



(A)PERCEPTION
(Assumptions after Inquiry, leading to intention)
 (Sañña)

*“He who is passionless regarding all sense pleasures,
 “who is depending on nothingness,
 having given up all else,
 intent on the highest freedom
 which still has sañña
 he will remain there without going away.”*

Snp 5.7

Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of perception.

This is the extent to which the term 'aggregate' applies to the aggregates." (*idem for forms, fabrications & consciousness*)

MN 109 +

And why do you call it 'perception'? Because it perceives, thus it is called 'perception.' What does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. Because it perceives, it is called perception.

Kiñca bhikkhave, saññaṃ vadetha: sañjānāṭṭi kho bhikkhave, tasmā saññāti vuccati kiñca sañjānāṭṭi: nīlampi sañjānāṭṭi; pītakampi sañjānāṭṭi; lohitaampi sañjānāṭṭi. Odātampi sañjānāṭṭi; sañjānāṭṭi kho bhikkhave, tasmā saññāti vuccati.

SN 22.79 +

Also MN 43

Feeling, **perception**, intention, contact, & attention: This is called name.

Vedanā, saññā, cetanā, phasso, manasikāro idaṃ vuccatāvuso, nāmaṃ

MN 9 +

And what, bhikkhus, is perception? There are these six classes of perception: perception of forms, perception of sounds, perception of odours, perception of tastes, perception of tactile objects (phoṭṭhabbasaññā,) perception of mental phenomena (dhammasaññā). This is called perception. With the arising of contact there is the arising of perception. With the cessation of contact there is the cessation of perception.

SN 22.56 +

And whatever there is that arises in dependence on contact at the intellect as a mode of feeling, a mode of perception, a mode of fabrication, or a mode of consciousness: With that, too, he grows disenchanted. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'fully released'.

MN 147 (partial parallel)

What is the cause of unskillful resolves? Their cause, too, has been stated, and they are said to be perception-caused. Which perception?; for perception has many modes & permutations. Any sensuality-perception, ill will-perception or harmfulness-perception: That is the cause of unskillful resolves.

MN 78

Perception should be known. The cause by which perception comes into play should be known. The diversity in perception should be known. The result of perception should be known. The cessation of perception should be known. The path of practice for the cessation of perception should be known.

.....
"There are these six kinds of perception:

the perception of form, the perception of sound, the perception of aroma, the perception of flavor, the perception of tactile sensation, the perception of ideas."

.....
And what is the cause by which perception comes into play? Contact is the cause by which perception comes into play.

.....
And what is the diversity in perception? Perception with regard to forms is one thing, perception with regard to sounds is another, perception with regard to aromas is another, perception with regard to flavors is another, perception with regard to tactile sensations is another, perception with regard to ideas is another. This is called the diversity in perception.

.....
And what is the result of perception? Perception has **expression** as its result, I tell you. However a person perceives something, that is how he expresses it: 'I have this sort of perception.' This is called the result of perception.

Katamo ca, bhikkhave, saññānaṃ vipāko? **Vohāravepakkaṃ**, bhikkhave, saññaṃ vadāmi. Yathā yathā naṃ sañjānāti tathā tathā voharati, evaṃ saññī ahosinti. Ayaṃ vuccati, bhikkhave, saññānaṃ vipāko.

.....
And what is the cessation of perception? From the cessation of contact is the cessation of perception; and just this noble eightfold path; right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration; is the way leading to the cessation of perception.

AN 6.63

Note:

Vohāra: common way of defining, usage designation, term. (PTS)

For a person to indulge in sensual pleasures without sensual passion, without sensual perception, without sensual thinking: That isn't possible.

MN 22

Bhikkhus, on account of the sensual element arise sensual perceptions. On account of sensual perceptions arise sensual thoughts. On account of sensual thoughts arise sensual interest. On account of sensual interest arise sensual burning. On account of sensual burning is a sensual search. Bhikkhus, in the sensual search the not learned ordinary man, in three instances falls to the wrong method, by body, words and mind.

Byāpādadhātum, bhikkhave, paṭicca uppajjati byāpādasaññā, byāpādasaññaṃ paṭicca uppajjati - byāpādasāṅkappo ... pe ... byāpādacchando ... byāpādapariḷāho ... byāpādapariyesanā ... - byāpādapariyesanaṃ, bhikkhave, pariyesamāno assutavā puthujjano tīhi tṭhānehi micchā paṭipajjati —kāyena, vācāya, manasā.

SN 14.12 +

Monks, sensuality is inconstant, hollow, vain, deceptive. It is illusory, the babble of fools. Sensuality here & now; sensuality in lives to come; sensual perceptions here & now; sensual perceptions in lives to come: both are Mara's realm, Mara's domain, Mara's bait, Mara's range. They lead to these evil, unskillful mental states: greed, ill will, & contentiousness.

MN 106

Tranquil in body, in mind well liberated,
Not generating, mindful, homeless,
Knowing Dhamma, meditating thought-free,
He does not erupt, or drift, or stiffen.
“When a bhikkhu here often dwells thus,
With five floods crossed, he here has crossed the sixth.
When he meditates thus, sensual perceptions
Are kept at bay and fail to grip him.

SN 4.25 +

There was an heir to the One Awakened, a monk in the Bhesakala forest, who suffused this whole earth with the perception of "bones." Quickly, I'd say, he abandoned sensual passion.

Thag 1.18

Feeling, perception, & consciousness are conjoined, friend, not disjoined. It is not possible, having separated them one from another, to delineate the difference among them. For what one feels, that one perceives. What one perceives, that one cognizes. Therefore these qualities are conjoined, not disjoined, and it is not possible, having separated them one from another, to delineate the difference among them.

“Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ—ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ hāvuso, vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti. Tasmā ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ”ti.

MN 43

What one feels, one perceives. What one perceives, one thinks about. What one thinks about, one objectifies.

Yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti.

MN 18

If, monk, with regard to the cause whereby the perceptions & categories of objectification assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the obsessions of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder.

...
... When there is a delineation of feeling, it is possible that one will delineate a delineation of perception. When there is a delineation of perception, it is possible that one will delineate a delineation of thinking. When there is a delineation of thinking, it is possible that one will delineate a delineation of being assailed by the perceptions & categories of objectification.

MN 18

No, monk, there is no form... no feeling... no perception... there are no fabrications... there is no consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity.

SN 22.97 +

Perception is suffering, both of the past and the future, not to speak of the present. Seeing thus, bhikkhus, the instructed noble disciple is indifferent towards perception of the past; he does not seek delight in perception of the future; and he is practising for revulsion towards perception of the present, for its fading away and cessation.

(idem with the other khandhas).

SN 22.10 (no parallel)

Bhikkhus, one who seeks delight in perception seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering.

(idem with the other khandhas)

SN 22.29 +

Perception, O monks, is not-self; if perception were self, then perception would not lead to affliction and it would be possible [to say] with regard to perception: 'May my perception be thus, may my perception not be thus'; and indeed, O monks, since perception is not-self, therefore, perception leads to affliction; and it is not possible [to say] with regard to perception: 'May my perception be thus, may my perception not be thus.'

SN 22.59 +

He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He is seized with the idea that 'I am perception' or 'Perception is mine.' As he is seized with these ideas, his perception changes & alters, and he falls into sorrow, lamentation, pain, distress, & despair over its change & alteration.

SN 22.1 +

So too, bhikkhus, the uninstructed worldling ... regards perception as self, or self as possessing perception, or perception as in self, or self as in perception. That **perception of his disintegrates** and he thereby meets with calamity and disaster.

... *saññānaṃ attato samanupassati, saññānavantaṃ vā attānaṃ; attani vā saññānaṃ, saññānasmiṃ vā attānaṃ. Tassa taṃ saññānaṃ palujjati.* So *tatonidānaṃ anayabyasanaṃ āpajjati.*

(idem with the other khandas).

SN 22.93 +

Whatever perceptions, in the past, future or present, internal or external, rough or fine, unexalted or exalted, at a distance or in close proximity, all those perceptions "are not mine, am not in them, they are not my self." He sees this, as it really is with right wisdom.

AN 3.113 (no parallel)

It's with possessiveness, friend Ananda, that there is "I am," not without possessiveness. And through possessiveness of what is there "I am," not without possessiveness? Through possessiveness of form there is "I am," not without possessiveness. Through possessiveness of feeling... **perception**... fabrications... Through possessiveness of consciousness there is "I am," not without possessiveness.

SN 22.83 +

. Bhikkhus, these four are the distortions of perceptions, thoughts and views. What four?

Bhikkhus, seeing permanence in impermanence is a distortion of perceptions, thoughts and views. Seeing pleasantness in unpleasantness is a distortion of perceptions, thoughts and views. Seeing a self where a self is lacking is a distortion of perceptions, thoughts and views. Seeing agreeability in the non agreeable is a distortion of perceptions, thoughts and views. Bhikkhus, these four are the distortions of perceptions, thoughts and views.

AN 4.49

. From distorted perception your mind is on fire. Shun the theme of the beautiful accompanied by lust.

See mental fabrications as other, as stress, & not-self. Extinguish your great lust. Don't keep burning again & again.

Develop the mind — well-centered & one — in the foul, through the foul. Have your mindfulness immersed in the body. Be one who pursues disenchantment.

Develop the theme-less. Cast out conceit. Then, from breaking through conceit, you will go on your way at peace.

Saññāya vipariyesā, cittaṃ te pariḍayhati; Nimittaṃ parivajjehi, subhaṃ rāgūpasamhitam.

Saṅkhāre parato passa, dukkhato mā ca attato; Nibbāpehi mahārāgaṃ, mā ḍayhittho punappunam.

Asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitam; Sati kāyagatā tyatthu, nibbidābahulo bhava.

Animittaṃ bhāvehi, mānānusayamujjaha; Tato mānābhisamayā, upasanto carissasī"ti.

SN 8.4 +

. Suppose, bhikkhus, that in the last month of the hot season, at high noon, a shimmering mirage appears. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a mirage? So too, bhikkhus, whatever kind of perception there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in perception?

SN 22.95 +

. Bhikkhus, though someone might say: 'Apart from form, apart from feeling, apart from perception, apart from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and expansion'—that is impossible.

SN 22.53 +

. If perception were exclusively stressful — followed by stress, infused with stress and not infused with pleasure — beings would not be infatuated with perception. But because perception is also pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings are infatuated with perception. Through infatuation, they are captivated. Through captivation, they are defiled. This is the cause, this the requisite condition, for the defilement of beings. And this is how beings are defiled with cause, with requisite condition.

(idem with the other khandhas)

SN 22.60 +

. Bhikkhus, if there were no gratification in feeling ... in perception ... in volitional formations ... in consciousness, beings would not become enamoured with them ... but because there is an escape from them, beings escape from them.

SN 22.28 +

.
Your mind is on fire
Because of a perversion of perception.
Avoid noticing the attractive aspect of things
That provokes lust.
Meditate on the unattractive,
Unified, in samādhi;
With mindfulness immersed in the body,
Make much of disenchantment.

Thag 21.1

.
By the utter destruction of delight in existence,
By the extinction of perception and consciousness,
By the cessation and appeasement of feelings:
It is thus, friend, that I know for beings—
Emancipation, release, seclusion.

SN 1.2 +

.
"... those ascetics and brahmins who understand form, its origin, its cessation, and the way leading to its cessation; who understand feeling ... perception ... volitional formations ... consciousness, its origin, its cessation, and the way leading to its cessation: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood."

... samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca paṇāyasmanto sāmāññatthaṇca brahmaññatthaṇca diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti"ti.

SN 22.50 +

.
There's the case, friend Ananda, where beings discern, as it actually is present, that
'This perception has a share in (conduce to) **decline**' (decline/giving up/relinquishing);
'This perception has a share in (conduce to) **stability**' (as opposed to becoming);
'This perception has a share in (conduce to) **distinction** (discrimination)';
'This perception has a share in (conduce to) **penetration** (insight/scrutinising).'
This is the cause, this is the reason, why some beings become totally unbound in the present life.

*imā hānabhāgiyā saññāti yathābhūtaṃ pajānanti,
imā t̐itibhāgiyā saññāti yathābhūtaṃ pajānanti,
imā v̐isesabhāgiyā saññāti yathābhūtaṃ pajānanti,
imā nibbedhabhāgiyā saññāti yathābhūtaṃ pajānanti.*

AN 4.179 (no parallel)

.
The instructed noble disciple experiences revulsion towards contact, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion his mind is liberated. When it is liberated there comes the knowledge: 'It's liberated.'

SN 12.62 +

.
Bhikkhus, without giving up six things it is not possible to abide in the first higher state of the mind.
What six?
Sensual thoughts, angry thoughts, hurting thoughts, sensual perceptions, angry perceptions and

hurting perceptions.
AN 6.74 (no parallel)

.
Developing the perceptions
Of impermanence, non-self, and unattractiveness,
And displeasure with the whole world—
This is appropriate for an ascetic.
Thag 10.7

.
Just as, bhikkhus, in the autumn a ploughman ploughing with a great ploughshare cuts through all the rootlets as he ploughs, so too, when the perception of impermanence (aniccasaññā) is developed and cultivated, it eliminates all sensual lust ... it uproots all conceit "I am."

.....
Just as, bhikkhus, among fragrant flowers, jasmine is declared to be their chief, so too, when the perception of impermanence (aniccasaññā) is developed ... it uproots all conceit "I am."
SN 22.102 +

.
And furthermore, monks, when the monk is established in these five qualities, there are four additional qualities he should develop: He should develop [contemplation of] the unattractive so as to abandon lust. He should develop good will so as to abandon ill will. He should develop mindfulness of in-&-out breathing so as to cut off distractive thinking. He should develop the **perception of inconstancy** (aniccasaññā) so as to uproot the conceit, 'I am.' For a monk perceiving inconstancy, the perception of not-self is made firm. One perceiving not-self attains the uprooting of the conceit, 'I am' — Unbinding in the here & now."
AN 9.1

.
Bhikkhus, when five things are developed and made much it results in the release of mind and its fruits and the release through wisdom and its fruits. What five?

Here, bhikkhus, the bhikkhu abides with the perception of impermanence (aniccasaññā), the perception of unpleasantness in impermanence, the perception of no self in unpleasantness, the perception of dispelling and the perception of disenchantment, cessation...

Pañcime, bhikkhave, dhammā bhāvitā bahulīkatā cetovimuttiṭṭhā ca honti cetovimuttiṭṭhānisaṃsā ca, paññāvimuttiṭṭhā ca honti paññāvimuttiṭṭhānisaṃsā ca. Katame pañca?

Aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā...

AN 5.72 (no parallel)

Also **AN 6.35 - AN 7.49** (no parallel) - **AN 9.16** (no parallel).

.
AN 7.49 (no parallel) - [an 7.46 (no parallel)] **Sañña Sutta** (Vitthatasattasaññā)

Monks, these seven perceptions, when developed & pursued, are of great fruit, of great benefit. They gain a footing in the Deathless, have the Deathless as their final end... etc...

.
Monks, these ten perceptions, when developed & pursued, are of great fruit, of great benefit. They gain a footing in the deathless and have the deathless as their final end. Which ten?

"The perception of unattractiveness (of the body),

- the perception of death,
- the perception of the foulness in food,
- the perception of no-delight in any world,
- the perception of inconstancy (aniccasaññā),
- the perception of stress in inconstancy,
- the perception of not-self in stress,

- the perception of abandoning,
- the perception of dispassion.
- the perception of cessation.

AN 10.56

Therefore, bhikkhus, you should train yourselves thus: 'Our minds will be strengthened in accordance with the spirit of our going forth, and arisen bad unwholesome qualities will not obsess our minds.

- (1) Our minds will be strengthened in the perception of impermanence (aniccasaññā).
- (2) Our minds will be strengthened in the perception of non-self.
- (3) Our minds will be strengthened in the perception of unattractiveness.
- (4) Our minds will be strengthened in the perception of danger.
- (5) We will know the even and uneven ways of the world, and our minds will be strengthened in this perception.
- (6) We will know the coming into being and extermination of the world, and our minds will be strengthened in this perception.
- (7) We will know the origination and passing away of the world, and our minds will be strengthened in this perception.
- (8) Our minds will be strengthened in the perception of abandoning.
- (9) Our minds will be strengthened in the perception of dispassion.
- (10) Our minds will be strengthened in the perception of cessation.'

It is in such a way that you should you train yourselves.

AN 10.59 (no parallel)

- [1] "And what is the perception of inconstancy (aniccasaññā)?
- [2] "And what is the perception of not-self?
- [3] "And what is the perception of unattractiveness?
- [4] "And what is the perception of drawbacks?
- [5] "And what is the perception of abandoning?
- [6] "And what is the perception of dispassion?
- [7] "And what is the perception of cessation?
- [8] "And what is the perception of distaste for every world?
- [9] "And what is the perception of the undesirability of all fabrications?
- [10] "And what is mindfulness of in-&-out breathing?

See [AN 10.60](#)

In seeing six rewards, it's enough motivation for a monk to establish the **perception of stress** with regard to all fabrications without exception. Which six?

- The perception of disenchantment will be established within me with regard to all fabrications, like a murderer with a drawn sword.
- My mind will rise above every world.
- I'll become one who sees peace in Unbinding.
- My obsessions will go to their destruction.
- I'll be one who has completed his task.
- The Teacher will have been served with good will.

AN 6.103 (no parallel)

In seeing six rewards, it's enough motivation for a monk to establish the **perception of not-self** with regard to all phenomena without exception. Which six?

- I won't be fashioned in connection with any world.
- My I-making will be stopped.
- My my-making will be stopped.
- I'll be endowed with uncommon knowledge.
- I'll become one who rightly sees cause,

- along with causally-originated phenomena.

AN 6.103

.
That base should be understood, where the eye ceases and perception of forms fades away. That base should be understood, where the ear ceases and perception of sounds fades away.... That base should be understood, where the mind ceases and perception of mental phenomena fades away. That base should be understood.

tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe ... pe ... yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe ... pe ... yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe'ti.

SN 35.117 +

.
Where name-and-form ceases,
Stops without remainder,
And also impingement and perception of form:
It is here this tangle is cut.

Yattha nāmañca rūpañca,
asesaṃ uparujjhati;
Paṭighaṃ rūpasaññā ca,
etthesā chijjate jaṭā'ti.

SN 1.23 +

.
Note: The eight bases (spheres) of overcoming (*aṭṭha abhibhāyatanāni*).

AN 10.29

AN 8.65

.
And how does a monk — by means of an awareness open & unhampered — develop a brightened mind? There is the case where a monk has the perception of light, the perception of daytime [at any hour of the day] well in hand & well-established. This is how a monk — by means of an awareness open & unhampered — develops a brightened mind.

SN 51.20 (no parallel)

.
There are some priests & contemplatives, brahmin, who have the perception of 'day' when it is night, and of 'night' when it is day. This, I tell you, is their being in a dwelling of delusion. As for me, I have the perception of 'day' when it is day, and of 'night' when it is night.

MN 4

.
Bhikkhus, how is the bhikkhu wakeful?

Here, bhikkhus, the bhikkhu during the day time sits in a suitable place and purifies his mind of obstructing things. In the first watch of the night too he does the same. In the middle watch of the night he turns to his right side and keeping one foot over the other goes to sleep mindfull of the **perception of rising**. In the last watch of the night sitting in a suitable place he purifies his mind of obstructing things

AN 4.37

.
There is a feeling for interest and one for reasoning and for perception also.

There is a feeling for unappeased interest, reasoning and perception. There is a feeling for appeased interest, unappeased reasoning and perception. There is a feeling for appeased interest and reasoning and unappeased perception. There is a feeling for appeased interest, reasoning and perception too.

SN 45.11 (no parallel)

Perceptive beings observe virtues and reach highs and lows
Knowing the Teaching that comes together in feelings do not reach highs and lows.

Snp 4.4

A person undertaking practices on his own, goes high & low, latched onto perception. But having clearly known through vedas, having encountered the Dhamma, one of profound discernment doesn't go high & low. He's enemy-free with regard to all things seen, heard, or sensed. By whom, with what, should he be pigeonholed here in the world?

Snp 4.4

One who isn't inclined toward either side — becoming or not —, here or beyond — who has no entrenchment when considering what's grasped among doctrines, hasn't the least preconceived perception with regard to what's seen, heard, or sensed. By whom, with what, should he be pigeonholed here in the world?

Snp 4.5

Do not have any thoughts or the smallest perception, about the seen, heard, and experienced.
The Brahmin is without any views and has nothing to think in this world.

Snp 4.5

The detached from perceptions have no bonds, the released through wisdom have no delusion.
They that value perceptions and views knock about in the world.

Snp 4.9

One free from passion for all sensual pleasures relying on nothingness, letting go of all else, released in the highest emancipation of perception: He stays there unaffected.

Snp 5.6

Bhikkhus, with perceptions, demeritorious thoughts arise, not without perceptions. When those perceptions are dispelled, the demeritorious thoughts fade.

AN 2.77–86 (no parallel)

For one detached from perception, there exist no ties,
for one by wisdom freed, no delusions are there,
but those who have grasped perceptions and views,
they wander the world stirring up strife.

Snp 4.9

For the 25 years
Since I have been a trainee,
No sensual perception arose in me:
See the excellence of the Dhamma!
For the 25 years
Since I have been a trainee,
No malicious perception arose in me:
See the excellence of the Dhamma!

Thag 17.3

.
Just as the wind in Verambhā
Scatters the clouds during the rainy-season,
So the city scatters
My perceptions connected with seclusion.

Thag 11.1

.
The sage has known perception and crossed the flood,
So with nothing tainted, nothing wrapped around,
They fare on in diligence with the arrow drawn,
Neither longing for this world nor for another.

Snp 4.2

.
While wandering on I went to hell; went again & again to the world of the hungry shades; stayed countless times, long, in the pain of the animal womb; enjoyed the human state; went to heaven from time to time; settled in the elements of form, the elements of formlessness, neither-perception, perception-less. Ways of taking birth are now known: devoid of essence, unstable, conditioned, always driven along. Knowing them as born from my self, mindful I went right to peace.

Thag 3.14

.
Perception is a clingable phenomenon. Any desire-passion related to it, is clinging related to it.
(*idem with the other khandas*)

SN 22.121 (no parallel)

.
And what are the five clinging-aggregates that, in short, are stressful? The clinging-aggregate of form, the clinging-aggregate of feeling, the clinging-aggregate of **perception**, the clinging-aggregate of fabrications, the clinging-aggregate of consciousness: These are called the five clinging-aggregates that, in short, are stressful.

MN 141

.
He dwells contemplating arising and vanishing in the five aggregates subject to clinging: 'Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional activities ... such is consciousness, such its origin, such its passing away.' This is the eighth cause and condition that leads to obtaining the wisdom fundamental to the spiritual life when it has not been obtained and to its increase, maturation, and fulfillment by development after it has been obtained.

AN 8.2 (no parallel)

.
Bhikkhus, these seven are the elements.

What seven? The element of luster, the element of pleasantness, the element of the sphere of space, the element of the sphere of consciousness, the element of the sphere of nothingness, the element of the sphere of neither perception nor non-perception, and the element of the cessation of perceptions and feelings.

Bhikkhus, these are the seven elements.

SN 14.11 +

.
The feeling element is the home of consciousness; one whose consciousness is shackled by lust for the perception element is called one who roams about in a home. (*idem with the other khandas*).

.....
The desire, lust, delight, and craving, the engagement and clinging, the mental standpoints, adherences, and underlying tendencies regarding the feeling element ... the perception element ... the volitional formations element ... the consciousness element: these have been abandoned by the Tathagata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising. Therefore the Tathagata is called one who roams about homeless.

SN 22.3 +

Should consciousness, when standing, stand attached to perception, supported by perception (as its object), landing on perception, watered with delight, it would exhibit growth, increase, & proliferation.

SN 22.53 +

"Bhikkhus, these nine are clinging sojourns. What nine?

- Bhikkhus, there are beings with various bodies and various perceptions. Like human beings who are sometimes like gods and sometimes like hellish beings. This is the first clinging sojourn.
 - Bhikkhus, there are beings with various bodies and a single perception. Like recently born gods in the world of Brahma. This is the second clinging sojourn.
 - Bhikkhus, there are beings with a single body and various perceptions. Like the radiant gods. This is the third clinging sojourn.
 - Bhikkhus, there are beings with a single body and a single perception. Like gods born in complete happiness. This is the fourth clinging sojourn.
 - Bhikkhus, there are beings without perceptions and without feelings. Like god clinging to non-perception This is the fifth clinging sojourn.
 - Bhikkhus, there are beings who have overcome all perceptions of matter, all perceptions of aversion, not attending to various perceptions with space is boundless, abide in the sphere of space. This is the sixth clinging sojourn.
 - Bhikkhus, there are beings who have overcome all the sphere of space and with consciousness is boundless, abide in the sphere of consciousness. This is the seventh clinging sojourn.
 - Bhikkhus, there are beings who have overcome all the sphere of consciousness, with there is nothing abide in the sphere of no-thingness. This is the eighth clinging sojourn.
 - Bhikkhus, there are beings who having overcome all the sphere of no-thingness, abide in the sphere of neither perception nor non-perception. This is the ninth clinging sojourn.
- Bhikkhus, these nine are the clinging sojourns.

AN 9.24

Perceptions and feelings are mental determinations.

Saññā ca vedanā ca cittasaṅkhāroti.

MN 44

Perceptions & feelings are mental; these are things tied up with the mind (citta [not mano]). That's why perceptions & feelings are mental determinations.

Saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro'ti.

SN 41.6 +

Furthermore, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, (perceiving,) 'Infinite space,' he enters & remains in the dimension of the infinitude of space. This too is a quality higher & more sublime than knowledge & vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañācāyatanaṃ upasampajja

The eye will be such, that there will be no feelings for forms seen (same with ear, nose, tongue, body).

- Friend, Ananda, is it when perceptive in that mental sphere that feelings are not present or when not perceptive in that mental sphere?"

- Friend, its when perceptive in the respective mental sphere not when not perceptive in the respective mental sphere."

Again, friend, the bhikkhu overcoming all perceptions of space, with consciousness is boundless abides in the sphere of consciousness. When thus perceptive there are no feelings in the respective mental spheres.

Again, friend, the bhikkhu overcoming all perceptions of consciousness, with there is nothing abides in the sphere of no-thingness. When thus perceptive there are no feelings in the respective mental spheres.

AN 9.37 (partial parallel)

One not percipient of perceptions, not percipient of aberrant perceptions, not unpercipient nor percipient of what's disappeared: for one arriving at this, form disappears — for objectification-classifications (diffusedness of the world) have their cause in perception."

Sn 4.11

When perceptions of matter cease and when the bhikkhu abides in the cessation of perceptions of matter, I say. 'Indeed that venerable one is without craving, cooled, crossed over and gone to the other shore by that factor.' 'If someone was to say, how do the perceptions of matter cease and who abides in the cessation of perceptions of matter - "I do not know or see this." - This is the reply to him.- Here, when the venerable bhikkhu, overcoming all perceptions of matter, all perceptions of aversion, and not attending to various perceptions, with space is boundless abides in the sphere of space, then perceptions of matter cease and he abides in the cessation of perceptions of matter.

(Again for the successive abidings).

AN 9.33 (no parallel)

Ananda, there is that concentration to the bhikkhu, abiding in which, in earth he has no perceptions of earth, in water he has no perceptions of water, in fire he has no perceptions of fire, in air he has no perceptions of air, in the sphere of space, he has no perceptions of the sphere of space, in the sphere of consciousness, he has no perceptions of the sphere of consciousness, in the sphere of nothingness, he has no perceptions of the sphere of nothingness, in the sphere of neither perceptions nor non-perceptions, he has no perceptions of the sphere of neither perceptions nor non-perceptions. In this world, he has no perceptions of this world. In the other world, he has no perceptions of the other world. Yet he is perceptive.

AN 10.6 (no parallel)

Note: Perceptions in the higher Jhanas and the Theme-less concentration.

MN 121 (or [here](#))

Excerpt:

Again, Ānanda, a bhikkhu – not attending to the perception of the base of nothingness, not attending to the perception of the base of neither-perception-nor-non-perception – attends to the singleness dependent on the signless concentration of mind. His mind enters into that signless concentration of mind and acquires confidence, steadiness, and resolution. He understands thus: 'This signless concentration of mind is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.

Puna caparaṃ, ānanda, bhikkhu amanasikarivā ākiñcaññāyatanaaññaṃ, amanasikarivā

nevasaññānāsaññāyatanaśāññaṃ, animittaṃ cetosamādhim paṭicca manasi karoti ekattaṃ. Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti: ‘ayampi kho animitto cetosamādhī abhisāṅkhato abhisāñcetayito’. ‘Yaṃ kho pana kiñci abhisāṅkhataṃ abhisāñcetayitaṃ tadaniccaṃ nirodhadhammaṃ’ti pajānāti.

-
- When one has attained the first jhāna, the **perception of sensuality** has been stopped.
 - When one has attained the second jhāna, directed thoughts & evaluations [verbal fabrications] have been stopped.
 - When one has attained the third jhāna, rapture has been stopped.
 - When one has attained the fourth jhāna, in-and-out breaths [bodily fabrications] have been stopped.
 - When one has attained the dimension of the infinitude of space, the **perception of forms** has been stopped.
 - When one has attained the dimension of the infinitude of consciousness, the **perception of the dimension of the infinitude of space** has been stopped.
 - When one has attained the dimension of nothingness, the **perception of the dimension of the infinitude of consciousness** has been stopped.
 - When one has attained the dimension of neither-perception nor non-perception, the **perception of the dimension of nothingness** has been stopped.
 - When one has attained the cessation of perception & feeling, **perceptions & feelings** [mental fabrications] have been stopped.

SN 36.11 (parallel) & **AN 9.31** (no parallel)

Note: Drawbacks & perceptions dealing with pleasure, directed thought, rapture, equanimity, forms, dimension of the infinitude of space, ... while in jhana.

AN 9.41 (no parallel)

*

Saññā = (ap)perception after inquiry.

- “**Feeling**” (vedanā) is an experience; followed by a wish to know more.
- “**Perception**” (saññā) is an inquiry (into that experience), that yields an assumption = perception; as well as an intention [saṅkappa] (see SN 14.12, for instance).
- “**Consciousness**” (viññāṇa) usually means a realized knowledge (even if erroneous).

*

Notes:

Kinds of saññā (as they occur in the suttas):

āloka saññā	light
ādīnava saññā	drawbacks
anabhirata saññā	distate
anatta saññā	not-self
anicca saññā	inconstancy
arañña saññā	forest
asubha saññā	unattractiveness
aṭṭhika saññā	existence
byāpāda saññā	malevolence

dhātu sañña	element
dhamma sañña	phenomenon
divā sañña	day
dukkha sañña	discomfort
gāma sañña	village
kāma sañña	pleasure
lahu sañña	light (lightness)
manussa sañña	human being
maraṇa sañña	death
nānatta sañña	diversity
nirodha sañña	cessation
pahāna sañña	abandoning
pathavī sañña	earth
paṭikūla sañña	disgust
pulavaka sañña	worm
rūpa sañña	form
sukha sañña	happiness
uddhumātaka sañña	swollen, bloated
uṭṭhāna sañña	energy
vaṇṇa sañña	
vicchiddaka sañña	full of holes
vihiṃsā sañña	cruelty, injury
vinīlaka sañña	corpse
viparīta sañña	reversed
virāga sañña	dispassion
rūpa sañña	matter
ākāsānañcāyatana sañña	sphere of space
viññāṇañcāyatana sañña	consciousness
ākāṅkhaññāyatana sañña	no-thingness

NOTES

[fr. saṃ+jñā]

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