



THE SEQUENCE OF KNOWLEDGE

MOST PROBABLE:

Contact > Feeling > Perception > Formations (lit. co-actions) > Consciousness

Phassa > Vedanā > Sañña > Saṅkhārā > Viññāṇa

Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards contact, revulsion towards feeling, revulsion towards perception, revulsion towards coactions, revulsion towards consciousness.

SN 12.62

Sanskrit // (idem):

- **SF 157**: Sparśad > vedanāyāḥ > saṃjñāyāḥ > saṃskārebhyo > vijñānād.

Chinese //:

- **SA 290** is not as evident:

It speaks about: Contact > Feeling > Perception. And that, if that perception of the feeling (樂受 - sensation of pleasure) is allayed; then Thought > Action > Consciousness are "liberated" (released).

He sees that contact is impermanent, that feeling is impermanent, that perception is impermanent, that formations are impermanent, and that consciousness is impermanent.

- **MN 28**

Chinese // (idem)

- **MĀ 30**: "He contemplates this contact as impermanent; and he contemplates feeling, perception, formations, and consciousness as impermanent".

(trad. Bingenheimer)

DUBIOUS:

Feeling > Perception > Thinking > development.

Vedanā > Sañña > Vitakka > Papañca

What one feels, one perceives. What one perceives, one thinks about. What one thinks about, one develops (> expansion).

yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti

MN 18

Chinese //:

The stages that follow the arising of thought employ different terminology:

- **MĀ 115** refers in this context to “thoughts” and “discriminations”, 念 and 分別

- **EĀ 40.10** mentions “mental determinations” and “perceptions with attachment that lead to thoughts”, 稱量 and 想著之念.

(trad. Analayo)

DUBIOUS:

Contact > feeling > Intention > Perception.

Phassa > vedanā > cetanā > Sañña

Contacted, bhikkhus, one feels, contacted one intends, contacted one perceives.

Phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti.

SN 35.93

Chinese //:

- **SA 214**: Contact > feeling > perception > volition.

(trad. Choong Mun-Keat)

VERY DUBIOUS (although pretty manifest)

Element > Contact > Feeling

Dhātu > Phassa > Vedanā

It is in this way, householder, that in dependence on the diversity of elements there arises the diversity of contacts, and in dependence on the diversity of contacts there arises the diversity of feelings.”

Evam kho, gahapati, dhātunānattam paṭicca uppajjati phassanānattam; phassanānattam paṭicca uppajjati vedanānānattan”ti.

SN 35.130

Chinese //:

SA 553 - does not speak about "elements".

MOST PROBABLE

From the arising of contact (phassa-samudaya), is the arising of feeling (vedanasamudayo),

From the arising of contact (phassa-samudaya), is the arising of perception (sañña-samudayo), and

From the arising of contact (phassa-samudaya), is the arising of co-actions

(sankharasamudayo)"; and

from the arising of name-and-form (namarupa-samudaya) is the arising of consciousness (viññāṇa-samudayo).

SN 22.57

Chinese //: (idem)

- **SA 42**: states exactly the same.

(trad. Analayo)

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