globalization, international integration, and exchange, the traditional element does not have to play a dominant role in the spiritual life of the residents of Vietnam today, but there has been an intrusion of ideas imprints of the times. The influence of Buddhist thought on the five aggregates of people is reflected in the fields of thought, morality, lifestyle, education - training, culture and art, belief - religion, and science - technology.

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