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Thought of the five aggregates in primitive Indian Buddhism Philosophy

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Abstract

Buddhism is a philosophical religious trend that appeared around the 6th century BC. The founder was Gautama Buddha, whose real name was Tat Dat Da (Siddhattha), his surname was Cu Dam (Goutama), of the Sakya clan. Siddhartha was the crown prince of Śuddhodana, a small country located in North India (which is now known as Nepal). He was born on April 8, 563 B.C.E., according to the Buddhist calendar, April 15 (the full moon of April) also known as Vesak. One of the many prominent themes found

in primitive Indian Buddhist philosophers was the idea of the five aggregates.

Human existence is due to the convergence of materiality and mental, or in other words the five aggregates are a union of body and mind, which are dependent on each other to born and exist, conditions where the base, the ceiling and the contact arise. Therefore, every human being is born with equal rights regardless of class.

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

1. Introduction

From distant past to present day, any philosophical trend, from East to West, has researched and explained about the origin of man and the world. The ancient Indian religious philosophical ideology, mostly advocating that man was born of the creator Brahma, and man is made up of body and soul. There is also a religion that carries materialism ideas, does not accept the traditional view of Brahmin, but says that, man is made up of four elements called the four elements: earth, water, fire and air. These four elements exist forever without anyone creating it, it has the ability to function and form in space.

Up to the time of the Buddha, the Buddha explained that the process of human formation is due to the combination of the five aggregates, the world is created by causation, not by the god-born, this point of view is completely opposite to the traditional view of ancient Indian philosophy.

When man existed, then the five aggregates existed, the Buddha analyzes the five aggregates in order to destroy the so-called self and self in Brahmin philosophical thought, forming the idea of selfless selflessness, in order to build an equal society among human beings or the equality of all sentient beings.

The article clarifies two questions

1: What is the view of the five aggregates in Buddhist Philosophy?

2: What is content of thought of the Five Aggregates in original Indian Buddhist philosophy?

2. Literature Review

Buddhism is a great religion - philosophy, having a profound influence on the cultural and spiritual life of many countries and peoples in the world. Therefore, it attracts the research interest of Buddhist monks and nuns, domestic and foreign scientists in all aspects: Kimura Taiken, a very famous Japanese scholar, mentioned the issue of *Buddhist worldview in his Thought Hinayana*. W. Rahula - author of *Buddhist Thought*. The Book of Physics by Fritjof Capra. K.Sri Dhammananda, a Sri Lankan, a scholarly scholar wrote *Buddhism for human life*. The Book of Buddha and Buddha Dharma by Narada Thera. *Effect of the central Buddhist philosophy* of Kalupahana...

Besides, there are a number of other studies that also research on Buddhist worldview, typically: Typical Buddhist experts (translated into Vietnamese) such as: W. Rahula with the work *Buddhist Thought*; Kimura Taiken has three volumes: *Primitive Buddhist ideology*, *Hinayana private Buddhism Thesis*, *Mahayana Buddhism Thought*; D.T.Suzuki with three volumes of *Meditation*, *The essence of Buddhism*; Kalupahana with the work *Causality of the central Buddhist philosophy*"; The Dalai Lama with *Four Noble Truths*; O. Rozenberg with "Buddhism in philosophical questions"...

Phan Van Hung in the book of *Buddhist philosophy*; Thich Duy Luc in the Book of *the Universe view of the twentieth century* - Weak only Buddhist Dharma, Weak indicates Trung conception; *The Outline of Vietnamese Buddhist philosophy* by Nguyen Hung Hau; Pham Huu Dung with the book *Realm of the Buddhist worldview*; *The Buddhist Worldview* by Zen master Thich Tantra; Minh Chi with the book *Buddhist Matters*; Nguyen Duy Hinh writes the *Vietnamese Buddhist Philosophy*; Nguyen Thi Toan wrote the book *Liberation treatise Buddhism*.

There are also a number of outstanding books related to Buddhist orldviews on three aspects of the world, on the position and role of human in the world, such as: The book *Buddhism* of Tran Trong Kim, Publishing House. Da Nang, 2002. The author focuses on *Buddhist research on human life*, learns about the theory of ten dual factors, condition and condition, Hinayana, Mahayana. Dinh Van Thom wrote a book on *Buddhism with social science*, discussing the content of the Buddhist scriptures, issues of material, society, human concern, consciousness, Buddhism guiding the society; Doan Trung As for *Buddhist Dharma*, Religious Publishing House, Hanoi, 2011. Writing about Dharma according to Buddha, discussing the universe with all things in Buddhism. The three foundations of Buddhism, the Four Noble Truths, and Nirvana; Luu Vo Tam wrote *Brief Buddhist Studies*, Religious Publishing House, Hanoi, 2010.

As can be seen, the above studies focus on some an important aspect of Buddhist thought about the five aggregates.

3. Research Method

The article uses specialized and interdisciplinary research methods such as using study, culture, ethnography... Besides, the article uses methodological tools such as: method analysis, total well suited; statistical method - comparison; logic method - history...

4. Results and Discussion

The term of Five Aggregates in Buddhist Philosophy

The term the five aggregates in Buddhist thought originates from the Sanskrit word *pañca-skandha*, the Pali language is the Chinese *pañca-khandha* translated as the five aggregates, including: sense (sa., Pi. Rupa), feeling aggregates (sa. ., pi. *vedanā*), thought aggregates (sa. *saṃjñā*, pi. *saññā*), form aggregates (sa. *saṃskāra*, pi. *saṅkhāra*) and consciousness aggregates (sa. *vijñāna*, pi. *viññāna*).

When Buddhism came to China, it translated differently from time to time. Sometimes translated by phonetic translation, sometimes translated according to the meaning of the word. "From the Sanskrit word *Skandha* translated into Chinese into *Khandhaka*" (Thich Minh Canh, 2007) [3]. To Him La Thap, *Skandha* translates as warm, Xuanzang translates *Skandha* as aggregates. *Skandha* warm translation is the translation of mind, according to the characteristics of the five (material, feeling, thought, action, consciousness) that interprets. These five things make it possible for undead sentient beings to attain the reality of dhammas, so the translation is warm, warm means to conceal. To Mr. Huyen Trang, translated as aggregates. Aggregates means gathering together. The Mahayana Mahayana commentary explains them as follows: The Mahayana five aggregates explains the aggregates as follows:

“以積聚義說名為蘊謂世相續品類趣處差別色等總略攝故” (龍藏, 61).

Taking the meaning of accumulation should be called aggregate, that is, the combination of animals, the different lands of the world of the feeling aggregates gathered in the aggregates of the aggregates, belonging to the feelings gathered in the aggregates of the aggregate the practices of the meeting in the aggregate of consciousness, belong to the thoughts that are gathered in the aggregate of thought, belong to consciousness in the aggregate of consciousness.

The Buddha explained the cause and condition to arise the five aggregates as follows: "The four elements are causes, Bhikkhu, the four factors are the conditions that are accepted as feeling aggregates. Feeling is the core, feeling is the accepted condition called feeling aggregates. Feeling is the core, feeling is the accepted condition called the aggregate of perception. Contact is cause, contact is accepted condition called form aggregates. Nama-Rupa is the core, Bhikkhu, nama-rupa is the condition that is accepted as the aggregate of consciousness"

According to the principle of causal arising, all living things that arise, develop or perish are in the intertwined causal relationship, no thing can exist independently. People are also not out of this principle. Thus, the Five Aggregates are a unified union forming a complete human being, including: sense aggregates, feeling aggregates, perception, form aggregates and consciousness aggregates.

Thought of the Five Aggregates in Indian Buddhist Philosophy

Rupa-skadha: 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, the gates of the faculties and the bare dharma is not recognized.

In 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" (Thich Minh Chau, 2012) [5].

Although Buddhism has inherited the materialistic view of Jainism and the materialistic school of India on rupa, the Buddha does not advocate for selfishness like the other sects, the Buddha said. Rupa is non-self, what is 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, 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-skadha): 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. There are feelings creeping into the mind that causes anger, or joy to arise, some people can control their emotions, but some people reveal everything outward, others can overpower ambitions. comes out of feeling, and then again out of feeling.

In the Central Suttas, 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 is the aggregate of feeling" (Thich Minh Chau, 2012) ^[5].

Through this sutta we see the Buddha explain very clearly, must sensation 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 gross sensation, 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 arial 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" (Thich Minh Chau, 2014) ^[7].

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

Although there are many feelings, two feelings, three feelings, six feelings... up to one hundred and eight feelings, but 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 on 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, no one can avoid the rule of the four elements. Thus, feeling, the existence of aggregates is based on the

sense of the sense of sense, bare and conditions. If one of these three conditions is not present, feeling aggregates do not exist.

Aggregates of thought (Samjñā-skadha): imagination and thinking about the form of things after the effect of the sense 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" (Thich Minh Chau, 2014) ^[7].

The function of perception is perception, there are two types of perception: right perception, 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 is remember thinking past, planning the future.

Thich Phuoc Son (2004) ^[8] says:

Visuddhi-Magga also defines the aggregate of perception as follows: Anything with the characteristic of perception, 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" (Thich Phuoc Son, 2004) ^[8].

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 of different nature, 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 the same scene, the same sense, but each person's perception is different. Since then there are different ideas.

Aggregate of the Aggregates (Samakāra-skadha): 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 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 have the ability to think, think good and think evil, that are psychological phenomena that are artificial and have the ability to 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 or white, karma leads to cessation" (Thich Minh Chau, 1992) ^[4].

When it comes to karma that is related to cause and effect, karma is the workings of 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 body, cultivate friendly kamma, get rid of the negative karma of speech and mind, cultivate the good karma of speech and mind, then achieve pure karma in 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 a dependent, and karma is the fulcrum. Whatever karma I will do, good or evil, I will inherit that karma" (Thich Minh Chau, 1992) ^[4].

The Aggregates (Vinanana-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? Clearly know, Bhikkhu should call this consciousness. Know what? Clearly know sour, know bitter, know spicy, know how to sweet, know alkali... clearly know not alkaline, know clearly know salt, know not to salty. Clearly know, Bhikkhu, so called consciousness" (Thich Minh Chau, 2013) ^[7].

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 knowing, the first thing is consciousness must be aware of what the base and the ceiling touches. 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 the 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 has the capacity to accumulate what has been experienced by word or action and has the ability to 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 kusala and eliminate akusala.

Consciousness only for the six sense six reactions of the internal and external consciousness, must depend on the activity of the sense base and scene. In the front-

consciousness operates at the level of scene awareness. Consciousness also has the duty to 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 according to that. Consciousness is not separate from rupa, consciousness abides in rupa, conditioned by rupa, 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 basis of 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 clearly 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 to form a new ideology, to awaken belief in the main place. for yourself, each person should build your own life on the basis of 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.

5. Conclusion

The Five Aggregates are a union between matter and mind, and material aggregates; feeling, perception, formations and mental consciousness. They depend on each other, dominate each other, even decide each other.

The five aggregates of thought in original Buddhist philosophy was an ideological revolution, helping people to have enough faith not to depend on Brahmin's thoughts that dominated society. Man is made up of the five aggregates, everyone is the same, no one has the right to be noble, others are lowly when born. Noble or lowly is due to each person's special karma. The five aggregates of thought show comprehensive education in both intellectual and ethical aspects, in order to build a rich, fair, democratic and civilized society.

The thought that the five aggregates of dependent origination is a call for people to live in harmony and solidarity so that they can exist and develop.

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