# SN 36.11 — SN 36:11 Alone | Rahogata Sutta

English translation by Ṭhānissaro Bhikkhu.

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

## Text

Alone

Rahogata Sutta (SN 36:11)

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: “Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: ‘Three feelings have been spoken of by the Blessed One: a feeling of pleasure, a feeling of pain (stress), & a feeling of neither pleasure nor pain. These are the three feelings spoken of by the Blessed One. But the Blessed One has said: “Whatever is felt comes under stress (pain).” Now in what connection was this stated by the Blessed One: “Whatever is felt comes under stress (pain)?’”

“Excellent, monk. Excellent. These three feelings have been spoken of by me: a feeling of pleasure, a feeling of pain (stress), & a feeling of neither pleasure nor pain. These are the three feelings spoken of by me. But I have also said: ‘Whatever is felt comes under stress (pain).’ That I have stated simply in connection with the inconstancy of fabrications. That I have stated simply in connection with the nature of fabrications to end… in connection with the nature of fabrications to fall away… to fade away… to cease… in connection with the nature of fabrications to change.

“And I have also taught the step-by-step cessation of fabrications. When one has attained the first jhāna, speech has ceased. When one has attained the second jhāna, directed thought & evaluation have ceased. When one has attained the third jhāna, rapture has ceased. When one has attained the fourth jhāna, in-and-out breathing has ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has ceased. When one has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. When one has attained the cessation of perception & feeling, perception & feeling have ceased. When a monk’s effluents have ended, passion has ceased, aversion has ceased, delusion has ceased.

“Then, monk, I have also taught the step-by-step total stilling of fabrications. When one has attained the first jhāna, speech has been totally stilled. When one has attained the second jhāna, directed thought & evaluation have been totally stilled. When one has attained the third jhāna, rapture has been totally stilled. When one has attained the fourth jhāna, in-and-out breathing has been totally stilled. When one has attained the dimension of the infinitude of space, the perception of forms has been totally stilled. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has been totally stilled. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has been totally stilled. When one has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has been totally stilled. When one has attained the cessation of perception & feeling, perception & feeling have been totally stilled. When a monk’s effluents have ended, passion has been totally stilled, aversion has been totally stilled, delusion has been totally stilled.

“There are these six calmings. When one has attained the first jhāna, speech has been calmed. When one has attained the second jhāna, directed thought & evaluation have been calmed. When one has attained the third jhāna, rapture has been calmed. When one has attained the fourth jhāna, in-and-out breathing has been calmed. When one has attained the cessation of perception & feeling, perception & feeling have been calmed. When a monk’s effluents have ended, passion has been calmed, aversion has been calmed, delusion has been calmed.”

## Publisher references (not part of the sutta)

See also: MN 44; MN 121; MN 136; SN 5:10; SN 12:15; AN 10:20; AN 10:72