

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 (gNyes-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.