

36.11. ALONE

Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Here, venerable sir, while I was alone in seclusion, a reflection arose in my mind thus: ‘Three feeling have been spoken of by the Blessed One: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings have been spoken of by the Blessed One. But the Blessed One has said: “Whatever is felt is included in suffering.” Now with reference to what was this stated by the Blessed One?’”

“Good, good, bhikkhu! These three feelings have been spoken of by me: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These three feelings have been spoken of by me. And I have also said: ‘Whatever is felt is included in suffering.’ That has been stated by me with reference to the impermanence of formations. That has been stated by me with reference to formations being subject to destruction ... to formations being subject to vanishing ... to formations being subject to fading away ... to formations being subject to cessation ... to formations being subject to change.

“Then, bhikkhu, I have also taught the successive cessation of formations. For one who has attained the first jhana, speech has ceased. For one who has attained the second jhana, thought and examination have ceased. For one who has attained the third jhana, rapture has ceased. For one who has attained the fourth jhana, in-breathing and out-breathing have ceased. For one who has attained the base of the infinity of space, the perception of form has ceased. For one who has attained the base of the infinity of consciousness, the perception pertaining to the base of the infinity of space has ceased. For one who has attained the base of nothingness, the perception pertaining to the base of the infinity of consciousness has ceased. For one who has attained the base of neither-perception-nor-nonperception, the perception pertaining to the base of nothingness has ceased. For one who has attained the cessation of perception and feeling, perception and feeling have ceased. For a bhikkhu whose taints are destroyed, lust has ceased, hatred has ceased, delusion has ceased.

“Then, bhikkhu, I have also taught the successive subsiding of formations. For one who has attained the first jhana speech has subsided.... For one who has attained the cessation of perception and feeling, perception and feeling have subsided. For a bhikkhu whose taints are destroyed, lust has subsided, hatred has subsided, delusion has subsided.

“There are, bhikkhu, these six kinds of tranquillization. For one who has attained the first jhana, speech has been tranquillized. For one who has attained the second jhana, thought and examination have been tranquillized. For one who has attained the third jhana, rapture has been tranquillized. For one who has attained the fourth jhana, in-breathing and out-breathing have been tranquillized. For one who has attained the cessation of perception and feeling, perception and feeling have been tranquillized. For a bhikkhu whose taints are destroyed, lust has been tranquillized, hatred has been tranquillized, delusion has been tranquillized.”