

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 inspite 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