

Row	Identity View - sakkāyadiṭṭhi	The adherence to rules and observances (sīlabbataparāmāsa)	Doubt -vicikicchā
1	(5-5 – Atta) Permanency (nicca) because of pleasure (suka)	Pleasure (suka)	Doubt regarding pleasure (suka)
2	Delight (nandi), self (atta), “subtle (sukhuma) – permanency”	Permanency (nicca) because of pleasure (suka)	Doubtful whether it is permanent (nicca) (Note: Death occurred at 4-2)
3	I-making (ahaṃkāra)	Delight (nandi), self (atta), “subtle (sukhuma) – permanency”	Doubtful whether it is ‘delight (nandi)’. Note: Sickness already occurred.
4	Passion of delight (nandīrāga). Note: We have assigned pleasure value (suka) to the form.	I-making (ahaṃkāra) as a perception	Is it befitting to regard the I-making perception as mine?

- Read the last column starting with row 2 and go down. It says; if it is impermanent, subject to suffering, is it befitting to regard as mine?
- Read the last row starting from bottom right to left. It says; if it is not befitting to regard as mine then is it worth having passion of delight for it.
- Read the first column starting from bottom to top. It says; if it is not worth having “passion of delight” for it (Note: nandī -desire to be born after death) then is it pleasurable (or suffering)? Ven Sariputta said – If you are born then it is suffering if you are not born then there is no suffering.

Note that the word subtle (sukhuma) applies to form, feeling, perception, volitional formations and consciousness.

	Form	Feeling	perception	volitional formations	consciousness
Subtle (sukhuma) සුක්කම	The controlling faculty of femininity (Itthindriya ...), Physical nutriment	Feeling associated with the unskilled states of the mind is gross. Feeling associated with the skilled states of the mind is subtle. Feeling associated with neither-skilled-nor-unskilled states of mind is subtle. (Akusalā vedanā oḷārikā, kusalābyākatā vedanā sukhumā.) Abyākata dhamma are dhamma that are not kusala and that are also not akusala	Perception born of eye, ear, nose, tongue, and body are gross. Perception born of mind is subtle. (Paṭighasamphassajā saññā oḷārikā, adhivacanasamphassajā saññā sukhumā)	Volitional formations associated with the unskilled states of the mind is gross. Volitional formations associated with the skilled states of the mind is subtle. Volitional formations associated with the neither-skilled-nor-unskilled states of mind is subtle. Akusalā saṅkhārā oḷārikā, kusalābyākatā saṅkhārā sukhumā.	Consciousness associated with the unskilled states of the mind is gross. Consciousness associated with the skilled states of the mind is subtle. Consciousness associated with neither-skilled-nor-unskilled states of mind is subtle. Akusalaṃ viññāṇaṃ oḷārikaṃ, kusalābyākatā viññāṇa sukhumā