

### 3. The aggregate of perception (saññā 想)

The two versions of the first account agree in identifying this with *six perceptions* or *six bodies of perception* (cha saññā-kāyā 六想身), though they differ in their terminology, as follows.<sup>11</sup>

SN	SA
perception of [visible] forms (rūpa-saññā)	perception born of eye-contact (眼觸生想)
perception of sounds (sadda-saññā)	perception born of ear-contact (耳觸生想)
perception of odours (gandha-saññā)	perception born of nose-contact (鼻觸生想)
perception of tastes (rasa-saññā)	perception born of tongue-contact (舌觸生想)
perception of tangibles (phoṭṭhabba-saññā)	perception born of body-contact (身觸生想)
perception of [mental] objects (dhamma-saññā)	mind-contact perception (意觸生想)

In the second account, the SN version explains *perception* thus:<sup>12</sup>

One perceives (sañjānāti), bhikkhus, that is why it is called perception (saññā). What does one perceive? One perceives green, yellow, red, or white. One perceives, bhikkhus, that is why it is called perception.

Its SA counterpart reads:<sup>13</sup>

All perceptions are the *aggregate of perception with attachment*. What perceptions? Few perceptions, many perceptions, countless perceptions, perception of nothingness as “there is nothing”. That is why it is called the *aggregate of perception with attachment*.

Here SN explains concretely that one perceives (or recognises) the colour green, yellow, red, or white. This appears incomplete as an explanation, since it covers only visual perception; however, it provides a clearer picture

11 SN 22. 56-57 = SA 41-42: SN iii, pp. 60, 63; T 2, pp. 9b-c, 10b (CSA i, pp. 150, 152).

12 SN iii, p. 87.

13 T 2, p. 11c (CSA i, p. 158).

than the SA version, which actually gives little clue to the nature of perception.

4. The aggregate of activities (saṅkhārā 行)

The two versions of the first account identify this aggregate with six bodies of volition (cha cetanā-kāyā 六思身); and as with the aggregate of perception, they differ in terminology:<sup>14</sup>

SN	SA
volition of [visible] forms (rūpa-sañcetanā)	volition born of eye-contact (眼觸生思)
volition of sounds (sadda-sañcetanā)	volition born of ear-contact (耳觸生思)
volition of odours (gandha-sañcetanā)	volition born of nose-contact (鼻觸生思)
volition of tastes (rasa-sañcetanā)	volition born of tongue-contact (舌觸生思)
volition of tangibles (phoṭṭhabba-sañcetanā)	volition born of body-contact (身觸生思)
volition of [mental] objects (dhamma-sañcetanā)	volition born of mind-contact (意觸生思)

In the second account, the SN version explains *saṅkhārā* thus:<sup>15</sup>

And why, bhiksus, should one say *activities* (or “compounds”, *saṅkhārā*)? They compose the compounded (*saṅkhatam abhisaṅkharonti*), bhiksus, that is why they are called *activities*. And what is the compounded that they compose? They compose the compounded material form of materiality (*rūpaṃ rūpattāya*); they compose the compounded feeling of feelingness (*vedanaṃ vedanattāya*); they compose the compounded perception of perceptivity (*saññaṃ saññattāya*); they compose the compounded activities of activity (*saṅkhāre saṅkhārattāya*); they compose the compounded consciousness of consciousness-hood (*viññāṇaṃ viññāṇattāya*). They compose the compounded, bhiksus, that is why they are called *activities*.

The SA version states:<sup>16</sup>

14 SN 22. 56-57 = SA 41-42: SN iii, pp. 60, 63; T 2, pp. 9c, 10b (CSA i, pp. 150, 153).

15 SN iii, p. 87.