

## A Third Look at Saññā Some Further Clarifications

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### I

#### Summary and Conclusions of the Previous Two Studies.

This is the third article of a trilogy on *saññā*.<sup>1</sup> Our contention in the previous two essays has been that the foundational meaning of *saññā* is "sense-awareness", characterized by attention and recognition. For "*saññā*" belongs to the pentad of sense-contact".<sup>2</sup> To convey this restricted meaning, I have been employing the word 'sensation' as a synonym for sense-awareness in contrast with 'intellection' which is synonymous with mental apprehension. It is true that English and French translators of Pāli texts generally tend to employ the term 'sensation' for *vedanā*, and 'perception' for *saññā*. I readily admit that my rendition of *saññā* as 'sensation' and *vedanā* as 'feeling' as well as my reluctance to employ the word 'perception' to indicate *saññā* might seem unconventional at first. Besides, the English expression 'sensation' entertains a variety of semantic nuances that almost eclipse the notion of mere "sense awareness" and, therefore, the reluctance on the part of many to employ that term to translate *saññā* is justified. But I have been following, here, a precedent set by scholars such as Herbert Guenther, for whom *saññā* is "sensation"<sup>3</sup> or "sensing",<sup>4</sup> and *vedanā* is "feeling".<sup>5</sup>