

Complicated Topics in Majjhima Nikāya 137: Salāyatanavibhanga Sutta

18 Kinds of Mental Exploration

1. Eye and forms: one explores the form

- (1) productive of joy
- (2) productive of sadness (displeasure)
- (3) productive of equanimity (indifference)

2–6. Ear and sounds ... Nose and odors ... Tongue and tastes ... Body and tactiles ... Mind and mind-objects

- (4, 7, 10, 13, 16) productive of joy
- (5, 8, 11, 14, 17) productive of sadness (displeasure)
- (6, 9, 12, 15, 18) productive of equanimity (indifference)

36 Positions of Beings

1. Joy

- (1–6) Six kinds of joy based on household life: joy at gaining forms, etc.
- (7–12) Six kinds of joy based on renunciation: joy at insight into impermanence of forms, etc.

2. Sadness

- (13–18) Six kinds of sadness based on household life: sadness at not gaining forms, etc.
- (19–24) Six kinds of sadness based on renunciation: when knowing impermanence of forms, etc., sadness over longing for supreme liberations (Comy = arahantship)

3. Equanimity

- (25–30) Six kinds of equanimity (indifference) based on household life: equanimity of foolish worldling toward forms etc.= “dull indifference”
- (31–36) Six kinds of equanimity (indifference) based on renunciation: equanimity arisen from insight into impermanence of forms etc.

The Process of Transcendence: “Depending on this, abandon that”

A. From worldly feelings to feelings based on renunciation

- 1. Depend on sixfold joy based on renunciation to abandon sixfold joy based on HH life
- 2. Depend on sixfold sorrow based on renunciation to abandon sixfold sorrow based on HH life
- 3. Depend on sixfold equanimity based on renunciation to abandon sixfold equanimity based on HH life

B. The refinement of feelings based on renunciation

1. Depend on sixfold joy based on renunciation to abandon sixfold sadness based on renunciation
2. Depend on sixfold equanimity based on renunciation to abandon sixfold equanimity based on renunciation

C. The refinement of equanimity based on renunciation

1. Depend on equanimity that is unified (equanimity of formless attainments) to abandon equanimity that is diversified (equanimity regarding sense objects). Comy: Equanimity that is unified can be understood by way of both *samatha* and *vipassanā*
2. Depend on non-identification (*atammayatā*; Comy. This refers to “insight leading to emergence of the path”) to abandon equanimity that is unified (Comy. By “insight leading to emergence,” one abandons the equanimity of the formless attainments and the equanimity of insight.)