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COMPILED WORKS FROM TIBETAN SOURCES

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## CHAPTER-I

### A SHORT BIOGRAPHY OF SHARIPUTRA

In the past when Bodhisattva was residing in Tushita (dGa'-ldan), the king Mahapadma (Pad-ma Chen-po) was ruling over Magadha. At the same time the Bodhisattva was born as a son of king Suddhodana (Zas-gtsang) in the grove of Lumbini and the Prince Bimbisara (gZugs-can sNying-Po) was also born to the king Mahapadma of Magadha kingdom. Later on, when the king Mahapadma died, the young prince Bimbisara assumed the reign and during his rule of great prosperity, a Brahman from the south who had transcended the knowledge on all the branches of Vedas (Rig-byed kyi Yan-lag/Sans: Vedanga) and who had also been over-throwing the contesting propositions came to Magadha. He thought that whoever erudite master of contesting proposition exist, live near to the king, and thus contemplated to meet him. Having gone to the king Bimbisara, he wished the king, seated on one side and thus made a request that he received some knowledge from his master, for which purpose he besought to arrange a doctrinal debate with other contestant in the presence of king. The king then asked the wise ministers whether there is anyone in his kingdom who can thoroughly face this Brahman in the philosophical debate. The ministers told the king that in Nalanda there lived a Brahman called gNas-len-gyi-bu who is an accomplished master on all the branches of Vedas. The king passed an order to invite the Brahman. The Brahman went towards the direction of king, wished him and seated on one side. The king welcomed him and asked whether the Upadhyaya (mKhan-Po) is capable to face thoroughly this Brahman in the doctrinal debate in his presence. gNas-len-gyi-bu said with reverence that he will do his best to please the king.

The king instructed the wise ministers to arrange a venue for the debate. The ministers having arranged it, entreated the king as to who would start the debate. The king said that the Brahman being a guest of honour should initiate the debate. The Brahman opened the debate with five hundred recitations from a tantric volume. gNas-len-gyi-bu who followed with his recitations criticized that what he recited is not agreeable (Mi-thad-pa). The Brahman remain without uttering a word. This unsubstantiveness concludes the point of his defeat. The king on being informed that gNas-len-gyi-bu had triumphed over the opponent, he rejoiced over the victory and said that the prevalence of such a master of debate (sMra-ba'i kyu-mchog ) in his kingdom is not only useful but a great reward for him. The king enquired the Upadhyaya as to where he lives. On being informed by gNas-len-gyi-bu that he lives in Nalanda, the king told him to go that town where he could attain supremacy over debate. Being contended upon the king's word and filled with joy, gNas-len-gyi-bu went there accompanied by a number of learned people.

Then gNas-len-gyi-bu took a wife of same caste and lived with her with affection. His wife gave birth to a son with a towering upper half, who was therefore named s'Tod-ring. Again, in the meantime of their happy and consummate life as a father and mother, his wife gave birth to a daughter whose both eyes resembled the

bird Sa-ri-ka's eye. Their relatives joined together and for twenty one days they celebrated her birth on a large scale. When they discussed on the name to be given to her, the relatives suggested that her both eyes resemble the bird Sa-ri-ka's eye and she may therefore be given the name Sa-ri-ka.

The daughter Sa-ri-ka, on attaining adolescence, was taught by her father because of which she later on became a learned person. Again in some period of time, there lived in the south a Brahman called Skar-rgyal (Tisya), an accomplished master on the Lokayata school of thought ('Jigs-rten rGyang-phan-pa), who had transcended the knowledges on all the branches of Vedas (Rig-byed-kyi Yan-lag/Vedanga) and was teacher to a number of Brahmans living in different places. For the purpose of entering into a doctrinal debate with other, he went to the Central country of Magadha (Yul-dbus rGyal-po'i-khab). Having gone there, he met the king Bimbisara (gZugs-can sNying-Po) and expressed that he had received some knowledge from his master and for which purpose he besought to enter into a doctrinal debate with other contestant in the presence of the king. Again, the Upadhyaya gNas-len-gyi-bu was summoned by the king. He offered his greetings, wished the king and seated on one side. The king welcomed him and asked whether the Upadhyaya (mKhan-po) is capable to face thoroughly the Brahman sKar-rgyal in the doctrinal debate in his presence. gNas-len gyi-bu said with reverence that he will do his best to please the king. The king instructed the wise ministers to arrange a venue for the debate. The ministers having arranged it, entreated the king as to from whom to start. The king said that the Brahman sKar-rgyal being a guest of honour should start first. However, the Brahman sKar-rgyal said to the king that since the Brahman gNas-len gyi-bu is senior to him he should open the debate. It felt upon the Brahman gNas-len gyi-bu that the Brahman sKar-rgyal reflects a proposition so clear that he cannot face him in the debate but he will dwell upon the meaning of the word instead. Having felt so, he made five hundred recitations from a tantric treatise. The Brahman sKar-rgyal who also made his recitations, criticized that what he said is void of learning (Rig-pa Med-pa), not in accordance with (Mi-thun-pa) and not agreeable to (Mi-thad-pa). The Brahman gNas-len gyi-bu did not utter a word. This unsubstantiveness concludes the point of his defeat. The king on being informed that it was the Brahman sKar-rgyal who prevailed in the debate, instructed the ministers to present him a rewards. Whereupon, they replied that if all the participants were presented with a reward like this, soon their country of An-ga and Magadha will be given away as a reward for winning the debate. They, therefore, suggested to make Nalanda, a repository of all sorts of rewards. In this way, they would take away what was awarded upon the Brahman gNas-len-gyi-bu and give the same to the triumphant Brahman sKar-rgyal. Likewise, whoever comes to prevail over him he would pass the award in favour of the next winner. Upon receiving the consent of the king, the ministers took away the reward from gNas-len-gyi-bu and handed over to the Brahman sKar-rgyal.

The Brahman gNas-len gyi-bu felt that the king was not favouring him despite the numerous services beneficial to him being rendered. And he therefore made up his mind to leave for another country. As he started to move away, the Brahman sKar-

rgyal approached him and pleaded him not to leave the country as he would stay here no longer and would be leaving soon. The Brahman sKar-rgyal told gNas-len-gyi-bu that the reward is his and therefore need not have to go to anywhere. Upon the insistence of gNas-len-gyi-bu that he would move away any how, the Brahman sKar-rgyal then implored him to keep half the rewards as another half would be kept by himself. The Brahman gNas-len-gyi-bu felt that despite his faithful service, the king did not favour him but the Brahman sKar-rgyal, on the other hand, rendered him immense service by sharing a reward of the debate and therefore he would give him his daughter Sa-ri-ka for his wife.

The mother after hearing this, suggested to her husband to consult with their son sTod-ring. When they consulted about this with their son sTod-ring, he retorted that if they regard their enemy as friend who not only made them poor but would also take their life, why they should give away Sa-ri-ka for his wife. But the parents admonished him for his foolish remark and ignoring his word they gave away Sa-ri-ka to the Brahman sKar-rgyal who, in the midst of great prosperity, took her as a bridegroom.

In the meantime of their happy and consummate life, a sentiment being endeavouring at the final stage of the transmigratory existence; who embodies the principal path for emancipation; who was disinclined towards the worldly existence; who does not seek for rebirth and who was in the final bodily existence having passed away from the realm of god, appeared in the dream of Sa-ri-ka in the form of man holding a lamp who entered into her body after splitting it open; whereupon she felt ascending the summit of precious jewels, going in the sky, and a congregation of people making salutation to her thus appeared in the dream. She spoke about the dream to her husband Brahman sKar-rgyal who although a learned in investigating dreams, yet asked another learned Brahman to investigate into how the various aspects of her dream meant. He said that going upwards indicate good fortune. A man holding a lamp who entered into her body after splitting it open indicates that a son will be born after studying dBang-po'i rDa-sprod for sixteen years will put an end to the entire opponents. Ascending the hill of precious jewels, going in the sky, and a congregation of people making salutation to her as appeared in the dream indicates that after embracing monkhood (Sans:Prabrajya/Tib: Rab-tu-byung) and performing an act of penance (brTul-shugs), he will become a great soul (Sans: Mahatma/Tib:bDag-nyid Chen-po).

In the course of time when Sa-ri-ka overwhelmed the Brahman sKar-rgyal in the game, he felt it was the power of the being in her womb which manifested in her triumph over him. After eight or nine months have elapsed, a boy of splendid body, pleasant looking, a radiant feature like a refined gold, the head like a parasol, long arm, distinctive forehead, joined eye-brows and a lofty nose was born. He was taken to his grandfather who bestowed upon him a name Nye-rgyal after the father's name sKar-rgyal. However, the Brahman sKar-rgyal having said that this reflects a father side of the name, he then gave him a name Sa-ri-bu which reflects a mother Sa-ri-ka's name. Therefore, some mentioned him as Sa-ri-ka's son S-ri-bu, while other mentioned him as the Brahman son Nye-rgyal.

He was put under the care of eight nannies who nursed him with milk, curd, butter, the froth of the butter and other principle items because of which he grew up quickly like a water-lily. On attaining adolescence he learned alphabet (Yi-ge), arithmetic (Grangs), and astrology (rTsis) among many others, and then went beyond these empirical fields of study. He quickly acquired the knowledge of Vedas and became a man of transcendent genius in elucidating and overwhelming the opponents. Being pleased at his achievement, it felt upon the Brahman sKar-rgyal that his son has become highly learned and he therefore entrusted him with some five hundred Brahman boys and made him to study the secret Brahmanical doctrine (Bram-ze'i gSang-tshig).

## CHAPTER- II

### A CONCISE BIOGRAPHY OF MAUDGALYAYANA

In the ancient times, in a place called Shing-thags-can, there lived a wealthy Brahman 'Dun-na-'don-gru-'dzin who owned large property and was prosperously established. He was known to rival Vaisravana(rNam-thos-kyi bu) for his riches. He took a wife of the same caste and in spite of their happy and amicable life, they could not produce any son or daughter. When their desire for a son was evidently felt, they prayed to the Peaceful deities (Zhi-ba), the gods of the water (Chu-lha), Brahma (Tshangs-pa), Indra (brGya-byin) and others. It was said that as a result of such worship of worldly gods, one would be gifted with a potentiality to produce son and daughters. Accordingly, the Brahman earnestly made his prayer. A sentient being endeavouring at the final stage of the transmigratory existence, who embodied the principal path for emancipation, who was disinclined towards the worldly existence, who had transmigrated from all the realms of sentient beings, who does not seek for rebirth and who was in the final bodily existence, having passed away from the realm of god, entered into the womb of sKye-dgu'i bDag-mo.

Skye-dgu'i bDag-mo was filled with joy and told her husband of her pregnancy. As he was leaning to the right side of her ribs which certainly means this would be a male child, she therefore besought him to rejoice. The Brahman was filled with joy and was in a great expectation to see the face of the son, for whom he had wished for a long time. Therefore, for the complete development in his embryonic stage while at the top of the mansion which was generally cold, appropriate provisions for its cold and for the heat, food prescribed by the physician and a place like a pleasure garden, where the goddess covered with ornaments excelled in performance, undisturbed by even the least undesirable sound were ceremoniously followed through.

After eight or nine months have elapsed a boy of splendid body, pleasant looking, with radiant features like a refined gold, the head like a parasol, long arm, distinctive forehead, joined eye-brows and a lofty nose was born to her. After his birth

their relatives got together and for twenty one days they celebrated his birth on a large scale. Then they discussed on the name to be given to him. As the child was obtained by supplication to gods (Lha dPang-du Blang-nas Thob-pa) he was given the name of dPang-nas -skyes. Therefore, some made mention of him as the Brahman son Maudgalyayana, while others made mention of him as the Brahman son dPang-nas-skyes.

He was put under the care of eight nannies who nursed him with milk, curd, butter, the froth of the butter and other principal items because of which he grew up quickly like a water- lily. On attaining adolescence , he was taught by his father on alphabet (Yi-ge), arithmetic (Grangs), and astrology (rTsis) and became an erudite master. He learned quickly the wisdom of the Vedas and became a man of transcendent genius in elucidating and overwhelming the opponents.

Overwhelmed with joy the Brahman Gru-'Dzin felt that his son has acquired a great discriminating awareness. He therefore entrusted him with some five hundred Brahman boys and made him to study the secret Brahmanical doctrine (Bram-ze'i gSang-tshig).

### CHAPTER-III

#### THE RENUNCIATION OF HOUSEHOLD AND EMBRACING MONKHOOD BY ARYA SHARIPUTRA AND ARYA MAUDGALYAYANA

When the Brahman son Nye-rgyal, also known as Shariputra was teaching to five hundred disciples on the secret Brahmanical doctrine in Nalanda, at the same time the Brahman boy dPangs-nas-skyes, also known as Maudgalyayana was also teaching to five hundred boys on the secret Brahmanical doctrine at Shing-thags-can in Magadha (rGyal-po'i-khab), and also at the same time the festival of the Naga Raja Ri-bo and Yid-hong was being observed, which they also attended. In the midst of the distinctive sounds of music, the artists performed songs and dances accompanied by the musical instrument Tok-tra-ka. But the two Brahman son remain unaffected by the noise. This was noticed by the assembled people who commented "the two Brahman's son are either a great fools or a great persons of steadfast awareness". After musical show was over, people proceeded to their respective homes singing and dancing. The dPang-nas-skyes asked Nye-rgyal whether he perceived the dances, an elegant songs, and an elegant sounds of musical instrument. To which Nye-rgyal answered. " those who had seen and heard might had perceived but whose senses were unaffected would not perceived them". He then said how he could not perceived the sound.

"To the dead skin of the musical instrument.

the laughter and the charms of those assembled here who are  
destined to die.

Which wise person would act indiscreetly?"

When the first Brahman asked the other whether he is Nye -rgyal, he said the people called him by that name. Similarly, when Nye-rgyal asked whether he is dPang-nas-skyes, he said the people called him by that name.

Then Nye-rgyal told dPang-nas -skyes to join him as they have a common faith only in the supreme enlightenment. they would renounce the household and embrace monkhood (Sans: Prabrajya/Tib: Rab-tu -byung). But dPang-nas-skyes replied: "Oh Brahmans son!, for whom religious services and sacrificial rituals are performed. With pains taking effort, title of royal priesthood is at my palm. In addition, we are born to a class esteemed to ride an elephant. Why should we embrace monkhood?"

Nye-rgyal then said:

"When the tree collapse to pieces,  
What is the use of branches and leaves?  
Similarly when the man dies,  
what is the use of all that he possesses?"

He told dPang-nas-skyes to join him as they have a common faith only in the supreme enlightenment. they would renounce the household and embrace monkhood. The dPang-nas-skyes said he would seek his parents permission to do so. After approaching his parents he told them that as he had faith only in the supreme enlightenment he would renounce the household and embrace monkhood. But they told him: "To whom the religious services and sacrificial rituals are made. With pains taking effort, title of royal priesthood is at your palm and being born to a class esteemed to ride an elephant, why then embrace novicehood". dPang-nas-skyes then said:

"By covering with the bark of a tree and grasses.

By sustaining on the roots and fruits.  
By living in harmony with the ferocious animals.  
I will be emancipated from the next birth  
The wise man should not commit  
to killing, binding and thrashing  
for the sake of kingdom.  
which is a cause that binds to transmigration".

His parents told him that he was the only son and very dear to them, who was good looking, who was pleasing to them and therefore they could not bear the separation from one who was very much alive for them. But he told his parents that if they did not grant his wishes he would go without food. Nevertheless, they told him so long as he was alive he should live with them and not to contemplate upon any other things.

When dPang-nas-skyes went without food for several days, his parents went to him and told that he was very young who wishes for happiness, that he had not experienced suffering, that to live in chastity is difficult, and to abide alone in a solitary place is suffering. Therefore, they told him to come back, to live with them, and

to do whatever he wished for. Despite their persuasion he remained steadfast. At last his friends went to his parents and told them that if he died young it would be a great loss for them; that by renouncing the world he would be eulogized by the wise man; that by allowing him to embrace novicehood they could see him alive for whom there is no other than parents to see his welfare. Upon beseeching them to grant his wishes, they ultimately gave their consent and told their son dPang-nas-skyes that the time for his renunciation had arrived.

By reviving his health upon rice soup ('Bras-khu), he gradually became energetic, powerful and diligent. Subsequently, he moved from Sing-thag-can to Nalanda where Nye-rgyal in solitude was teaching to some five hundred Brahman boys on the secret Brahmanical doctrine. When dPang-nas-skyes reached Nalanda, he went to Nye-rgyal and told him to join him as they have a common faith only in the supreme enlightenment, they would renounce the household and embrace monkhood. Nye-rgyal asked him whether he had obtained the consent of his parents. He said, "yes". Then Nye-rgyal said, "let me also seek the consent of my parents. Till then wait here". In order to get the consent of his parents Nye-rgyal went to them and expressed that as he has a faith only in the supreme enlightenment, he would renounce the household and embrace monkhood. Having received the consent of his parents, Nye-rgyal went to dPang-nas-skyes and said that as they have a common faith only in the supreme enlightenment, they would renounce household and embrace monkhood. They then proceeded to Magadha.

At that time there lived in Magadha the six religious teachers like rDzogs-byed who although not qualified as an omniscient being, nevertheless thought so out of pride. Nye-rgyal and dPang-nas-skyes approached each of these erudite masters and asked about their doctrinal method, the instructions given to the disciples, the fruit of the vows of chastity, and the merits incurred therein. rDzogs-byed told them that his principle vows were such that the welfare activities like charity, offering and sacrificial ritual are useless as he believed that there is neither such a result of moral or immoral conduct to be matured after death nor did he believe in the existence of this world or the next world nor did he believe in the existence of father, mother and a miraculous birth of a sentient beings.

The two Brahman sons felt that this erudite master has dwelt in an erroneous path and vicious conduct which undermined the truth and disowned by the wise. Then they recited a line as follows:

"The master with a vicious thought  
and an erroneous doctrine may be called an infidel master.  
If these are his religious principles than  
what could be his irreligious elements?"

Like striking an empty vessel they found no substance in his doctrine and left him. They went towards the four other masters in succession and asked about their doctrinal method and the merits incurred therein. But they found that these erudite masters also dwelt in an erroneous path and in a vicious conduct to be disowned by the wise man. Without having found any substance in them which was like striking an



empty vessel they proved nonsense and left them too.

Finally, they went towards the direction of sixth heretical master Yang-dag rgyal-ba-can and asked about his doctrinal method, the instructions given to the disciples, and the merits incurred there in. Yang-dag rgyal-ba-can told them that he regards truth and non-injury (Mi-tshe-ba) as his doctrine and that the state of peacefulness, non-aging, deathless and non-declination as the attainment of Brahmahood (Tshangs-pa).

When asked to elucidate the meanings of those utterances the Upadhyaya said that the truth means realization of the truth by becoming an ascetic. Non-injury means the basis of all dharmas which arise from non-injury. The state of peacefulness, non-aging, deathless and non-declination are the categories related to the Nirvana state.

The Brahmahood means if one attains Nirvana in this life would be better and if not, one was assured to go to the world of Brahma and ultimately one might take the vow of Mahayana teaching and attains Nirvana.

Both of them expressed with great joy that if permitted, both of them would strive for that state of Brahmahood. After they were ordained the Upadhyaya entrusted them with some five hundred Brahman boys and made them to study the secret Brahmanical doctrine.

After some time when Yang-dag rgyal-ba-can became indisposed dPang-nas-skyes attended upon him, and Nye-rgyal sought medicine for the master. Despite all the medical care his condition deteriorated. Then Nye-rgyal told Upadhyaya that whatever modest religious tenets they have received were mainly to seek for the essence and for which he asked the master to bestow upon them some of that which he possessed. Whereupon, the Upadhyaya told him in the same manner that whatever modest religious tenets he also received were mainly directed to seek for the essence which he has not found even a little despite his every endeavour. Thereafter, in his fifteenth day of fasting (Sans: Poshada/Tib: gSo-sbyong) he heard a voice of gods wandering in the air, who predicted that Buddha Sakyamuni was born near the hermitage of sage Kapila (Ser-sKya) on the bank of river Bhagirath, who has been foretold by a Brahman that if he resides in the palace he shall become a Universal King (Sans:Cakravarti) who shall conquer the four corners of the world; and if he becomes Dharma Raja he shall shave the hair and beard and shall put on the saffron coloured robe and because of his firm belief in the supreme enlightenment, shall renounce the household and embrace monkhood and shall become famous as Tathagatha-Arhat-Samyak-sam-Buddha (De-bZhin gShegs-pa dGra-bcom-pa Yang-dag-par rDzogs-pa'i Sangs-rgyas). After hearing the divine voice, the master said, "now both of you go to him and take refuge in his Dharma and get ordained. Make yourselves devoid of all feelings of caste, creed and pride, and then by practising moral conduct under his observance you will definitely get a pure essence". It was thus foretold.

The end of all the accumulation is exhaustion.

The end of the exalted people is to fall.

The end of the association is separation.

The end of the living is death.

Having said so Yang-Dag rgyal-ba-can passed away. Then two Brahman sons performed the religious rite and carried the dead body covered with white, yellow, red and blue cloth to the cremation ground and cremated the dead body with due observation of the mourning ceremony and left the place.

Later, dPang-nas-skyes felt that Nye-rgyal by virtue of his great wisdom may obtain the essence and would not share it with him. He therefore told him to set a condition that whoever obtains the essence first, the other would get the equal share. With this agreement they proceeded to the valley.

At that time the Buddha Sakyamuni, notwithstanding the fact that he was attaining the age of 29 years, was disinclined towards the worldly pleasures and on encountering old age, sick and a dead man, he got disillusioned and went to the forest at midnight. At the bank of river Niranjana he underwent penance for six years. At the end he took curd from Sujata (Cow woman), revived his health which glittered like gold. Thereafter, he took a grass of golden colour from the grass seller Tashi and proceeded to the Bodhi tree in Bodh Gaya. Without shaking the grass he spread it into a cushion and seated on it cross-legged with upright posture in a steadfast concentration. Having generated a mind he thus uttered:

"As long as the enlightenment is not attained  
so long the cross-legged posture will never be unfolded".

In the course of time the Buddha Sakyamuni had completely subjugated three hundred millions devil 'Byung-po and sixty millions of its attendant at first hour of the night through his benevolent power and attained the supreme realization. At the behest of Brahma Deva he went to Varanasi where he taught to the five early disciples ('Khor-lnga-sde bZang-Po), the four noble Truths (Sans: Catvari Arya-satyani/Tib: 'Phags-pa'i bDen-pa-bzhi) three times through twelve different ways and thus turned the Wheel of Dharma (Sans: Dharma-chakra-pravartana/Tib: Chos-kyi 'Khor-lo bskor-ba).

Afterwards, he went to the Gaya Gauri stupa and gave counsel to one thousand monks by displaying three different miracles, thereby, he not only delivered them from the sufferings of transmigratory existence but also achieved in putting them on the ultimate path and to the Nirvana of supreme bliss.

After proceeding to the grove of sTang-brang, the king Bimbisara of Magadha, eighty thousand Devas, the Brahmans of Magadha and several thousand lay people were placed in the truth. Thereafter, the Buddha Sakyamuni moved to Rajgir (rGyal-po'i-khab) and took his abode in the bamboo grove of Bya-ka-lan-da-ka.

When the two Brahman sons Nye-rgyal and dPang-nas-skyes were wandering in the valley, the Buddha Sakyamuni who disowned even the slightest of such as not knowing (Mi-mkhyen-pa), not seeing (Ma-gzigs-pa), unawareness (Ma-rig-pa), and completely not knowing (rNam-par Mi-mkhyen-pa) saw through his divine eye that they possessed a developed mind and great merits as a result of an accomplishment on the fundamental virtues and as a result of virtuous deeds rendered to the past

Buddhas. He felt that the opportune moment for them to be disciplined has arrived. Through his intuition he was able to find out to discipline them by himself or by the Sramana (Nyan-thos). He found that it would be the Sramana who would discipline them. Again to initiate them by the miraculous transformation (rDzu-'phrul) or by the moral conduct (sPyod-lam), he found that it would be the moral conduct which would discipline them. Therefore, the Buddha commanded to one of his disciples called "rTa-thul" who had profoundly influenced god and human being through his moral conduct, to bring Nye-rgyal and dPang-nas-skyes into his fold. rTa-thul accepted the command of the Buddha without uttering a word, bowed down at his feet and then he left for the assignment. Early in the morning, the Venerable rTa-thul had put on the religious robe and was carrying his alms bowl. As an embodiment of supreme moral conduct he proceeded for alms in Magadha.

At that time Nye-rgyal was in Magadha for certain obligation. When he saw the venerable rTa-thul wandering with his religious robe and alms bowl with an excellent moral conduct, he was so drawn towards him, that he asked the venerable as to who was his teacher, for what reason he embraced monkhood, and whose doctrine he follows. The venerable told Nye-rgyal that among the Sakya sons there lived a Sramana (dGe-sbyong) Gautama with the hair of the head and beard shaved clean, who put on a saffron coloured robe, and because of his firm belief in the supreme enlightenment alone, had renounced the household and embraced monkhood, and in his supreme and the most perfect Sambodhi (rDzogs-pa'i Byang-chub) he became fully enlightened (mNgon-par rdZogs-par Sangs-rgyas-pa). That Buddha was his teacher for whom he embraced monkhood and followed his doctrine. When Nye-rgyal asked him to deliver a teaching on that doctrine the venerable told him he was unable to do so as he was also been initiated recently into it and therefore could not explain in great length the doctrine of the Bhagwan-Tathagatha-Arhat-Samyak-sam-Buddha (bCom-ldan-'das De-bzhin gShegs-pa dGra-bcom-pa Yang-dag-par rdZogs-pa'i Sangs-rgyas). Nye-rgyal however asked the venerable to impart him a few accounts of fundamental contents of the doctrine. Whereupon the venerable rTa-thul said:

"All the phenomena originated from their cause.  
All their cause and method of prevention,  
are being enunciated by the Tathagata himself.  
Such greatness is he who preaches thus".

At that very moment Nye-rgyal attained the realization that all the phenomena is essentially pure and free from the impurities. By virtue of having seen, heard, comprehend and arrived at the depth, he overcame doubt and uncertainty. He triumphantly overcame fear, stood up from his seat, threw the shawl over the shoulder, and with folded hand towards the direction of venerable rTa-thul he said:

"This is the doctrine of the saviours.  
Throughout the several millions of Kalpas.

Such is not seen or heard in former times.  
The immortality and the freedom from suffering.  
This is the state to which I do follow".

He then enquired the venerable as to where the Buddha resided. The venerable told him that he resides in the bamboo grove of Bya-ka-lan-da-ka in Magadha. Filled with joy Nye-rgyal bowed down at the feet of venerable rTa-thul three times and moved towards the direction of dPang-nas-sKyes.

When dPang -nas -skyes saw Nye-rgyal approaching, he said to him that all his sense organs appeared to have been cleansed. That his complexion looked fair. He therefore asked Nye-rgyal whether he had found the essence. When he said, he had , he was asked to enunciate on that. Whereupon Nye-rgyal said:

"All the phenomena originated from the cause.  
All their cause and method of prevention  
are being enunciated by the Tathagata himself.  
Such greatness is he who preaches thus".

At that very moment dPang-nas-skyes attained the realization that all the phenomena is essentially pure and free from the impurities. By virtue of having seen, heard, comprehend and arrived at the depth, he overcame the doubt and uncertainty. He triumphantly overcame fear, stood up from his seat, threw a shawl over the shoulder, and with folded hand towards venerable Nye-rgyal, he said:

"This is the doctrine of the saviours.  
Throughout the several millions of kalpas'  
Such is not seen or heard in former times.  
The immortality and the freedom from suffering.  
This is the state to which I do follow".

He then asked Nye-rgyal as to where the Buddha resided. Nye-rgyal told him that he resides in the bamboo grove of Bya-ka-lan-da-ka in Magadha. Nye-rgyal told dPang-nas-skyes that they would go there and take the vow of chastity in the presence of Buddha. dPang-nas-skyes told Nye-rgyal that in this way they would be able to serve their masters and disciples and thus fulfil their purpose. When they told the fellow Brahman sons about this; they said, they would also follow in their footsteps. Nye-rgyal and dPang-nas-skyes along with two hundred and fifty disciples to each proceeded to the Bamboo grove of Bya-ka-lan-da-ka.

When they saw from a distance the venerable rTa-thul sitting near the wood of sublime Tree (Shing-ljong-pa) after his daytime routine, Nye-rgyal asked dPang-nas-skyes whether to venerate the Buddha or the one from whom they received Dharma (Chos). dPang-nas -skyes told Nye-rgyal that they would venerate the one from whom they received Dharma. Therefore, Nye-rgyal and dPang-nas-skyes bowed down at the feet of the venerable rTa-thul and then went towards Buddha who was delivering a midday discourse to several hundred monk attendants. On seeing Nye-rgyal and dPang-

nas-skyes from a distance, the Buddha asked the monk attendants as to whether they had seen Nye-rgyal and dPang-nas-skyes who embodied the essence of the whole collection of their virtues and who drew the entire group, coming to the assembly. When they said they did, the Buddha foretold that these two represented his pair of hearers (Sans: Sravaka/Tib: Nyan-thos) who would become not only his pair of principal disciples but also a virtuous pair, one of whom shall become accomplished in miraculous performance and the other in sublime wisdom.

Nye-ryal and dPang-nas-skyes went towards the Buddha, bowed down at his feet, and earnestly asked him to ordain them into the excellence of Vinaya ('Dul-ba) precept and to grant them the requirements to undergo a chaste life of monkhood in his presence. The Buddha therefore ordained them into his fold (dGe-slong Tshur-sog) by instructing them to undergo a life of chastity. Immediately after the injunction, they were transformed into monks devoid of hair on the head, covered with robe, alms bowl and religious vessel in hand, they manifested like a conduct of an ordained monk of hundred years old.

#### CHAPTER-IV

#### THE ATTAINMENT OF NIRVANA BY ARYA SHARIPUTRA AND MAHA MAUDGALYAYANA

When the Buddha was residing at Bya-ka-lan-da-ka in Magadha, the all pervasive activities of the venerable Shariputra and Maudgalyayana were: At times they went to the sentient beings suffering in the realm of hell, at times to the realm of animals, realm of Pretas (Yi-dags), realm of gods, and the realm of human beings.

At one such time when they went to the realm of great hell (dMyal-ba Chen-po), the venerable Shariputra told Maudgalyayana to give respite to the suffering of the beings in the realm of hell. Accordingly, Maudgalyayana empowered with miraculous powers, rose up in the air and showered rainfall like an endless turning of the spoke of chariot which extinguished the fire upto Avichi (Narmed) hell. When the venerable Shariputra told that now he would also give respite to the suffering of the beings in the realm of hell, the venerable Maudgalyayana encouraged him to do so. The venerable Shariputra, by virtue of his supreme wisdom generated the contemplative equanimity called Mos-pa-can which brought much coolness to the terrible heat of Avichi hell (the eight hell of burning heat) and thereby put an end to the suffering of the sentient beings.

Then they saw the heretic master rDzogs-byed who as a result of having professed an erroneous teaching in the human world was born in the realm of hell with an immense body and the tongue cultivated by five hundred ploughs.

The heretic master rDzogs-byed told the venerable Shariputra and Maudgalyayana to inform his disciples when they go to the human world that by his erroneous teaching he had misled a number of people because of which his tongue was being cultivated by five hundred ploughs there; that as much as they pay homage

to his reliquary so much pain he had to undergo, and therefore they should henceforth stop paying homage to his relics holder. They gave him assurance without saying anything.

The venerable Shariputra and Maudgalyayana disappeared from the hell of excruciating sufferings and proceeded to Magadha. At Magadha they drew the attention of one heretical master dByug-thog Spyi-phud-can. When one of his disciples told the other fellow disciples to beat up this ascetic (Sans: Sramana/Tib: dGe-sbyong) of Gautama Buddha. some other said that beating alone would not be good. He told them to find a fault and then beat him up, which was agreed upon by some of the fellow disciples.

When the venerable Shariputra was moving ahead, he was asked whether all the human beings have the ascetic in them. The venerable Shariputra quoted a line thus:

"All the human beings does not have  
the ascetic in them.  
The followers of Gautama Buddha have  
the ascetic in them.  
Because the Arhat (who overcome miseries)  
does not have attachment".

They could not comprehend the meaning of the line but instead thought of it as a praise to him. He then told the other fellow disciples not to say anything and let him go. The venerable Shariputra moved away.

Afterwards, when the Venerable Maudgalyayana was following, the fruition of his past karma was becoming apparent. As they saw him approaching slowly they asked him whether all the human beings have the ascetic in them. The venerable told them that all the human beings does not have the ascetic in them; that the Buddha also said about the first, second, third and fourth stages of asceticism; that other than these the heretics does not believe the existence of ascetic and Brahman; that those non-Buddhist utterances have disowned the ascetic and Brahman; and therefore he said, he had proclaimed in a sonorous voice of lion, the doctrine of Buddha in this assembly. In addition, the venerable Maudgalyayana told them that because their preceptor had professed an erroneous teaching, was born in the hell of excruciating suffering with an immense body and the tongue being cultivated by five hundred ploughs; that he had sent a message through him saying that because of his erroneous faith being taught to his disciples he had to suffered the five hundred ploughs being cultivated on his tongue; that as much as they pay homage to his reliquary, so much pain he had to undergo.

He told his fellow disciples that this wicked Buddhist monk was not only being loquacious but also made remarks that were derogatory to their preceptor. Therefore, he asked what action should be taken against him. One of them said there was nothing left other than to beat him up severely but some others told him to find a fault in him and then beat him up. And some others said, that this derogatory remarks to them and

their preceptor was an enough cause to beat him up. Saying so they beat him up like trampling a reed and having impaired his limbs and organs they moved away.

When the venerable Shariputra returned to find the venerable Maudgalyayana, he saw him fallen with his limbs and organs impaired like trampled reeds. When asked about this misfortune the venerable replied that it was due to nothing other than the inexhaustive karmas. The venerable Shariputra asked him whether he had not manifested his being the supreme embodiment of miracle power of the Buddha. The venerable Maudgalyayana said, " my past karmas overshadowed my miraculous power in such an extent that even a single trick of miracle was not remembered".

The venerable Shariputra put the venerable Maudgalyayana into his robe like a little child and took him to a monastery where he was being laid down slowly. The disciples on seeing such condition enquired about the incident, whereby Shariputra explained that he was hurt by the followers of Kun-tu-gyu and then laid him down. When the monks asked whether he is the supreme embodiment of miracle power as said by the Buddha the venerable Shariputra replied that he is the supreme embodiment of the great miracle power of the Buddha but this time the maturation of his past karmas have overshadowed his miracle power to such an extent that even a single trick was not remembered, and was what to talk of his miracle. The Buddha in his non-dualistic (gNyi-su Med-pa) doctrine said:

"Even in the hundred of kalpas.  
An accumulation of karmas will not be consumed.  
When the casual factors assembled,  
the fruition of karmas will fall on the sentient beings.  
Which saying has become true in this context".

It felt upon the venerable Shariputra that in the event of deterioration of illness of the great venerable Maudgalyayana he would not go for alms in Magadha but would seek for the complete Nirvana (Yongs-su Mya-ngan-las 'Das-pa). Thus when a chain of agreeable dispositions overwhelmed him, he became sick on that very day.

He thought that if the great venerable Maudgalyayana passed into the complete Nirvana he would not live in this world, and would pass into Nirvana before him. He then moved from Magadha to Nalanda, enjoined the priest of the town to perform for the well beings of Sramana Maudgalyayana, and remained there indisposed and suffering from deterioration of illness. Thereafter, the venerable Shariputra passed into the complete Nirvana. At the same time eighty thousand highly accomplished monks also passed into the complete Nirvana. Then the great venerable Maudgalyayana moved to Shing-thags-can, where he also passed into the complete Nirvana on that very evening. At the same time seventy thousand highly accomplished monks also passed into the complete Nirvana.

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