

Majjhima Nikāya - The Middle Length Discourses

The rock which devours Sages (Isigilisutta)

I heard thus.

At one time the Blessed One lived on the rock which devoured sages, and addressed the bhikkhus from there. 'Bhikkhus, do you see this Vebhaara rock?'

'Yes, venerable sir.'

'Bhikkhus, this Vebhaara rock had a different name and a different concept. Do you see this Pa.n.dava rock?'

'Yes, venerable sir.'

'Bhikkhus, this Pa.n.dava rock had a different name and a different concept. Do you see this Vepulla rock?'

'Yes, venerable sir.'

'Bhikkhus, this Vepulla rock had a different name and a different concept. Do you see this rock Gijja?'

'Yes, venerable sir.'

'Bhikkhus, this Gijja rock had a different name and a different concept. Do you see this Isigili rock?'

'Yes, venerable sir.'

'Bhikkhus, this Isigili rock had this same name and this same concept.

Bhikkhus, in the past five hundred silent enlightened ones lived on this Isigili rock as permanent residents. People see them entering the rock and do not see them afterwards. People who saw this, said this rock devours sages, thus the name and concept came to birth. Bhikkhus, I will tell the names of those silent enlightened ones, we will honour the names of those silent enlightened ones. I will tell them listen carefully.'

Those bhikkhus agreed and the Blessed One said thus.

‘Bhikkhus, the silent enlightened ones, Ari.t.tha, Upari.t.tha, Tagarasikhii, Yasassii, Sudassana, Piyadassii, Gandhaara, Pi.n.dola, Upaasabha, Niitha, Tatha, Suthava, Bhaavitatta, were permanent residents on this Isigili rock

Attached to the essence, desireless, not hungry, they by themselves realized enlightenment.

Listen honouring the names of those Great Beings, they have pulled out the arrows. (*1)

Ari.t.tha, Upari.t.tha, Tagarasikhii, Yasassii, Sudassana and Piyadassii,

Gandhaara, Pi.n.dola, Upaasabha, Niitha, Suthava Tatha Suthava and Bhaavitatta.

Sumbha, Subha, Methula, A.t.thama, Athassumegha, Aniigha and Sudaatha,

The majestic destroyers of the leader of being were Hi.nguu and Hi.nga.

The two Jaalinas, the sage A.t.thaka, the enlightened one of Kosala and Subhaahu,

The trustworthy not attached wise men, Upanemi, Nemi and Santacitta,

Ka.luupakaalaa, Vijita, Jita, A.nga, Pa.nga Gutijjita,

Passii expelled endearments, the origin of unpleasantness, Aparaaajita won over Death.

Satthaa, Pavattaa, Sarabhangaa, Lomahansa, Uccangamaaya, Asita and Anaasava,

Manomaya, that dispelled measuring, Bandhumaa, stainless Tadaadhimutta and Ketumaa.

Ketumbaraaga, Maatanga, Ariya, Accuta, Accutagaama and Byaamaka,

Sumangala, Dabbila, Supati.t.thita, Asayha, Khemaabhirata and Sorata.

Durannaya, Sangha, Ujjaya, and the other sage Sayhanomanikkama,

The twelve Aananda-Nanda Upanandas and Bhaaraadvaaja the last of the clan,

Bodhi-Mahaanaama, Uttara, Kesi, Sikhii, Sundara and Bhaaraadvaaja.

The three Upatissas, the destroyers of the bond of being, the destroyers of craving Upasiidarii and Siidarii

Mangala was enlightened. Usabha destroyed the seamstress, the origin of unpleasantness.

Upaniita, Uposatha, Sundara and Saccanaama, attained extinction

Jeta, Jayanta, Paduma, Uppala, Padumuttara, Rakkhita. and Pabbata,

Maanathadda, Sobhita, Viitaraaga, Ka.nha.and Buddha, well released in mind,

These and others with great power, the silent enlightened ones who have destroyed being.

All these sages have overcome the bonds and extinguished, worship those immeasurable ones.

Notes.

1. They have pulled out the arrows. ‘tesa.m visallaana.m’. The Great Beings it is said have pulled out the arrows. The Great Beings are the four pairs who have attained the four paths and fruits. The arrows they have pulled out is their personal self views. ‘sakkaayadi.t.thi’ When this arrow is pulled out a lot of the unpleasantness disappears then and there and later all unpleasant disappears. Pulling out arrows is the attaining of paths and fruits.

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