

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

*yathā-upaṭṭhita-visaya-padaṭṭhānā,*

*tiṇa-purisakesu migapotakānaṃ*

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