

(2 of Universals) The feeling aggregate**(1) Pleasure (associated with body-consciousness)**

- (C) experiencing a desirable tangible data/object.
- (F) to intensify the associated mental states (formations).
- (M) as bodily enjoyment.
- (P) the body faculty.

(2) Pain (associated with body-consciousness)

- (C) experiencing an undesirable tangible data.
- (F) to wither the associated mental states.
- (M) as bodily affliction.
- (P) the body faculty.

(3) Joy (bliss or Pleasure)

- (C) experiencing a desirable object.
- (F) to exploit in one way or another the desirable aspect.
- (M) as mental enjoyment.
- (P) tranquillity.

Pleasant feeling (bliss or Pleasure)

- (C) experiencing a desirable object, such as ānāpāna-
paṭibhāga-nimitta, or it has gratifying as its characteristic.
- (F) to intensify the associated mental states.
- (M) as aid.
- (P) tranquillity.

(4) Grief

- (C) experiencing an undesirable object.
- (F) to exploit in one way or another the undesirable aspect.
- (M) as mental affliction.
- (P) invariably the heart-basis.

(5) Equanimity (neutral feeling)

- (C) being felt as neutral.
- (F) neither intensify nor wither the associated mental states.
- (M) peacefulness.
- (P) consciousness without rapture or zest.

Equanimity (the fourth jhāna feeling)

- (C) enjoying an object midway between the desirable and the undesirable.
- (F) middleness (midlines).
- (M) as not being apparent.
- (P) the cessation of pleasure (bliss).

(3 of Universals) The perception aggregate**Perception**

- (C) the perceiving (noting) of the qualities of the object.
- (F) recognizing what has been previously perceived; or to make a sign as a condition for perceiving again “this is the same”,
as carpenters, etc., do in the case of timber, and so on.
- (M) as the action of interpreting by way of the features that had been apprehended,
like the blind who ‘see’ an elephant; or
as briefness, owing to its inability to penetrate the object,
like lighting.
- (P) an object in whatever way that appears,
like the perception that arises in fawns (young deer)
that see scarecrows as men.

vedanā-kkhando**sukham**

*iṭṭha-phoṭṭhabbā-nubhavana-lakkhaṇaṃ,
sampayuttānaṃ upa-brūhana-rasaṃ,
kāyika-assāda-paccupaṭṭhānaṃ,
kāyindriya-padaṭṭhānaṃ. (Vs.2.91)*

dukkham

*aniṭṭha-phoṭṭhabbā-nubhavana-lakkhaṇaṃ,
sampayuttānaṃ milāpana-rasaṃ,
kāyikābādha-paccupaṭṭhānaṃ,
kāyindriya-padaṭṭhānaṃ. (Vs.2.91)*

somanassaṃ

*iṭṭhā-rammaṇā-nubhavana-lakkhaṇaṃ,
yathā tathā vā iṭṭhākāra-sambhoga-rasaṃ,
cetasika-assāda-paccupaṭṭhānaṃ,
passaddhi-padaṭṭhānaṃ. (Vs.2.91)*

sukhaṃ (somanassaṃ)

sāta-lakkhaṇaṃ,

*sampayuttānaṃ upa-brūhana-rasaṃ,
anuggahana-paccupaṭṭhānaṃ,
passaddhi-padaṭṭhānaṃ. (DhsA.160)*

domanassaṃ

*aniṭṭhā-rammaṇā-nubhavana-lakkhaṇaṃ,
yathā tathā vā aniṭṭhākāra-sambhoga-rasaṃ,
cetasikābādha-paccupaṭṭhānaṃ,
ekanteneva hadayavatthu-padaṭṭhānaṃ. (Vs.2.91)*

upekkhā

*majjhata-vedayita-lakkhaṇā,
sampayuttānaṃ nātiupabrūhana-milāpana-rasā,
santa-bhāva-paccupaṭṭhānā,
nippītika-citta-padaṭṭhānā. (Vs.2.91)*

upekkhā

iṭṭhā-niṭṭha-viparītānubhavana-lakkhaṇā,

*majjhata-rasā,
avibhūta-paccupaṭṭhānā,
sukha-nirodha-padaṭṭhānā. (DhsA.222)*

Saññā-kkhando**saññā**

sañjānana-lakkhaṇā.

paccābhīññāna-rasā, (DhsA.153)

*tadevetanti puna sañjānana-paccaya-
nimitta-karaṇa-rasā,*

dāru-ādīsu tacchakādayo viya.

*yathā-gahita-nimittavasena abhinivesa-
karaṇa-paccupaṭṭhānā,*

hatthi-dassaka-andhā viya.

*ārammaṇe anogāḥavuttitāya aciraṭṭhāna-
paccupaṭṭhānā vā vijju viya. (DhsA.154)*

yathā-upaṭṭhita-visaya-padaṭṭhānā,

tiṇa-purisakesu migapotakānaṃ

‘purisā’ti uppanna-saññā viya. (Vs.2.92)