MN 116 — At Isigili

English translation by Bhikkhu Sujato.
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Text

Middle Discourses 116

At Isigili

So I have heard. At one time the Buddha was staying near Rājagaha, on the Isigili Mountain. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, do you see that Mount Vebhāra?”

“Yes, sir.”

“It used to have a different label and description. Do you see that Mount Paṇḍava?”

“Yes, sir.”

“It too used to have a different label and description. Do you see that Mount Vepulla?”

“Yes, sir.”

“It too used to have a different label and description. Do you see that Mount Vulture’s Peak?”

“Yes, sir.”

“It too used to have a different label and description. Do you see that Mount Isigili?”

“Yes, sir.”

“It used to have exactly the same label and description.

Once upon a time, five hundred independent Buddhas dwelt for a long time on this Isigili. They were seen entering the mountain, but after entering were seen no more. When people noticed this they said: ‘That mountain swallows these seers!’ That’s how it came to be known as Isigili, the “seer-swallower”.

I shall declare the names of the independent Buddhas; I shall extol the names of the independent Buddhas; I shall teach the names of the independent Buddhas. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“The independent Buddhas who dwelt for a long time on this Isigili were named Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassin, Sudassana, Piyadassin, Gandhāra, Piṇḍola, Upāsabha, Nīta, Tatha, Sutavā, and Bhāvitatta.

Those saintly beings, untroubled, with no need for hope,

who each achieved awakening independently;

hear me extol their names,

the supreme men, free of thorns.

Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassin,

Sudassana, and Piyadassin the awakened;

Gandhāra, Piṇḍola, and Upāsabha,

Nīta, Tatha, Sutavā, and Bhāvitatta.

Sumbha, Subha, Methula, and Aṭṭhama,

then Assumegha, Anīgha, and Sudāṭha,

Independent Buddhas, enders of the leash to existence;

and Hiṅgū and Hiṅga the mighty.

Two sages named Jāli, and Aṭṭhaka;

then the awakened one Kosala, then Subāhu;

Upanemi, Nemi, and Santacitta,

right and true, stainless and astute.

Kāḷa and Upakāḷa, Vijita and Jita,

Aṅga and Paṅga, and Guttijita too;

Passin gave up attachment, suffering’s root,

while Aparājita defeated Māra’s power.

Satthar, Pavattar, Sarabhaṅga, Lomahaṁsa,

Uccaṅgamāya, Asita, Anāsava,

Manomaya, and Bandhumā the cutter of conceit,

then Adhimutta, and Ketumā the immaculate.

Ketumbharāga, Mātaṅga, and Ariya,

then Accuta, Accutagāma, and Byāmaka,

Sumaṅgala, Dabbila, Supatiṭṭhita,

Asayha, Khemābhirata, and Sorata.
Durannaya, Saṅgha, and also Ujjaya,
another sage, Sayha of peerless effort.
There are twelve Ānandas, Nandas, and Upanandas,
and Bhāradvāja, bearing his final body.
Bodhi, Mahānāma, and also Uttara,
Kesī, Sikhī, Sundara, and Bhāradvāja,
Tissa and Upatissa, who've both cut the bonds to rebirth,
Upasīdarī and Sīdarī, who've both cut off craving.
Maṅgala was awakened, free of greed,
Usabha cut the net, the root of suffering,
Upanīta who attained the state of peace,
Uposatha, Sundara, and Saccanāma.
Jeta, Jayanta, Paduma, and Uppala;
Padumuttara, Rakkhita, and Pabbata,
Mānatthaddha, beautiful and free of greed,
and the Buddha Kaṇha, his mind well freed.
These and other mighty ones awakened independently,
enders of the leash to existence—
honor these great seers who have slipped all chains,
fully quenched, limitless."