

## **Majjhima Nikāya - The Middle Length Discourses**

### **The Shorter Discourse On the Destruction of Craving (Cuulatanhaasankhayasutta)**

I heard thus.

At one time the Blessed One was living in the Pubba monastery, in the palace of Migaara's mother in Saavatthi. Then Sakka the king of gods approached the Blessed One, worshipped, stood on a side and said thus: Venerable sir, how is the bhikkhu released, by destroying craving in short? How does he become perfect, come to the end of the yoke and end of the holy life and become the chief among gods and men?

Here, king of gods, the bhikkhu becomes learned, that anything is not suitable to settle in. Becomes learned, learning all things thoroughly and accurately recognising all things Feels all feelings pleasant, unpleasant or neither unpleasant nor pleasant. In those feelings he sees impermanence, detaches the mind from them, and sees their cessation, and gives them up. Abiding seeing impermanence, detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry. Not worried is internally extinguished. Birth is destroyed, done what should be done, the holy life lived, knows there is nothing more to wish. O! king of gods, with this much, the bhikkhu is highly perfect, thoroughly come to the end of the yoke, is released by the destruction of craving and becomes the chief among gods and men. Then the king of gods, delighting and agreeing with the words of the Blessed One worshipped and circumambulated the Blessed One and vanished from there itself.

At that time venerable Mahaamoggallaana was seated near the Blessed One and it occurred to venerable Mahaamoggallaana did this non-human really understand the words of the Blessed One, delighted vanish or didn't he, I should find it out. Then venerable Mahaamoggallaana, as a strong man would stretch his bent arm or bend his stretched arm, vanished from the Pubba monastery the palace of Migaara's mother and appeared with the gods of the thirty two. At that time Sakka the king of gods was in the park of the single white lotus attended by the fivefold heavenly music. Sakka the king of gods seeing venerable Mahaamoggallaana coming in the distance, dismissed the fivefold heavenly music approached venerable Mahaamoggallaana and said: Welcome! Sir Moggallaana, it is after a long time that sir Moggallaana has found an occasion to come here. Sit, sir, the seat is

ready. Venerable Mahaamoggallaana sat on the prepared seat. Sakka the king of gods too sat on a low seat, and venerable Mahaamoggallaana said thus to the king of gods.

Kosiya, how did the Blessed One explain to you the release through the destruction of craving in short. We too like to hear it. Good sir, we have much work to do, and much to do for the gods of the thirty two. Yet sir, Moggallaana, we heard it, grasped it well, thoroughly considered it and bore it in mind, and we vanished immediately. In the past there was a battle between the gods and the demi gods. We defeated the demi gods in that battle and on returning after the victory to celebrate the victory, I created a mansion named Vejanta This mansion has one hundred pinnacles, and each pinnacle has seven, seven hundred gables, each gable has seven nymphs and each nymph has seven attendants. Sir, Moggallaana, do you desire to see the splendour of the Vejanta mansion. Venerable Mahaamoggallaana accepted in silence.

Then Sakka the king of gods and Vessavana the great king .approached the Vejanta mansion following venerable Mahaamoggallaana. Seeing venerable Mahaamoggallaana approaching in the distance, the attendants of Sakka the king of gods entered their own rooms with remorse and shame, like the daughters -in -law who have seen the mother-in-law. Then Sakka the king of gods and Vessavana the great king wandering to and fro in the Vejanta palace said. Sir Moggallaana look at the splendour of the Vejanta palace. This splendour is on account of venerable Kosiya having done merit in the past. Even people seeing something good would say, it is splendid, would say it is the work of the gods of the thirty two. Venerable Kosiya lives in splendour owing to having done merit in the past. Then it occurred to venerable Mahaamoggallaana. This foolish non human lives in negligence, what if I arouse consternation in him. Then venerable Mahaamoggallaana exercised a psychic power by which he caused the Vejanta mansion to shake and tremble with his toe. Sakka the king of gods, the great king Vessavana and the retinue of gods of the thirty three, were amazed, and surprised to think that a recluse could shake violently a heavenly mansion with the toe of his foot. Then venerable Mahaamoggallaana knowing that Sakka the king of gods was frightened and was with hairs standing on end, said thus to him.

Kosiya, how did the Blessed One tell you the release through the destruction of craving in short, we too would like to hear it Sir, Moggallaana, I approached the Blessed One, worshipped, stood on a side and said thus: Venerable sir, how is the bhikkhu released with the destruction of craving in short? How is he highly perfected, thoroughly come to the end of the yoke and the end of the holy

life and become the chief among gods and men? Sir, Moggallaana then the Blessed One said thus: to me. Here, king of gods, the bhikkhu becomes learned, that anything is not suitable to settle in. He becomes learned, learning all things thoroughly, accurately recognising all things, feels whatever feelings pleasant, or unpleasant or neither unpleasant nor pleasant. He sees impermanence in those feelings, detaches the mind from them, sees their cessation, and gives them up. Thus abiding seeing impermanence, detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry, not worried is internally extinguished. Birth is destroyed, what should be done, is done. The holy life lived, knows there is nothing more to wish. O! king of gods, with this much done, the bhikkhu is released with the destruction of craving in short. Thus he becomes highly perfected, thoroughly come to the end of the yoke, end of the holy life and becomes the chief among gods and men.. Sir, Moggallaana, the Blessed One explained the release through the destruction of craving in short thus . Then venerable Mahaamoggallaana delighting and agreeing with the words of Sakka the king of gods vanished from the presence of the gods of the thirty three and appeared in the Pubba monastery the palace of Migaara's mother as a strong man would stretch his bent arm or bend his stretched .arm. Soon after venerable Mahaamoggallaana had left, the attendant gods of Sakka the king of gods said thus to him-Sir, is that the Blessed One your teacher-Sirs he is not the Blessed One, our Teacher, he is a co-associate of mine. Venerable Mahaamoggallaana..It is gain for you sir, your co-associate is so powerful, so what about your Teacher.

Then venerable Mahaamoggallaana approached the Blessed One worshipped and sat on a side and said thus to the Blessed One: Venerable sir, does the Blessed One remember explaining the release through the destruction of craving in short to a certain powerful non human. Mahaamoggallaana, I remember. Here, Sakka the king of gods approached worshipped me and stood on a side and asked Venerable sir, how is the bhikkhu released with the destruction of craving in short? How does he become highly perfect and thoroughly come to the end of the yoke and the end of the holy life. Moggallaana, when this was said, I said thus, to Sakka the king of gods, Here, king of gods, the bhikkhu becomes learned, that anything is not suitable to settle in. He becomes learned, learning all things thoroughly and accurately recognising all things. He feels whatever feelings pleasant, or unpleasant or neither unpleasant nor pleasant.He sees impermanence in these feelings. Detaching his mind from them and seeing their cessation, gives them up.Thus he abides seeing impermanence,

detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry. Not worried is internally extinguished. Birth is destroyed. What should be done is done, the holy life lived, knows there is nothing more to wish. O! king of gods, with this much done the bhikkhu is released with the destruction of craving in short. Become highly perfect, thoroughly come to the end of the yoke and the end of the holy life. Becomes the chief among gods and men.. Moggallaana, I remember explaining the release through the destruction of craving in short to Sakka the king of gods, thus.

The Blessed One said thus and venerable Mahaamoggallaana delighted in the words of the Blessed One.

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